Healing

for the

MIND

Ellen G. White

New Covenant Publications: English

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Healing for the Mind

Macbeth: Canst thou not minister to a mind diseased,
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain,
And with some sweet oblivious antidote
Cleanse the stuff'd bosom of that perilous stuff
Which weighs upon the heart?

Act V, Scene III
Macbeth, 1606
William Shakespeare

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This book is dedicated to God.

Foreword

New Covenant Publications International reconnects the reader with the divine plan binding heaven and earth and reinforcing the perpetuity of the law of love. The logo, the Ark of the Covenant represents the intimacy between Christ Jesus and His people and the centrality of God's law. As it is written, “this shall be the covenant that I will make with the house of Israel says the Lord, I will put my law in their inward parts and write it in their hearts and they shall be My people, and I shall be their God.” (Jeremiah 31:31-33; Hebrews 8:8-10). Indeed, the new covenant attests to a redemption, birthed by unabated strife and sealed by blood.

For countless centuries, many have endured galling affliction and incomprehensible oppression, calculated to obliterate truth. Especially in the Dark Ages, this light had been greatly embattled and obscured by human traditions and popular ignorance, because the inhabitants of the world had despised wisdom and transgressed the covenant. The blight of compromise with proliferating evils provoked such a scourge of unbridled degeneracy and diabolic inhumanity, that many lives were unjustly sacrificed, refusing to surrender the freedom of conscience. Nevertheless, a lost knowledge was revived, specifically during the time of the Reformation.

The Reformation era of the 16th century sparked a moment of truth, fundamental change and consequent turbulence, as reflected in the Counter-Reformation. However, through this volume, one rediscovers the undeniable significance of this singular revolution from the perspectives of the Reformers and other courageous pioneers. From their accounts, one can understand the ravaging battles, the reasons underlying such phenomenal resistance and supernatural interventions.

Our motto: “Reformed Books, Transformed Minds,” accentuates the distinct genre of literature, composed in a critical era and its impact. It also resonates the urgency of personal reformation, rebirth and transformation. As the Gutenberg printing press, coupled by the agency of translation, disseminated the principles of the reformed faith, some 500 years ago, the digitalised press and online media would communicate in every language the light of truth in these last times.

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Section 1—The Study of the Mind

Chapter 1— Its Importance

The Nicest Work—To deal with minds is the nicest work in which men ever engaged.—Testimonies for the Church 3:269.

To Know the Laws That Govern Mind and Body—It is the duty of every person, for his own sake and for the sake of humanity, to inform himself in regard to the laws of life and conscientiously to obey them. All need to become acquainted with that most wonderful of all organisms, the human body. They should understand the functions of the various organs and the dependence of one upon another for the healthy action of all. They should study the influence of the mind upon the body and of the body upon the mind, and the laws by which they are governed.—The Ministry of Healing, 128 .

Train and Discipline the Mind—No matter who you are ... the Lord has blessed you with intellectual faculties capable of vast improvement. Cultivate your talents with persevering earnestness. Train and discipline the mind by study, by observation, by reflection. You cannot meet the mind of God unless you put to use every power. The mental faculties will strengthen and develop if you will go to work in the fear of God, in humility, and with 4earnest prayer. A resolute purpose will accomplish wonders.—Life Sketches of Ellen G. White, 275 .

Potential of the Disciplined Mind—Self-discipline must be practiced.... An ordinary mind, well disciplined, will accomplish more and higher work than will the most highly educated mind and the greatest talents without self-control.—Christ's Object Lessons, 335 .

To Deal With Minds a Paramount Work—The future of society is indexed by the youth of today. In them we see the future teachers and lawmakers and judges, the leaders and the people, that determine the character and destiny of the nation. How important, then, the mission of those who are to form the habits and influence the lives of the rising generation.

To deal with minds is the greatest work ever committed to men. The time of parents is too valuable to be spent in the gratification of appetite or the pursuit of wealth or fashion. God has placed in their hands the precious youth, not only to be fitted for a place of usefulness in this life but to be prepared for the heavenly courts.—Historical Sketches of the Foreign Missions of the Seventh-day Adventists, 209, 1886.

Teacher's Usefulness Depends Upon a Trained Mind—The teacher's usefulness depends not so much upon the actual amount of his acquirements as upon the standard at which he aims. The true teacher is not content with dull thoughts, and indolent mind, or a loose memory. He constantly seeks higher attainments and better methods. His life is one of continual growth. In the work of such a teacher there is a freshness, a quickening power, that awakens and inspires his pupils.—Education, 278 .

He Will Strive for the Highest Mental and Moral Excellence—To know oneself is a great knowledge. The teacher who rightly estimates himself will let God mold 5and discipline his mind. And he will acknowledge the source of his power.... Self-knowledge leads to humility and to trust in God, but it does not take the place of efforts for self-improvement. He who realizes his own deficiencies will spare no pains to reach the highest possible standard of physical, mental, and moral excellence. No one should have a part in the training of youth who is satisfied with a lower standard.—Special Testimonies On Education, 50, .

Prepares for Eternity—In all your work you must do as the husbandman does in laboring for the fruits of the earth. Apparently he throws away the seed; but, buried in the soil, the seed germinates. The power of the living God gives it life and vitality, and there is seen "first the blade, then the ear, after that the full corn in the ear" . Study this wonderful process. Oh, there is so much to learn, so much to understand! If we improve our minds to the utmost of our ability we shall through the eternal ages continue to study the ways and works of God and to know more and more of Him.—Counsels to Parents, Teachers, and Students, 252 .

Science of Christianity and the Mind—There is a science of Christianity to be mastered—a science as much deeper, broader, higher, than any human science as the heavens are higher than the earth. The mind is to be disciplined, educated, trained; for men are to do service for God in ways that are not in harmony with inborn inclination. Often the training and education of a lifetime must be discarded that one may become a learner in the school of Christ. The heart must be educated to become steadfast in God. Old and young are to form habits of thought that will enable them to resist temptation. They must learn to look upward. The principles of the Word of God—principles that are as high as heaven and that compass eternity—are to be understood in their bearing on the daily life. Every act, every word, every thought, is to be in accord with these principles.—Counsels to Parents, Teachers, and Students, 20 .

Advancement Only Through Conflict—No other science is equal to that which develops in the life of the student the character of God. Those who become followers of Christ find that new motives of action are supplied, new thoughts arise, and new actions must result. But they can make advancement only through conflict, for there is an enemy who ever contends against them, presenting temptations to cause the soul to doubt and sin. There are hereditary and cultivated tendencies to evil that must be overcome. Appetite and passion must be brought under the control of the Holy Spirit. There is no end to the warfare this side of eternity. But while there are constant battles to fight, there are also precious victories to gain; and the triumph over self and sin is of more value than the mind can estimate.—Counsels to Parents, Teachers, and Students, 20 .

The Duty of Every Christian to Develop Mind—It is the duty of every Christian to acquire habits of order, thoroughness, and dispatch. There is no excuse for slow bungling at work of any character. When one is always at work and the work is never done, it is because mind and heart are not put into the labor. The one who is slow and who works at a disadvantage should realize

that these are faults to be corrected. He needs to exercise his mind in planning how to use the time so as to secure the best results. By tact and method, some will accomplish as much in five hours as others do in ten.

Some who are engaged in domestic labor are always at work, not because they have so much to do but because they do not plan so as to save time. By their slow, dilatory ways they make much work out of very little. But all who will may overcome these fussy, lingering habits. In their work let them have a definite aim. Decide how long a time is required for a given task, and then bend every effort toward accomplishing the work in the given time. The exercise of the willpower will make the hands move deftly.—Christ's Object Lessons, 344 .

To Train Every Power of Mind and Body—God has given to every human being a brain. He desires that it shall be used to His glory.... We have none too much brain power or reasoning faculties. We are to educate and train every power of mind and body—the human mechanism that Christ has bought—in order that we may put it to the best possible use. We are to do all we can to strengthen these powers, for God is pleased to have us become more and still more efficient colaborers with Him.—*Sermon at St. Helena Sanitarium,* Jan 23, 1904.

The Cultivated Mind Measures the Man—Never think that you have learned enough and that you may now relax your efforts. The cultivated mind is the measure of the man. Your education should continue during your lifetime; every day you should be learning and putting to practical use the knowledge gained.—The Ministry of Healing, 499 .

The similarity between an uncultivated field and an untrained mind is striking. Children and youth already have in their minds and hearts corrupt seed, ready to spring up and bear its perverting harvest; and the greatest care and watchfulness are needed in cultivating and storing the mind with precious seeds of Bible truth.—The Review and Herald, November 9, 1886.

Acquiring Knowledge and Mental Culture—Upon the right improvement of our time depends our success in acquiring knowledge and mental culture. The cultivation of the intellect need not be prevented by poverty, humble origin, or unfavorable surroundings.... A resolute purpose, persistent industry, and careful economy of time will enable men to acquire knowledge and mental discipline which will qualify them for almost any position of influence and usefulness.—Christ's Object Lessons, 343, 344 .

Understanding Minds of Great Value in Dealing With the Sick—Great wisdom is needed in dealing with diseases caused through the mind. A sore, sick heart, a discouraged mind, needs mild treatment.... Sympathy and tact will often prove a greater benefit to the sick than will the most skillful treatment given in a cold, indifferent way.—The Ministry of Healing, 244 .

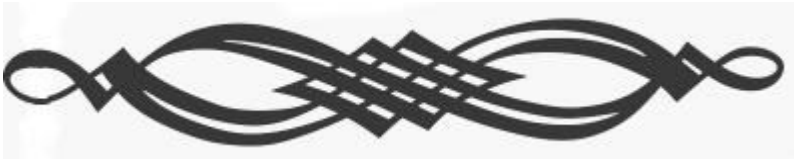
Understanding Minds and Human Nature Aids in Work of Salvation—Be determined to become as useful and efficient as God calls you to be. Be thorough and faithful in whatever you

undertake. Procure every advantage within your reach for strengthening the intellect. Let the study of books be combined with useful manual labor, and by faithful endeavor, watchfulness, and prayer secure the wisdom that is from above. This will give you an all-round education. Thus you may rise in character, and gain an influence over other minds, enabling you to lead them in the path of uprightness and holiness.—Christ's Object Lessons, 334 .

Mechanics, lawyers, merchants, men of all trades and professions, educate themselves that they may become masters of their business. Should the followers of Christ be less intelligent, and while professedly engaged in His service be ignorant of the ways and means to be employed? The enterprise of gaining everlasting life is above every earthly consideration. In order to lead souls to Jesus there must be a knowledge of human nature and a study of the human mind. Much careful thought and fervent prayer are required to know how to approach men and women upon the great subject of truth.—Testimonies for the Church 4:67 .

Cultivated Powers Increase Demand for Our Services—Through lack of determination to take themselves in hand and reform, persons can become stereo-typed in a wrong course of action; or by cultivating their 9powers they may acquire ability to do the very best of service. Then they will find themselves in demand anywhere and everywhere. They will be appreciated for all that they are worth.—Christ's Object Lessons, 344 .

We May Attain Almost the Excellence of Angels—The Lord has given man capacity for continual improvement, and has granted him all possible aid in the work. Through the provisions of divine grace we may attain almost to the excellence of the angels.—The Review and Herald, June 20, 1882.



Chapter 2— The Christian and Psychology

Laws of the Mind Ordained by God—He who created the mind and ordained its laws, provided for its development in accordance with them. —Education, 41 .

True Principles of Psychology in Scriptures—The true principles of psychology are found in the Holy Scriptures. Man knows not his own value. He acts according to his unconverted temperament of character because he does not look unto Jesus, the Author and Finisher of his faith. He who comes to Jesus, he who believes on Him and makes Him his Example, realizes the meaning of the words "To them gave He power to become the sons of God." ...

Those who pass through the experience of true conversion will realize, with keenness of perception, their responsibility to God to work out their own salvation with fear and trembling, their responsibility to make complete their recovery from the leprosy of sin. Such an experience will lead them humbly and trustfully to place their dependence upon God.—Manuscript 121, 1902.

Mind Devoted to God Develops Harmoniously—God takes men as they are and educates them for His service if they will yield themselves to Him. The Spirit of God, received into the soul, quickens all its faculties. Under the guidance of the Holy Spirit the mind that is devoted unreservedly to God develops harmoniously, and is strengthened to comprehend and fulfill the requirements of God. The weak, vacillating character becomes changed to one of strength and steadfastness. Continual devotion establishes so close a relation between Jesus and His disciples that the Christian becomes like his master in character. He has clearer, broader views. His discernment is more penetrative, his judgment better balanced. So quickened is he by the life-giving power of the Sun of righteousness that he is enabled to bear much fruit to the glory of God.—Gospel Workers, 285, 286 .

The Science of a Pure Christian Life—The science of a pure, wholesome, consistent Christian life is obtained by studying the Word of the Lord. This is the highest education that any earthly being can obtain. These are the lessons that the students in our schools are to be taught, that they may come forth with pure thoughts and clean minds and hearts, prepared to ascend the ladder of progress and to practice the Christian virtues. This is why we wish our schools connected with our sanitariums and our sanitariums with our schools. These institutions are to be conducted in the simplicity of the gospel given in the Old Testament and in the New.—Manuscript 86, 1905.

Surrounded With an Atmosphere of Peace—All who are under the training of God need the quiet hour for communion with their own hearts, with nature, and with God.... We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us,

"Be still, and know that I am God." ... Amid the hurrying throngs and 12the strain of life's intense activities he who is thus refreshed will be surrounded with an atmosphere of light and peace. He will receive a new endowment of both physical and mental strength.—The Ministry of Healing, 58

The Religion of Christ an Effectual Remedy—Satan is the originator of disease; and the physician is warring against his work and power. Sickness of the mind prevails everywhere.... Infidels have made the most of these unfortunate cases , attributing insanity to religion; but this is a gross libel and one which they will not be pleased to meet by and by. The religion of Christ, so far from being the cause of insanity, is one of its most effectual remedies; for it is a potent soother of the nerves.—Testimonies for the Church 5:443, 444 .

Entering the Region of Peace—When temptations assail you, when care, perplexity, and darkness seem to surround your soul, look to the place where you last saw the light. Rest in Christ's love and under His protecting care.... Entering into communion with the Saviour, we enter the region of peace.—The Ministry of Healing, 250 .

All Undue Anxieties Dismissed—When men go forth to their daily toil, as when they engage in prayer; when they lie down at night, and when they rise in the morning; when the rich man feasts in his palace, or when the poor man gathers his children about the scanty board, each is tenderly watched by the heavenly Father. No tears are shed that God does not notice. There is no smile that He does not mark.

If we would but fully believe this, all undue anxieties would be dismissed. Our lives would not be so filled with disappointment as now; for everything, whether great or small, would be left in the hands of God, who is not perplexed by the multiplicity of 13cares or overwhelmed by their weight. We should then enjoy a rest of soul to which many have long been strangers.—Steps to Christ, 86 .

Training the Soul by Discipline—Christians, is Christ revealed in us? We must labor to have sound bodies and strong minds that are not easily enfeebled, minds that look beyond self to the cause and result of every movement made. Then we are in a fair way to endure hardness as good soldiers. We need minds that can see difficulties and go through with them with the wisdom that comes from God, that can wrestle with hard problems and conquer them. The hardest problem is to crucify self, to endure hardness in spiritual experiences, training the soul by severe discipline. This will not, perhaps, bring the very best satisfaction at the first, but the aftereffect will be peace and happiness.—Letter 43, 1899

Christ Has Power to Invigorate and Restore—And while Christ opens heaven to man, the life which He imparts opens the heart of man to heaven. Sin not only shuts us away from God but destroys in the human soul both the desire and the capacity for knowing Him. All this work of evil it is Christ's mission to undo. The faculties of the soul, paralyzed by sin, the darkened

mind, the perverted will, He has power to invigorate and to restore. He opens to us the riches of the universe, and by Him the power to discern and to appropriate these treasures is imparted.—Education, 28, 29 .

Either God or Satan Controls—Satan takes control of every mind that is not decidedly under the control of the Spirit of God.—Letter 57, 1895 .

Every Sin Cherished Weakens the Character—And let none flatter themselves that sins cherished for a time can easily be given up by and by. This is not so. Every sin cherished weakens the character and strengthens habit; 14and physical, mental, and moral depravity is the result. You may repent of the wrong you have done, and set your feet in right paths; but the mold of your mind and your familiarity with evil will make it difficult for you to distinguish between right and wrong. Through the wrong habits formed, Satan will assail you again and again.—Christ's Object Lessons, 281 .

The Teacher's Psychological Qualifications—The habits and principles of a teacher should be considered of even greater importance than his literary qualifications. If he is a sincere Christian, he will feel the necessity of having an equal interest in the physical, mental, moral, and spiritual education of his scholars.

In order to exert the right influence he should have perfect control over himself, and his own heart should be richly imbued with love for his pupils, which will be seen in his looks, words, and acts. He should have firmness of character, and then he can mold the minds of his pupils as well as instruct them in the sciences. The early education of youth generally shapes their characters for life. Those who deal with the young should be very careful to call out the qualities of the mind, that they may better know how to direct its powers so that they may be exercised to the very best account.—Testimonies for the Church 3:135 .

Man to Become a New Creature—Men are to become the subjects of Christ's kingdom. Through the divine power imputed to them they are to return to their allegiance. By laws and resources God has ordained a heavenly communication with man's spiritual life that in its action is as mysterious as the science and operation of the wind . Christ declared, "My kingdom is not of this world" . While it imprints its influence upon earthly governments, it cannot take the slightest imprint from them without marring the divine similitude.

So spiritual is the character of God's work upon the 15human heart that receives it that it makes every one a new creature without destroying or weakening any capability God has given to man. It purifies every attribute fit for connection with the divine nature. That which is born of the Spirit is Spirit, and when man is born from above, a heavenly peace pervades the soul.—Manuscript 1, 1897.

Right Excludes Wrong—Parents, you are the ones to decide whether the minds of your children shall be filled with ennobling thoughts or with vicious sentiments. You cannot keep

their active minds unoccupied, neither can you frown away evil. Only by the inculcation of right principles can you exclude wrong thoughts. Unless parents plant the seeds of truth in the hearts of their children, the enemy will sow tares. Good, sound instruction is the only preventive of the evil communications that corrupt good manners. Truth will protect the soul from the endless temptations that must be encountered.—Counsels to Parents, Teachers, and Students, 121 .

Only One Day Is Mine—Day by day we are all to be trained, disciplined, and educated for usefulness in this life. Only one day at a time—think of this. One day is mine. I will in this one day do my best. I will use my talent of speech to be a blessing to some other one, a helper, a comforter, an example which the Lord my Saviour shall approve. I will exercise myself in patience, kindness, forbearance, that the Christian virtues may be developed in me today.
Every morning dedicate yourself, soul, body, and spirit, to God. Establish habits of devotion and trust more and more in your Saviour. You may believe with all confidence that the Lord Jesus loves you and wishes you to grow up to His stature of character. He wishes you to grow in His love, to increase and strengthen in all the fullness of divine love. Then you will gain a knowledge of the highest value for time and for eternity.—Letter 36, 1901
16

How Well-balanced Minds May Be Developed—Labor is a blessing. It is impossible for us to enjoy health without labor. All the faculties should be called into use that they may be properly developed and that men and women may have well-balanced minds.—Testimonies for the Church 3:154, 155 .

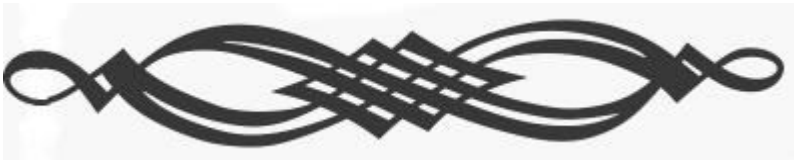
Knowledge and Science Must Be Vitalized by the Holy Spirit—It is only when brought under the full control of the Spirit of God that the talents of an individual are rendered useful to the fullest extent. The precepts and principles of religion are the first steps in the acquisition of knowledge and lie at the very foundation of true education. Knowledge and science must be vitalized by the Spirit of God in order to serve the noblest purposes.

The Christian alone can make the right use of knowledge. Science, in order to be fully appreciated, must be viewed from a religious standpoint. Then all will worship the God of science. The heart which is ennobled by the grace of God can best comprehend the real value of education. The attributes of God as seen in His created works can be appreciated only as we have a knowledge of the Creator.

The teachers must be acquainted not only with the theory of the truth but must have an experimental knowledge of the way of holiness in order to lead the youth to the fountains of truth, to the Lamb of God that taketh away the sins of the world. Knowledge is power for good only when united with true piety. A soul emptied of self will be noble. Christ abiding in the heart by faith will make us wise in God’s sight.—Manuscript 44, 1894.

Whole Being Open to Healing Agencies of Heaven—Christ is the wellspring of life. That which many need is to have a clearer knowledge of Him; they need to be patiently and kindly, yet earnestly, taught how the whole being may be thrown open to the healing agencies of heaven. When the sunlight of God's love illuminates the 17darkened chambers of the soul, restless weariness and dissatisfaction will cease and satisfying joys will give vigor to the mind and health and energy to the body.—The Ministry of Healing, 247 .

Graces Not Developed in a Moment—The precious graces of the Holy Spirit are not developed in a moment. Courage, fortitude, meekness, faith, unwavering trust in God's power to save, are acquired by the experience of years. By a life of holy endeavor and firm adherence to the right the children of God are to seal their destiny.—The Ministry of Healing, 454 .



Chapter 3— Dangers in Psychology

Satan a Student of the Mind—For thousands of years Satan has been experimenting upon the properties of the human mind, and he has learned to know it well. By his subtle workings in these last days he is linking the human mind with his own, imbuing it with his thoughts; and he is doing this work in so deceptive a manner that those who accept his guidance know not that they are being led by him at his will. The great deceiver hopes so to confuse the minds of men and women that none but his voice will be heard.—Letter 244, 1907

Satan Master of Subtle Arts—Satan is continually seeking to influence human minds by his subtle arts. His is a mastermind, given of God, but prostituted with all its noble capabilities to oppose and to make of no effect the counsels of the Most High.—The Signs of the Times, September 18, 1893.

He Comes in Disguise—Satan's plans and devices are soliciting us on every hand. We should ever remember that he comes to us in disguise, covering his motives and the character of his temptations. He comes in garments of light, clad apparently in pure angel robes, that we may not discern that it is he. We need to use great caution, to closely 19investigate his devices, lest we be deceived.—Manuscript 34, 1897.

Misuse of Sciences Pertaining to the Mind—In these days when skepticism and infidelity so often appear in a scientific garb, we need to be guarded on every hand. Through this means our great adversary is deceiving thousands and leading them captive according to his will. The advantage he takes of the sciences, sciences which pertain to the human mind, is tremendous. Here, serpent-like, he imperceptibly creeps in to corrupt the work of God.

This entering in of Satan through the sciences is well devised. Through the channel of phrenology, psychology, and mesmerism,

The reference to phrenology, psychology, and mesmerism, as here combined, describing the manner in which Satan takes advantage of the human mind, may seem a bit obscure to one not familiar with the literature of the time and its emphasis. Scientific works devoted to physiology and the care of the sick carried advertising lists at the back informing the public of literature available. One such work, *The Water Cure Manual* , published in 1850 by Fowlers and Wells, carries a list of 65 different works on physical and mental health, and of these, 23 are devoted to phrenology, psychology, mesmerism, and clairvoyance. We reproduce here a few items:

Elements of Animal Magnetism; or, Process and Practical Application for Relieving Human Suffering. $1]2 1/2
Familiar Lessons on Phrenology and Physiology. Muslin, in one volume. Beautifully Illustrated. $2.00

Fascination; or the Philosophy of Charming . Illustrating the principles of life. Illustrated. $1]0
Lectures on the Philosophy of Mesmerism and Clairvoyance. With instruction in its process and practical application. $1]5
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Philosophy of Electrical Psychology. By John Bovee Dods. $1]0 0}

In Dr. Sylvester Graham's 650-page *Lectures on the Science of Human Life* , with "a biographical sketch of the author," many of the same works are advertised, this time grouped and placed under such headings as "Works on Phrenology," "Hydropathy; or, Water Cure," "Mesmerism-Psychology," etc. in connection with the eight-page account of "The Life of Sylvester Graham" nearly a full page is devoted to "Phrenological Description." Thus Ellen White was writing of matters which at that time were very much before the public.—Compilers.] he comes more directly to the people of this generation and works with that power which is to characterize his efforts near the close of probation. The minds of thousands have thus been poisoned and led into infidelity.

While it is believed that one human mind so wonderfully affects another, Satan, who is ready to press every advantage, insinuates himself and works on the right hand and on the left. And while those who are devoted to these sciences laud them to the heavens because of the great and good works which they affirm are wrought by them, they little know what a power for evil they are cherishing; but it is a power which will yet work with all signs and lying wonders—with all deceivableness of unrighteousness. Mark the influence of these sciences, dear reader, for the conflict between Christ and Satan is not yet ended.

Neglect of prayer leads men to rely on their own strength and opens the door to temptation. In many cases the imagination is captivated by scientific research, and men are flattered through the consciousness of their own powers. The sciences which treat of the human mind are very much exalted. They are good in their place, but they are seized upon by Satan as his powerful agents to deceive and destroy souls. His arts are accepted as from heaven, and he thus receives the worship which suits him well. The world, which is supposed to be benefited so much by phrenology and animal magnetism, never was so corrupt as now. Through these sciences, virtue is destroyed and the foundations of spiritualism are laid.—The Signs of the Times, November 6, 1884.

His Work to Divert the Mind of Man—Satan has come right in and placed himself between God and man. It is his work to divert the human mind, and he throws his darkened shadow right athwart our pathways so that we cannot discern between God and the moral darkness and corruption and the mass of iniquity that is in our world. Then what are we going to do about the matter? Shall we let that darkness remain? No.

There is a power here for us that will bring in the light of heaven to our dark world. Christ has been in heaven, and He will bring the light of heaven, drive back the darkness, and let the sunlight of His glory in. Then we shall see, amid the corruption and pollution and defilement, the light of heaven.

We must not give up at the defilement that is in the human race, and ever keep that before the mind's eye. We must not look at that.... What then are we to do? What is our work? To "behold what manner of love the Father hath bestowed upon us" .—Manuscript 7, 1888.

The Artful Insinuation Versus the Open, Bold Attack—If Satan were to make an open and bold attack upon Christianity, it would bring the Christian at once to the feet of his Mighty Deliverer, who alone could put the adversary to flight. He does not generally do this. He is artful and knows that the most effectual way for him to accomplish his designs is to come to poor, fallen man in the form of an angel of light. In this disguise he works upon the mind to allure from the safe and right path. He has ever been ambitious to counterfeit the work of Christ and establish his own power and claims. He leads deceived mortals to account for the works and miracles of Christ upon scientific principles; he makes them appear as the result of human skill and power. In many minds he will thus eventually destroy all true faith in Christ as the Messiah, the Son of God.—The Signs of the Times, November 6, 1884.
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Youthful Minds His Special Objective—It is the special work of Satan in these last days to take possession of the minds of the youth, to corrupt their thoughts, and inflame their passions. All are free moral agents, and as such they must bring their thoughts to run in the right channel.—Appeal to Mothers, 30.

Satan Controls Mind Not Directed by Holy Spirit—Few believe that humanity has sunk so low as it has or that it is so thoroughly bad, so desperately opposed to God, as it is. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be"

When the mind is not under the direct influence of the Spirit of God, Satan can mold it as he chooses. All the rational powers which he controls he will carnalize. He is directly opposed to God in his tastes, views, preferences, likes and dislikes, choice of things and pursuits; there is no relish for what God loves or approves, but a delight in those things which He despises; therefore a course is maintained which is offensive to Him.

This leads to controversy with those who are trying to walk in the way of the Lord. They will call light darkness, and darkness light; good evil, and evil good.—Letter 8, 1891

From Adam's Day to Now—Satan has been working at the wheel, turning it until he has the control of all the human minds who have received the lies with which he deceived Eve and then

used her as his agent to entice Adam into sin. Satan has kept up his specious working upon human minds from that day to this.—Manuscript 19, 1894.

Those Who Know the Truth Are Special Targets—Satan is stealthily working to confuse the minds of those who know the truth by bringing in misleading sentiments and misleading examples. Unless they repent and are converted, those who are living divided lives, 23professedly serving the Lord but at the same time scheming to carry out their own plans—plans which retard the very work which Christ gave His life to accomplish—will be deceived by the enemy of souls.—Letter 248, 1907

Satan Diverts Minds by Controversial Subjects—He would be delighted to have minds diverted to any subject by which he might create division of sentiment and lead our people into controversy.—Manuscript 167, 1897.

One Mind Dominating Another—Satan often finds a powerful agency for evil in the power which one human mind is capable of exerting on another human mind. This influence is so seductive that the person who is being molded by it is often unconscious of its power. God has bidden me speak warning against this evil.—Letter 244, 1907

A Power for Good, a Power for Evil—The influence of mind on mind, so strong a power for good when sanctified, is equally strong for evil in the hands of those opposed to God. This power Satan used in his work of instilling evil into the minds of the angels, and he made it appear that he was seeking the good of the universe. As the anointed cherub, Lucifer had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. Many of them listened to his suggestions and believed his words. “And there was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven”

One Man’s Mind Not to Be Trusted—One man’s mind and one man’s judgment was not to be trusted, for too great interests were at stake, and it was not free from human frailties and human errors.... There is not any 24one man’s mind so perfect that there is no danger of his moving from wrong motives, viewing things from a wrong standpoint.—Letter 41, 1891

Satan Watching for Unguarded Minds—Satan is watching that he may find the mind in an unguarded moment, and so get possession of it. We do not want to be ignorant of his devices, neither do we want to be overpowered by his devices. He is pleased with the pictures that represent him as having horns and hooves, for he has intelligence; he was once an angel of light.—Manuscript 11, 1893.

Evil Angels Attempt to Destroy Man’s Will—If permitted, the evil angels will work the minds of men until they have no mind or will of their own.—Manuscript 64, 1904.

Only Safety in Resistance—Our only safety is in giving no place to the devil; for his suggestions and purposes are ever to injure us and hinder us from relying upon God. He transforms himself into an angel of purity that he may, through his specious temptations, introduce his devices in such a manner that we may not discern his wiles. The more we yield, the more powerful will be his deceptions over us. It is unsafe to controvert or to parley with him. For every advantage we give the enemy, he will claim more.

Our only safety is to reject firmly the first insinuation to presumption. God has given us grace through the merits of Christ sufficient to withstand Satan, and be more than conquerors. Resistance is success. "Resist the devil, and he will flee from you." Resistance must be firm and steadfast. We lose all we gain if we resist today only to yield tomorrow.—The Review and Herald, April 8, 1880.

Avoiding Presumptuous Acts—There are those who recklessly place themselves in scenes of danger and peril 25and expose themselves to temptations, out of which it would require a miracle of God to bring them unharmed and untainted. These are presumptuous acts, with which God is not pleased. Satan's temptation to the Saviour of the world to cast Himself from the pinnacle of the temple was firmly met and resisted. The archenemy quoted a promise of God as security, that Christ might with safety do this on the strength of the promise. Jesus met this temptation with Scripture: "It is written, ... Thou shalt not tempt the Lord thy God." In the same way Satan urges men into places where God does not require them to go, presenting Scripture to justify his suggestions.—The Review and Herald, April 8, 1880.

Genuine Faith and Presumption—The promises of God are not for us to claim rashly, to protect us while we rush on recklessly into danger, violating the laws of nature or disregarding prudence and the judgment God has given us to use. This would not be genuine faith but presumption....

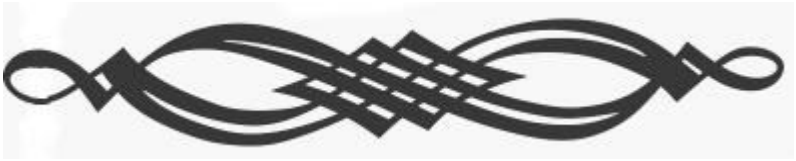
Satan comes to us with worldly honor, wealth, and the pleasures of life. These temptations are varied to meet men of every rank and degree, tempting them away from God to serve themselves more than their Creator. "All these things will I give Thee," said Satan to Christ. "All these things will I give thee," says Satan to man. "All this money, this land, all this power and honor and riches will I give thee"; and man is charmed, deceived, and treacherously allured on to his ruin. If we give ourselves up to worldliness of heart and of life, Satan is satisfied.—Letter 1a, 1872

Evil Angels or God's Angels Control Men's Minds—Either the evil angels or the angels of God are controlling the minds of men. Our minds are given to the control of God or to the control of the powers of darkness; and it will be well for us to inquire where we are standing today—whether under the bloodstained banner of Prince 26Emmanuel or under the black banner of the powers of darkness.—Manuscript 1, 1890.

Only if We Yield—Satan cannot touch the mind or intellect unless we yield it to him.—Manuscript 17, 1893.

Clear Insight Needed—Clear spiritual eyesight is needed to distinguish between the chaff and the wheat, between the science of Satan and the science of the Word of truth. Christ, the Great Physician, came to our world to give health and peace and perfection of character to all who will receive Him. His gospel does not consist of outward methods and performances through which the science of an evil work may be introduced as a great blessing afterward to prove a great curse.—Letter 130, 1901

Prayer Will Prevail Against Satan—The prayer of faith is the great strength of the Christian and will assuredly prevail against Satan. This is why he insinuates that we have no need of prayer. The name of Jesus, our Advocate, he detests; and when we earnestly come to Him for help, Satan's host is alarmed. It serves his purpose well if we neglect the exercise of prayer, for then his lying wonders are more readily received. That which he failed to accomplish in tempting Christ he accomplishes by setting his deceitful temptations before man.—Testimonies for the Church 1:296 .



Chapter 4— Spiritual Influences and the Mind

Religion and Health—Personal religion is of the highest importance. John wrote to Gaius, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" . Health of body depends largely upon health of soul; therefore whether you eat or drink, or whatsoever you do, do all to the glory of God. Personal religion is revealed by the deportment, the words, and the actions. It causes growth, till at last perfection claims the commendation of the Lord, "Ye are complete in Him" — Letter 117, 1901

Pure Religion Brings Serenity, Composure, and Strength—Pure and undefiled religion is not a sentiment, but the doing of works of mercy and love. This religion is necessary to health and happiness. It enters the polluted soul temple and with a scourge drives out the sinful intruders. Taking the throne, it consecrates all by its presence, illuminating the heart with the bright beams of the Sun of righteousness. It opens the windows of the soul heavenward, letting in the sunshine of God's love. With it comes serenity and composure. Physical, mental, and moral strength increase, because the atmosphere of heaven as a living, active agency fills the soul. Christ is 28formed within, the hope of glory.—The Review and Herald, October 15, 1901.

God Is the Source of Life and Joy—God is the source of life and light and joy to the universe. Like rays of light from the sun, like the streams of water bursting from a living spring, blessings flow out from Him to all His creatures. And wherever the life of God is in the hearts of men, it will flow out to others in love and blessing.—Steps to Christ, 77 .

All Receive Life From God—All created things live by the will and power of God. They are recipients of the life of the Son of God. However able and talented, however large their capacities, they are replenished with life from the Source of all life. He is the spring, the fountain, of life. Only He who alone hath immortality, dwelling in light and life, could say, "I have power to lay down My life, and I have power to take it again."— Manuscript 131, 1897.

Satan Uses Influences of Mind on Mind—Cast out of heaven, Satan set up his kingdom in this world, and ever since he has been untiringly striving to seduce human beings from their allegiance to God. He uses the same power that he used in heaven—the influence of mind on mind. Men become tempters of their fellowmen. The strong, corrupting sentiments of Satan are cherished, and they exert a masterly, compelling power. Under the influence of these sentiments, men bind up with one another in confederacies, in trade unions, and in secret societies. There are at work in the world agencies that God will not much longer tolerate.—Letter 114, 1903

Satan's Studied Purpose to Employ Powers for Selfish Ends—Satan has nets and snares, like the snares of the fowler, all prepared to entrap souls. It is his studied purpose that men shall employ their God-given powers for selfish ends rather than yield them to glorify God. God

would have men engage in a work that will bring them 29peace and joy and will render them eternal profit; but Satan wants us to concentrate our efforts for that which profiteth not, for the things that perish with the using.—The Present Truth, September 1, 1910.

Transgression Brought No New Order of Energies and Passions—We are not to suppose that since the transgression of Adam, God has given to human beings a new order of energies and passions, for then it would appear that God had interfered to implant in the human race sinful propensities. Christ began His work of conversion as soon as man transgressed, that through obedience to the law of God and faith in Christ they might regain the lost image of God.—Manuscript 60, 1905.

Each Must Choose One of Two Banners—Here is the great issue. Here are the two great powers confronting each other, the Prince of God, Jesus Christ, and the prince of darkness, Satan. Here comes the open conflict. There are but two classes in the world, and every human being will range under one of the two banners, the banner of the prince of darkness or the banner of Jesus Christ.—Letter 38, 1894

Sin Affects Entire Being—Sin affects the entire being; so also does grace.—Letter 8, 1891

It is the wayward heart that has dragged down the faculties of the soul. All who would learn the science of salvation must be submissive students in the school of Christ, that the soul temple may be the abiding place of the Most High. If we would learn of Christ, the soul must be emptied of all its proud possessions, that Christ may imprint His image on the soul.—Letter 5, 1898

The Cross Gives Proper Level to the Human Mind—What gives the proper level to the human mind? It is the cross of Calvary. By looking unto Jesus, who is the Author and Finisher of our faith, all the desire for self-glorification 30is laid in the dust. There comes, as we see aright, a spirit of self-abasement that promotes lowliness and humbleness of mind. As we contemplate the cross, we are enabled to see the wonderful provision it has brought to every believer. God in Christ, ... if seen aright, will level human exaltation and pride. There will be no self-exaltation, but there will be true humility.—Letter 20, 1897

Man Is Made Complete in Christ—Christ brings His disciples into a living union with Himself and with the Father. Through the working of the Holy Spirit upon the human mind, man is made complete in Christ Jesus. Unity with Christ establishes a bond of unity with one another. This unity is the most convincing proof to the world of the majesty and virtue of Christ and of His power to take away sin.—Manuscript 111, 1903.

God Alone Can Raise Man in Moral Worth—The value of man as God estimates him is through his union with Christ, for God is the only One able to raise man in the scale of moral worth through the righteousness of Christ. Worldly honor and worldly greatness are of just that

value that the Creator of man places upon them. Their wisdom is foolishness, their strength weakness.—Letter 9, 1873

Selfishness and Its Fruit—Selfishness is the essence of depravity, and because human beings have yielded to its power, the opposite of allegiance to God is seen in the world today. Nations, families, and individuals are filled with a desire to make self a center. Man longs to rule over his fellowmen. Separating himself in his egotism from God and his fellow beings, he follows his unrestrained inclinations. He acts as if the good of others depended on their subjection to his supremacy.—The Present Truth, June 25, 1908.

The Victory May Be Gained—Through the cultivation of righteous principles, man may gain the victory 31over the bias to evil. If he is obedient to the law of God, the senses are no longer warped and twisted; the faculties are no longer perverted and wasted by being exercised on objects that are of a character to lead away from God. In and through the grace bestowed by Heaven, the words, the thoughts, and the energies may be purified; a new character may be formed, and the debasement of sin overcome.—Manuscript 60, 1905.

Wavering Mind Beginning of Temptation—The beginning of yielding to temptation is in the sin of permitting the mind to waver, to be inconsistent in your trust in God. The wicked one is ever watching for a chance to misrepresent God and to attract the mind to that which is forbidden.

If he can, he will fasten the mind upon the things of the world. He will endeavor to excite the emotions, to arouse the passions, to fasten the affections on that which is not for your good; but it is for you to hold every emotion and passion under control, in calm subjection to reason and conscience. Then Satan loses his power to control the mind.

The work to which Christ calls us is to the work of progressive conquest over spiritual evil in our characters. Natural tendencies are to be overcome.... Appetite and passion must be conquered, and the will must be placed wholly on the side of Christ.—.The Review and Herald, June 14, 1892.

None Need Despair Because of Inherited Tendencies—Satan is ever on the alert to deceive and mislead. He is using every enchantment to allure men into the broad road of disobedience. He is working to confuse the senses with erroneous sentiments and remove the landmarks by placing his false inscription on the signposts which God has established to point the right way. It is because these evil agencies are striving to eclipse every ray of light from the soul that heavenly beings are appointed to do their work of ministry, to guide, guard, and 32control those who shall be heirs of salvation. None need despair because of the inherited tendencies to evil, but when the Spirit of God convicts of sin, the wrongdoer must repent and confess and forsake the evil. Faithful sentinels are on guard to direct souls in right paths.—Manuscript 8, 1900.

Partaker of Sin Through Association—The soul that has been misled by wrong influences and has become a partaker of sin through association with others, to do contrary to the mind and character of God, need not despair. "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" . Christ is not only priest and intercessor for our sins, but the offering. He offered Himself once for all.—Letter 11, 1897

Satan's Work to Discourage; Christ's to Inspire Hope—Do not for a moment acknowledge Satan's temptations as being in harmony with your own mind. Turn from them as you would from the adversary himself. Satan's work is to discourage the soul. Christ's work is to inspire the heart with faith and hope. Satan seeks to unsettle our confidence. He tells us that our hopes are built upon false premises rather than upon the sure, immutable word of Him who cannot lie.—Manuscript 31, 1911.

A Remedy for Every Class of Temptation—For every class of temptations there is a remedy. We are not left to ourselves to fight the battle against self and our sinful natures in our own finite strength. Jesus is a mighty helper, a never-failing support.... None need fail or become discouraged when such ample provision has been made for us.—The Review and Herald, April 8, 1884.

Christ's Blood the Only Remedy—The law of Jehovah is exceedingly broad. Jesus... plainly declared to His 33disciples that this holy law of God may be violated in even the thoughts and feelings and desires, as well as in the word and deed. The heart that loves God supremely will not in any way be inclined to narrow down His precepts to the very smallest possible claims, but the obedient, loyal soul will cheerfully render full spiritual obedience when the law is seen in its spiritual power. Then will the commandments come home to the soul in their real force. Sin will appear exceedingly sinful.... There is no longer self-righteousness, self-esteem, self-honor. Self-security is gone. Deep conviction of sin and self-loathing is the result, and the soul in its desperate sense of peril lays hold on the blood of the Lamb of God as his only remedy.—Letter 51, 1888

Meeting the Tempter's Challenge—Satan will come to you saying, You are a sinner. But do not let him fill your mind with the thought that because you are sinful, God has cast you off. Say to him, Yes, I am a sinner, and for that reason I need a Saviour. I need forgiveness and pardon, and Christ says that if I come to Him I shall not perish. In His letter to me I read, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" . I will believe the word He has left for me. I will obey His commands. When Satan tells you that you are lost, answer, Yes, but Jesus came to seek and to save that which was lost. The greater my sin, the greater my need of a Saviour.—Letter 98b, 1896

Attention Turned From Confusion to God's Handiwork—God calls upon His creatures to turn their attention from the confusion and perplexity around them and admire His handiwork. The heavenly bodies are worthy of contemplation. God has made them for the benefit of man,

and as we study His works, angels of God will be by our side to enlighten our minds and guard them from satanic deception.—Manuscript 96, 1899.
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What Religion Does—True religion ennobles the mind, refines the taste, sanctifies the judgment, and makes its possessor a partaker of the purity and the holiness of Heaven. It brings angels near and separates us more and more from the spirit and influence of the world. It enters into all the acts and relations of life and gives us the "spirit of a sound mind," and the result is happiness and peace.—The Signs of the Times, October 23, 1884.

Increases Intellectual Capabilities—As in the case of Daniel, in exact proportion as the spiritual character is developed, the intellectual capabilities are increased.—The Review and Herald, March 22, 1898.

It Improves the Physical Health—Let the mind become intelligent and the will be placed on the Lord's side, and there will be a wonderful improvement in the physical health.—The Medical Missionary, December 1, 1892.

Right Doing the Best Medicine—The consciousness of right doing is the best medicine for diseased bodies and minds. The special blessing of God resting upon the receiver is health and strength. One whose mind is quiet and satisfied in God is on the highway to health. To have the consciousness that the eye of the Lord is upon us and that His ear is open to our prayers is a satisfaction indeed. To know that we have a never-failing friend to whom we can confide all the secrets of the soul is a happiness which words can never express.—The Signs of the Times, October 23, 1884.

Love of Jesus Surrounds Souls With Fragrant Atmosphere—The souls of those who love Jesus will be surrounded with a pure, fragrant atmosphere. There are those who hide their soul hunger. These will be greatly helped by a tender word or a kind remembrance. The heavenly gifts, freely and richly bestowed by God, are in 35turn to be freely bestowed by us upon all who come within the sphere of our influence. Thus we reveal a love that is heaven-born and which will increase as it is freely used in blessing others. Thus we glorify God.—Manuscript 17, 1899.

Results of One Moment of Thoughtlessness—One safeguard removed from conscience, the indulgence of one evil habit, a single neglect of the high claims of duty, may be the beginning of a course of deception that will pass you into the ranks of those who are serving Satan, while you are all the time professing to love God and His cause. A moment of thoughtlessness, a single misstep, may turn the whole current of your lives in the wrong direction.—Testimonies for the Church 5:398 .

God Works No Miracle to Prevent Harvest—The Lord sends us warning, counsel, and reproof that we may have opportunity to correct our errors before they become second nature.

But if we refuse to be corrected, God does not interfere to counteract the tendencies of our own course of action. He works no miracle that the seed sown may not spring up and bear fruit.

That man who manifests an infidel hardihood or a stolid indifference to divine truth is but reaping the harvest which he has himself sown. Such has been the experience of many. They listen with stoical indifference to the truths which once stirred their very souls. They sowed neglect, indifference, and resistance to the truth; and such is the harvest which they reap. The coldness of ice, the hardness of iron, the impenetrable, unimpressible nature of rock—all these find a counterpart in the character of many a professed Christian.

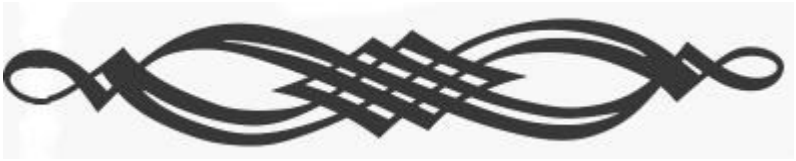
It was thus that the Lord hardened the heart of Pharaoh. God spoke to the Egyptian king by the mouth of Moses, giving him the most striking evidences of divine power; but the monarch stubbornly refused the light which would have brought him to repentance. God did not 36send a supernatural power to harden the heart of the rebellious king, but as Pharaoh resisted the truth the Holy Spirit was withdrawn, and he was left to the darkness and unbelief which he had chosen. By persistent rejection of the Spirit's influence, men cut themselves off from God. He has in reserve no more potent agency to enlighten their minds. No revelation of His will can reach them in their unbelief.—The Review and Herald, June 20, 1882.

Molding Our Surroundings Instead of Being Molded by Them—There are evils which man may lessen but can never remove. He is to overcome obstacles and make his surroundings instead of being molded by them. He has room to exercise his talents in bringing order and harmony out of confusion. In this work he may have divine aid if he will claim it. He is not left to battle with temptations and trials in his own strength. Help has been laid upon One who is mighty. Jesus left the royal courts of heaven and suffered and died in a world degraded by sin that He might teach man how to pass through the trials of life and overcome its temptations. Here is a pattern for us.—Testimonies for the Church 5:312 .

God Desires the Mind to Be Renovated—The rubbish of questionable principles and practices is to be swept away. The Lord desires the mind to be renovated and the heart filled with the treasures of truth.—Manuscript 24, 1901.

To Deal Judiciously With Different Minds—We all need to study character and manner that we may know how to deal judiciously with different minds, that we may use our best endeavors to help them to a correct understanding of the Word of God and to a true Christian life. We should read the Bible with them and draw their minds away from temporal things to their eternal interests. It is the duty of God's children to be missionaries for Him, to become acquainted with those who need help. If one is 37staggering under temptation, his case should be taken up carefully and managed wisely; for his eternal interest is at stake, and the words and acts of those laboring for him may be a savor of life unto life or of death unto death.—Testimonies for the Church 4:69 .

Unbending Principle Marks Students of Jesus—Unbending principle will mark the course of those who sit at the feet of Jesus and learn of Him.—The Review and Herald, June 20, 1882.



Chapter 5— The Fanatical Mind

Fanatics and Fanaticism Will Press In—We are living in a time when every phase of fanaticism will press its way in among believers and unbelievers. Satan will come in, speaking lies in hypocrisy. Everything that he can invent to deceive men and women will be brought forward.—Letter 121, 1901

How Satan Does It—We have found in our experience that if Satan cannot keep souls bound in the ice of indifference, he will try to push them into the fire of fanaticism. When the Spirit of the Lord comes among His people, the enemy seizes his opportunity to work also upon different minds and lead them to mingle their own peculiar traits of character with the work of God. Thus there is always danger that they may allow their own spirit to mingle with the work and that unwise moves may be made. Many carry on a work of their own devising that is not prompted by God.—Letter 34, 1889

Result of Cherishing Defective Tendencies—There are some who will not hear. So long have they chosen to 39follow their own way and their own wisdom, so long have they cherished defective hereditary and cultivated tendencies of character, that they are blind and cannot see afar off. By them, principles are perverted, false standards are raised, tests are made that bear not the signature of Heaven.... Some of these very ones make their boasts in the Lord as a people who do righteousness and forsake not the ordinances of their God.—Manuscript 138, 1902.

Bereft of a Healthy Mental Attitude—Those taken in Satan's snare have not yet come to a healthy mental attitude. They are dazed, self-important, self-sufficient. Oh, with what sorrow the Lord looks upon them and hears their great swelling words of vanity. They are puffed up with pride. The enemy is looking on with surprise at their being taken captive so easily.—Letter 126, 1906

Spurious Humility—Much fitful, spurious humility is seen among professed Christians. Some, determined to conquer self, place themselves as low as possible; but they try only in their own strength, and the next wave of praise or flattery carries them up out of sight. They are not willing to submit wholly to God, and He cannot work through them.

Take no glory whatever to yourself. Do not work with a divided mind, trying to serve God and self at the same time. Keep self out of sight. Let your words lead the weary and heavy-laden to Jesus, the compassionate Saviour. Work as seeing Him who is at your right hand, ready to give you strength for service. Your only safety is in entire dependence upon Christ.—The Review and Herald, May 11, 1897.

Too Much Made of a Happy Flight of Feeling—Some are not satisfied with a meeting unless they have a powerful and happy time. They work for this and get up an excitement of feeling.

But the influence of such meetings is not beneficial. When the happy flight of feeling is gone, they sink lower than before the meeting because their 40happiness did not come from the right source. The most profitable meetings for spiritual advancement are those which are characterized with solemnity and deep searching of heart; each seeking to know himself and earnestly, and in deep humility, seeking to learn of Christ.—Testimonies for the Church 1:412 .

Strange Exercises—By such fanaticism as we have lately had among us in California in peculiar exercises and the claim of power to cast out devils, Satan is seeking to deceive if possible the very elect. These persons, claiming to have a special message for our people, would charge one and another with being possessed of an evil spirit. Then after praying with them they would declare the devil cast out. The result of their work testified of its character. I was bidden to say to our people that the Lord was not in these strange exercises but that such exhibitions would deceive souls to their ruin unless they were warned, and Bible truth would be perverted.—Letter 12, 1909

Naturally Combative—Some are naturally combative. They do not care whether they harmonize with their brethren or not. They would like to enter into controversy, would like to fight for their particular ideas; but they should lay this aside, for it is not developing the Christian graces. Work with all your power to answer the prayer of Christ, that His disciples may be one, as He is one with the Father. Not a soul of us is safe unless we learn of Christ daily, His meekness and lowliness.

In your labor do not be dictatorial, do not be severe, do not be antagonistic. Preach the love of Christ, and this will melt and subdue hearts. Seek to be of one mind and one judgment with your brethren and to speak the same things. This talking about divisions because all do not have the same ideas as present themselves to your mind is not the work of God but of the enemy. Talk the simple truth wherein you can agree. Talk of unity; do not become narrow 41and conceited; let your mind broaden.—Manuscript 111, 1894.

Following a Self-established Standard—Many, many are trusting to their own righteousness. They set up a standard for themselves and do not submit to the will of Christ and allow Him to clothe them with the robe of His righteousness. They form characters according to their own will and pleasure. Satan is well pleased with their religion. They misrepresent the perfect character—the righteousness—of Christ. Themselves deceived, they deceive others. They are not accepted of God. They are liable to lead other souls into false paths. They will at last receive their reward with the great deceiver—Satan.—Manuscript 138, 1902.

Reaction of a Fanatic—A few years since, a man named N, of Red Bluff, California, came to me to deliver his message.... He thought God had passed all the leading workers and given him the message. I attempted to show him that he was mistaken.... When we told him our reasons and set the matter before him, that he was in error, he had great power come upon him, and he

certainly gave a loud cry.... We had much trouble with him; his mind became unbalanced, and he had to be placed in the insane asylum.—Letter 16, 1893.

How to Meet the Fanatic—God calls upon His servants to study His mind and will. Then when men come with their curiously invented theories, enter not into controversy with them, but affirm what you know. "It is written" is to be your weapon. There are men who will try to spin out their fine threads of false theories. Thank God that there are those also who have been taught of Him and who know what is truth.—Letter 191, 1905.

Guard Expressions and Attitudes—This is a time when we need to be very watchful and to guard carefully 42the character of the work done. Some will seek to bring in false theories and will come with false messages. Satan will stir human minds to create fanaticism in our ranks. We have seen something of this in the year 1908. The Lord desires His people to move carefully, guarding the expressions and even the attitude. Satan will use peculiarities of attitude and voice to cause excitement and to work on human minds to deceive.—Letter 12, 1909

Avoid Tests of Human Invention—New and strange things will continually arise to lead God's people into false excitement, religious revivals, and curious developments; but our people should not be subjected to any tests of human invention that will create controversy in any line.—Manuscript 167, 1897.

Beware of "New," "Wonderful," So-called Advanced Light—My soul is much burdened, for I know what is before us. Every conceivable deception will be brought to bear upon those who have not a daily, living connection with God. Satan's angels are wise to do evil, and they will create that which some will claim to be advanced light and will proclaim it as new and wonderful; yet while in some respects the message may be truth, it will be mingled with human inventions and will teach for doctrine the commandments of men. If there was ever a time when we should watch and pray in real earnest, it is now.

Many apparently good things will need to be carefully considered with much prayer; for they are specious devices of the enemy to lead souls in a path which lies so close to the path of truth that it will be scarcely distinguishable from it. But the eye of faith may discern that it is diverging, though almost imperceptibly, from the right path. At first it may be thought positively right, but after a while it is seen to be widely divergent from the way which leads to holiness and heaven. My brethren, I warn you to make straight paths for your feet, lest the lame be turned out of the way.—Manuscript 82, 1894.

Fanaticism Hard to Quench—Fanaticism, once started and left unchecked, is as hard to quench as a fire which has obtained hold of a building. Those who have entered into and sustained this fanaticism might far better be engaged in secular labor, for by their inconsistent course of action they are dishonoring the Lord and imperiling His people. Many such movements will arise at this time when the Lord's work should stand elevated, pure,

unadulterated with superstition and fables. We need to be on our guard, to maintain a close connection with Christ, that we be not deceived by Satan's devices.—The General Conference Bulletin, April 23, 1901.

Fine-drawn Theories That Fill the Mind—Satan is working in many ways that the very men who ought to preach the message may be occupied with fine-drawn theories which he will cause to appear of such magnitude and importance as to fill the whole mind; and while they think they are making wonderful strides in experience, they are idolizing a few ideas, and their influence is injured and tells but little on the Lord's side.

Let every minister make earnest efforts to ascertain what is the mind of Christ. There are those who pick out from the Word of God, and also from the Testimonies, detached paragraphs or sentences that may be interpreted to suit their ideas, and they dwell upon these and build themselves up in their own positions, when God is not leading them. Now all this pleases the enemy. We should not needlessly take a course that will make differences or cause dissension. We should not give the impression that if our particular ideas are not followed, it is because the ministers are lacking in comprehension.

There are in the lessons of Christ subjects in abundance that you can speak upon, and mysteries which neither you nor your hearers can understand or explain might better be left alone. Give the Lord Jesus Christ Himself room to teach; let Him by the influence of His Spirit open to the 44understanding the wonderful plan of salvation.—Manuscript 111, 1894.

Turn Away From the Negative Side —If you could see the result of always occupying the negative side, as you have done for years to a greater or less extent, you would have a better understanding of the words of the Saviour, recorded in the eighteenth chapter of Matthew. The disciples came to Jesus with the question, "Who is the greatest in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!" .

My brother, cast away all evil thinking. Humble your heart before God. Then, your eyes being opened, you will no longer stand on the negative side. "If thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire" . Cut away your defective attributes, however painful to human nature it may be to do this. "And if thine eye"—so sharp to see something to criticize or oppose—"offend thee, pluck it out, and cast if from thee: it is

better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire" .—Letter 93, 1901

Faith Overcomes Negativism—We shall have success if we move forward in faith, determined to do the work of God 45intelligently. We must not allow ourselves to be hindered by men who love to stand on the negative side, showing very little faith. God's missionary work is to be carried forward by men of much faith and is steadily to grow in force and efficiency.—Letter 233, 1904

The Peril of Individual Independence—There have ever been in the church those who are constantly inclined toward individual independence. They seem unable to realize that independence of spirit is liable to lead the human agent to have too much confidence in himself and to trust in his own judgment rather than to respect the counsel and highly esteem the judgment of his brethren, especially of those in the offices that God has appointed for the leadership of His people. God has invested His church with special authority and power which no one can be justified in disregarding and despising, for he who does this despises the voice of God.—The Acts of the Apostles, 163, 164 .

Peace Found in Cherishing Meekness—The soul finds rest only in cherishing meekness and lowliness of heart. The peace of Christ is never found where selfishness reigns. The soul cannot grow in grace when it is self-centered and proud. Jesus assumed the position that man must take in order that the peace of Christ may abide in the heart. Those who have offered themselves to Christ to become His disciples must deny self daily, must lift up the cross and follow in the footsteps of Jesus. They must go where His example leads the way.—Letter 28, 1888

The Virtue of Christian Courtesy—Paul, though firm as a rock to principle, yet ever preserved his courtesy. He was zealous for the vital points and was not regardless of the grace and politeness due to social life. The man of God did not absorb the man of humanity.—Letter 25, 1870

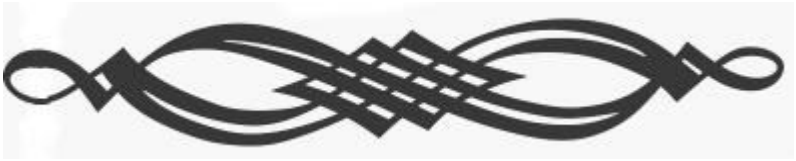
Some persons speak in a harsh, uncourteous manner that wounds the feelings of others, and then they justify 46themselves by saying, "It is my way; I always tell just what I think"; and they exalt this wicked trait of character as a virtue. Their uncourteous deportment should be firmly rebuked.—The Review and Herald, September 1, 1885.

The Author Called to Meet Every Phase of Fanaticism—In 1844 we had to meet fanaticism on every hand, but always the word came to me: A great wave of excitement is an injury to the work. Keep your feet in the footprints of Christ. I was given a message to meet every phase of fanaticism. I was instructed to show the people that under a wave of excitement a strange work is done. There are those who improve the opportunity to bring in superstitions. Thus the door is closed to the promulgation of sound doctrine.—Letter 17, 1902

An Impending Danger—As the end draws near, the enemy will work with all his power to bring in fanaticism among us. He would rejoice to see Seventh-day Adventists going to such extremes that they would be branded by the world as a body of fanatics. Against this danger I am bidden to warn ministers and lay members. Our work is to teach men and women to build on a true foundation, to plant their feet on a plain "Thus saith the Lord."—Gospel Workers, 316 .

Mind Control One Form of Fanaticism—I have spoken distinctly regarding the dangerous science which says that one person shall give up his mind to the control of another. This science is the devil's own … This is the character of the fanaticism we had to meet in 1845. I did not then know what it meant, but I was called upon to bear a most decided testimony against anything of the kind.—Letter 130a, 1901.

Cherish an Impartial, Optimistic Outlook—There is no reason for us to fix our eyes upon error, to grieve and complain, and lose precious time and opportunities in 47lamenting the faults of others.... Would it not be more pleasing to God to take an impartial outlook and see how many souls are serving God and resisting temptation and glorifying and honoring Him with their talents of means and intellect? Would it not be better to consider the wonderful, miracle-working power of God in the transformation of poor, degraded sinners, who have been full of moral pollution, who become so transformed that they are Christlike in character?— Letter 63, 1893



Chapter 6— A Healthy Normality

The Source of True Happiness—There are persons with a diseased imagination to whom religion is a tyrant, ruling them as with a rod of iron. Such are constantly mourning over their depravity and groaning over supposed evil. Love does not exist in their hearts; a frown is ever upon their countenances. They are chilled with the innocent laugh from the youth or from anyone. They consider all recreation or amusement a sin and think that the mind must be constantly wrought up to just such a stern, severe pitch. This is one extreme.

Others think that the mind must be ever on the stretch to invent new amusements and diversions in order to gain health. They learn to depend on excitement, and are uneasy without it. Such are not true Christians. They go to another extreme.

The true principles of Christianity open before all a source of happiness, the height and depth, the length and breadth of which are immeasurable. It is Christ in us a well of water springing up into everlasting life. It is a continual wellspring from which the Christian can drink at will and never exhaust the fountain.—Testimonies for the Church 1:565, 566 .

Zeal Which Quickly Fades—We are not to encourage a spirit of enthusiasm that brings zeal for a while but soon fades away, leaving discouragement and depression. We need the Bread of life that comes down from heaven to give life to the soul. Study the Word of God. Do not be controlled by feeling. All who labor in the vineyard of the Lord must learn that feeling is not faith. To be always in a state of elevation is not required. But it is required that we have firm faith in the Word of God as the flesh and blood of Christ.—Letter 17, 1902

Neither Cold Orthodoxy Nor Careless Liberalism—The progress of reform depends upon a clear recognition of fundamental truth. While, on the one hand, danger lurks in a narrow philosophy and a hard, cold orthodoxy, on the other hand there is great danger in a careless liberalism. The foundation of all enduring reform is the law of God. We are to present in clear, distinct lines the need of obeying this law. Its principles must be kept before the people. They are as everlasting and inexorable as God Himself.—The Ministry of Healing, 129 .

Well-balanced Minds Needed—Much is said in the Epistles of being sound in the faith. This should teach us the necessity of caution. We must not weave into our experience our own inclinations and strong traits of character. This will misrepresent the precious, elevating, ennobling principles of truth and lead others astray. Soundness in the faith means more than many discern. It means to correct every error that exists in our thoughts and actions, lest we corrupt the Word of God.

There are needed for this time well-balanced minds, healthy, wholesome Christians. Many of those who profess Christ have a sickly experience. They cannot bear anything unfavorable.

They lose heart if they think they are in any way slighted or hurt, if their brethren have not been as tender with them as they think they should be. The Great Physician would, by His infinite skill, restore them to 50sound moral health; but the patient refuses to take the prescription He offers. These persons may apply the Word of God to their case for a short time, but they do not become doers of that Word. They soon come under influences which suit their natural tastes and counteract all they have gained.—The Review and Herald, July 28, 1896.

All Faculties to Be Cultivated—If certain faculties are used to the neglect of others, the design of God is not fully carried out in us, for all the faculties have a bearing and are dependent, in a great measure, upon one another. One cannot be effectually used without the operation of all, that the balance may be carefully preserved. If all the attention and strength are given to one, while others lie dormant, the development is strong in that one and will lead to extremes, because all the powers have not been cultivated. Some minds are dwarfed and not properly balanced. All minds are not naturally constituted alike. We have varied minds; some are strong upon certain points and very weak upon others. These deficiencies, so apparent, need not and should not exist.

If those who possess them would strengthen the weak points in their character by cultivation and exercise, they would become strong.—Testimonies for the Church 3:33 .

Call All Powers of Mind Into Use—All the powers of the mind should be called into use and developed in order for men and women to have well-balanced minds. The world is full of one-sided men and women who have become such because one set of their faculties was cultivated while others were dwarfed from inaction.

The education of most youth is a failure. They overstudy, while they neglect that which pertains to practical business life. Men and women become parents without considering their responsibilities, and their offspring sink lower in the scale of human deficiency than they themselves. Thus the race is fast degenerating.

The constant application to study, as the schools are 51now conducted , is unfitting youth for practical life. The human mind will have action. If it is not active in the right direction, it will be active in the wrong. In order to preserve the balance of the mind, labor and study should be united in the schools.—Testimonies for the Church 3:152, 153 .

Means of Improvement Within Reach of All—Young men are wanted who are men of understanding, who appreciate the intellectual faculties that God has given them and cultivate them with the utmost care. Exercise enlarges these faculties, and if heart-culture is not neglected, the character will be well-balanced. The means of improvement are within the reach of all. Then let none disappoint the Master, when He comes seeking for fruit, by presenting nothing but leaves. A resolute purpose, sanctified by the grace of Christ, will do wonders.—Manuscript 122, 1899.

Body, Mind, Heart, Under God's Control—He who truly loves and fears God, striving with a singleness of purpose to do His will, will place his body, his mind, his heart, his soul, his strength, under service to God. Thus it was with Enoch. He walked with God.... Those who are determined to make the will of God their own must serve and please God in everything. Then the character will be harmonious and well-balanced, consistent, cheerful, and true.—Letter 128, 1897

Faculties of Mind to Rule the Body—True education includes the whole being. It teaches the right use of one's self. It enables us to make the best use of brain, bone, and muscle, of body, mind, and heart. The faculties of the mind, as the higher powers, are to rule the kingdom of the body. The natural appetites and passions are to be brought under the control of the conscience and the spiritual affections. Christ stands at the head of humanity, and it is His purpose to lead us, in His service, into high and holy paths of purity. By the wondrous working of His grace, we are to be made complete in Him.—The Ministry of Healing, 398, 399 .

Well-developed Minds and Broad Characters—God's workmen must labor to be many-sided men; that is, to have a breadth of character, not to be one-idea men, stereotyped in one manner of working, getting into a groove, and unable to see and sense that their words and their advocacy of truth must vary with the class of people they are among and the circumstances that they have to meet. All should be constantly seeking for well-developed minds and to overcome ill-balanced characters. This must be your constant study, if you make a useful, successful laborer.—Letter 12, 1887

Commonplace, Trivial Matters Dwarf the Mind—Upon the mind of every student should be impressed the thought that education is a failure unless the understanding has learned to grasp the truths of divine revelation and unless the heart accepts the teachings of the gospel of Christ. The student who, in the place of the broad principles to the Word of God, will accept common ideas and will allow the time and attention to be absorbed in commonplace, trivial matters, will find his mind becoming dwarfed and enfeebled. He has lost the power of growth. The mind must be trained to comprehend the important truths that concern eternal life.—The Review and Herald, November 11, 1909.

Minds Not to Be Crowded With Useless Things—Education, as it is conducted in the schools of today , is one-sided, and therefore a mistake. As the purchase of the Son of God, we are His property, and everyone should have an education in the school of Christ. Wise teachers should be chosen for our schools. Teachers have to deal with human minds, and they are responsible to God to impress upon those minds the necessity of knowing Christ as a personal Saviour. But no one can truly educate God's purchased possession unless he himself has learned in the school of Christ how to teach.

I must tell you from the light given me by God, I know 53that much time and money are spent by students in acquiring a knowledge that is as chaff to them; for it does not enable them to help their fellowmen to form characters that will fit them to unite with saints and angels in the higher school. In the place of crowding youthful minds with a mass of things that are distasteful and that in many cases will never be of any use to them, a practical education should be given. Time and money are spent in gaining useless knowledge. The mind should be carefully and wisely taught to dwell upon Bible truth. The main object of education should be to gain a knowledge of how we can glorify God, whose we are by creation and by redemption. The result of education should be to enable us to understand the voice of God....

Like the branches of the True Vine, the Word of God presents unity in diversity. There is in it a perfect, superhuman, mysterious unity. It contains divine wisdom, and that is the foundation of all true education; but this Book has been treated indifferently.

Now, as never before, we need to understand the true science of education. If we fail to understand this, we shall never have a place in the kingdom of God. “This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent” . If this is the price of heaven, shall not our education be conducted on these lines?—The Christian Educator, August 1, 1897, par1].

Making Iron Rule for Others Dishonors God—God will not vindicate any device whereby man shall in the slightest degree rule or oppress his fellowman. As soon as a man begins to make an iron rule for other men, he dishonors God and imperils his own soul and the souls of his brethren.—Testimonies for the Church 7:181 .

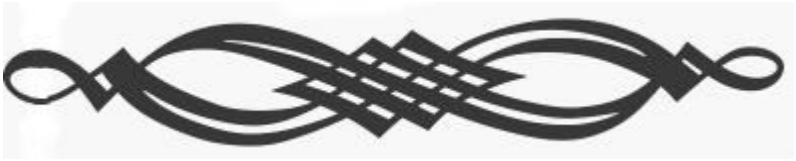
Balance of Differing Minds Necessary—Here we are brought together—of different minds, different education, and different training—and we do not expect that every mind will run right in the same channel; but the 54question is, Are we, the several branches, grafted into the parent Vine? That is what we want to inquire, and we want to ask teachers as well as students. We want to understand whether we are really grafted into the parent Vine. If we are, we may have different manners, different tones, and different voices. You may view things from one standpoint, and we have ideas different from one another in regard to the Scriptures, not in opposition to the Scriptures, but our ideas may vary. My mind may run in the lines most familiar to it, and another may be thinking and taking a view according to his traits of character, and see a very deep interest in one side of it that others do not see.—Manuscript 14, 1894.

The Hyssop, the Cedar, and the Palm—In all the Lord’s arrangements there is nothing more beautiful than His plan of giving to men and women a diversity of gifts. The church is His garden, adorned with a variety of trees, plants, and flowers. He does not expect the hyssop to assume the proportions of the cedar, nor the olive to reach the height of the stately palm. Many have received but a limited religious and intellectual training, but God has a work for this class to do if they will labor in humility, trusting in Him.—Letter 122, 1902 .

Characters as Varied as the Flowers—From the endless variety of plants and flowers, we may learn an important lesson. All blossoms are not the same in form or color. Some possess healing virtues. Some are always fragrant. There are professing Christians who think it their duty to make every other Christian like themselves. This is man's plan, not the plan of God. In the church of God there is room for characters as varied as are the flowers in a garden. In His spiritual garden there are many varieties of flowers.—Letter 95, 1902

Powers of Mind and Body—the Gift of God—The requirements of God must be brought home to the conscience. 55Men and women must be awakened to the duty of self-mastery, the need of purity, freedom from every depraving appetite and defiling habit. They need to be impressed with the fact that all their powers of mind and body are the gift of God and are to be preserved in the best possible condition for His service.—The Ministry of Healing, 130 .

God Desires Symmetrical Characters—God reproves men because He loves them. He wants them to be strong in His strength, to have well-balanced minds and symmetrical characters; then they will be examples to the flock of God, leading them by precept and example nearer to heaven. Then they will build up a holy temple for God.—Manuscript 1, 1883.



Section 2—Basic Relationships

Chapter 7— Disease That Begins in the Mind

Too Little Thought Given to Causative Factors—Far too little thought is given to the causes underlying the mortality, the disease and degeneracy, that exist today even in the most civilized and favored lands. The human race is deteriorating.—The Ministry of Healing, 380 .

Nine Tenths of Diseases Originate in Mind—Sickness of the mind prevails everywhere. Nine tenths of the diseases from which men suffer have their foundation here. Perhaps some living home trouble is, like a canker, eating to the very soul and weakening the life-forces. Remorse for sin sometimes undermines the constitution and unbalances the mind. There are erroneous doctrines also, as that of an eternally burning hell and the endless torment of the wicked that, by giving exaggerated and distorted views of the character of God, have produced the same result upon sensitive minds.—Testimonies for the Church 5:444 .

Mind Affects Body—The relation which exists between the mind and the body is very intimate. When one is affected, the other sympathizes. The condition of the 60mind affects the health of the physical system. If the mind is free and happy, from a consciousness of right doing and a sense of satisfaction in causing happiness to others, it creates a cheerfulness that will react upon the whole system, causing a freer circulation of the blood and a toning up of the entire body. The blessing of God is a healing power, and those who are abundant in benefiting others will realize that wondrous blessing in both heart and life.—Christian Temperance and Bible Hygiene, 13, 1890.

A Well-nourished and Healthy Brain—The brain is the organ and instrument of the mind, and controls the whole body. In order for the other parts of the system to be healthy, the brain must be healthy. And in order for the brain to be healthy, the blood must be pure. If by correct habits of eating and drinking the blood is kept pure, the brain will be properly nourished.—Manuscript 24, 1900.

Far-reaching Influence of the Imagination—Disease is sometimes produced, and is often greatly aggravated, by the imagination. Many are lifelong invalids who might be well if they only thought so. Many imagine that every slight exposure will cause illness, and the evil effect is produced because it is expected. Many die from disease the cause of which is wholly imaginary.—The Ministry of Healing, 241 .

Electric Power of Brain Vitalizes System—The influence of the mind on the body, as well as of the body on the mind, should be emphasized. The electric power of the brain, promoted by mental activity, vitalizes the whole system, and is thus an invaluable aid in resisting disease. This should be made plain. The power of the will and the importance of self-control, both in the preservation and in the recovery of health, the depressing and even ruinous effect of anger,

discontent, selfishness, or impurity, and 61on the other hand the marvelous life-giving power to be found in cheerfulness, unselfishness, gratitude, should also be shown.—Education, 197 .

Some Sick Because They Lack Willpower—In journeying I have met many who were really sufferers through their imaginations. They lacked willpower to rise above and combat disease of body and mind; and, therefore, they were held in suffering bondage....

I frequently turn from the bedside of these self-made invalids, saying to myself, Dying by inches, dying of indolence, a disease which no one but themselves can cure.—The Health Reformer, January, 1871.

Importance of Sound Minds in Sound Bodies—Mental and moral power is dependent upon the physical health. Children should be taught that all pleasures and indulgences are to be sacrificed which will interfere with health. If the children are taught self-denial and self-control, they will be far happier than if allowed to indulge their desires for pleasure and extravagance in dress....

Good health, sound minds, and pure hearts are not made of the first importance in households. Many parents do not educate their children for usefulness and duty. They are indulged and petted, until self-denial to them becomes almost an impossibility. They are not taught that to make a success of Christian life, the development of sound minds in sound bodies is of the greatest importance.—The Review and Herald, October 31, 1871.

Children Who Are Pressed Too Hard Too Early—In the schoolroom the foundation has been too surely laid for diseases of various kinds. But, more especially, the most delicate of all organs, the brain, has often been permanently injured by too great exercise.... And the lives of many have been thus sacrificed by ambitious mothers. Of those children who have apparently had sufficient force 62of constitution to survive this treatment, there are very many who carry the effects of it through life. The nervous energy of the brain becomes so weakened, that after they come to maturity, it is impossible for them to endure much mental exercise. The force of some of the delicate organs of the brain seems to be expended. And not only has the physical and mental health of children been endangered by being sent to school at too early a period, but they have been the losers in a moral point of view.—Healthful Living, 43, 44, 1865.

Disease Sometimes Caused by Self-centeredness—Many are diseased physically, mentally, and morally because their attention is turned almost exclusively to themselves. They might be saved from stagnation by the healthy vitality of younger and varying minds and the restless energy of children.—Testimonies for the Church 2:647 .

Very few realize the benefits of the care, responsibility, and experience that children bring to the family.... A childless house is a desolate place. The hearts of the inmates are in danger of becoming selfish, of cherishing a love for their own ease, and consulting their own desires and

conveniences. They gather sympathy to themselves but have little to bestow upon others. Care and affection for dependent children removes the roughness from our natures, makes us tender and sympathetic, and has an influence to develop the nobler elements of our character.—Testimonies for the Church 2:647 .

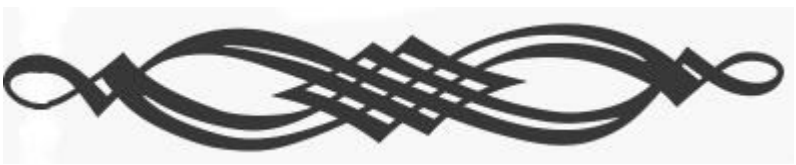
Depressing Emotions Injurious to Health—It is the duty of everyone to cultivate cheerfulness instead of brooding over sorrow and troubles. Many not only make themselves wretched in this way, but they sacrifice health and happiness to a morbid imagination. There are things in their surroundings that are not agreeable, and their countenances wear a continual frown that more plainly than words expresses discontent. These depressing 63emotions are a great injury to them healthwise, for by hindering the process of digestion they interfere with nutrition. While grief and anxiety cannot remedy a single evil, they can do great harm; but cheerfulness and hope, while they brighten the pathway of others, "are life unto those that find them, and health to all their flesh" .—ST, Feb 12, 1885.

In Treating Sick, Study Minds —In the treatment of the sick the effect of mental influence should not be overlooked. Rightly used, this influence affords one of the most effective agencies for combating disease.—The Ministry of Healing, 241 .

Sickness Originates in the Mind—A great deal of the sickness which afflicts humanity has its origin in the mind and can only be cured by restoring the mind to health. There are very many more than we imagine who are sick mentally. Heart sickness makes many dyspeptics, for mental trouble has a paralyzing influence upon the digestive organs.—Testimonies for the Church 3:184 .

Christ Heals—There is a soul sickness no balm can reach, no medicine heal. Pray for these, and bring them to Jesus Christ.—Manuscript 105, 1898.

Atmosphere Provides Health and Vigor—Above all things, parents should surround their children with an atmosphere of cheerfulness, courtesy, and love. A home where love dwells and where it finds expression in looks, in words, in acts, is a place where angels delight to dwell. Parents, let the sunshine of love, cheer, and happy content enter your own hearts, and let its sweet influence pervade the home. Manifest a kindly, forbearing spirit, and encourage the same in your children, cultivating all those graces that will brighten the home life. The 64atmosphere thus created will be to the children what air and sunshine are to the vegetable world, promoting health and vigor of mind and body.—Counsels to Parents, Teachers, and Students, 115 .



Chapter 8— Religion and the Mind

The Love of Christ Vitalizes the Whole Being—The love which Christ diffuses through the whole being is a vitalizing power. Every vital part—the brain, the heart, the nerves—it touches with healing. By it the highest energies of the being are aroused to activity. It frees the soul from the guilt and sorrow, the anxiety and care, that crush the life-forces. With it come serenity and composure. It implants in the soul, joy that nothing earthly can destroy—joy in the Holy Spirit—health-giving, life-giving joy.—The Ministry of Healing, 115 .

Christ's Work Is to Heal the Brokenhearted—God's healing power runs all through nature. If a tree is cut, if a human being is wounded or breaks a bone, nature begins at once to repair the injury. Even before the need exists, the healing agencies are in readiness; and as soon as a part is wounded, every energy is bent to the work of restoration. So it is in the spiritual realm. Before sin created the need, God had provided the remedy. Every soul that yields to temptation is wounded, bruised, by the adversary; but wherever there is sin, there is the 66Saviour. It is Christ's work "to heal the brokenhearted, to preach deliverance to the captives, ... to set at liberty them that are bruised" .—Education, 113 .

The Saviour's Prescription for Mental and Spiritual Ills—Our Saviour's words, "Come unto Me, ... and I will give you rest" , are a prescription for the healing of physical, mental, and spiritual ills. Though men have brought suffering upon themselves by their own wrongdoing, He regards them with pity. In Him they may find help. He will do great things for those who trust in Him.—The Ministry of Healing, 115 .

Gospel Versus Science and Literature—Science and literature cannot bring into the darkened mind of men the light which the glorious gospel of the Son of God can bring. The Son of God alone can do the great work of illuminating the soul. No wonder Paul exclaims, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" . The gospel of Christ becomes personality in those who believe, and makes them living epistles, known and read of all men. In this way the leaven of Godliness passes into the multitude. The heavenly intelligences are able to discern the true elements of greatness in character, for only goodness is esteemed as efficiency with God.—The Review and Herald, December 15, 1891;

Gospel Alone Can Cure Evils Cursing Society—The only remedy for the sins and sorrows of men is Christ. The gospel of His grace alone can cure the evils that curse society. The injustice of the rich toward the poor, the hatred of the poor toward the rich, alike have their root in selfishness, and this can be eradicated only through submission to Christ. He alone, for the selfish heart of sin, gives the new heart of love. Let the servants of Christ preach the gospel with the Spirit sent down from heaven and work as He did for the benefit of men. Then such results

67will be manifest in the blessing and uplifting of mankind as are wholly impossible of accomplishment by human power.—Christ's Object Lessons, 254 .

Only Through Harmonious Development Can Perfection Be Attained—The improvement of the mind is a duty which we owe to ourselves, to society, and to God. But we should never devise means for the cultivation of the intellect at the expense of the moral and the spiritual. And it is only by the harmonious development of both the mental and the moral faculties that the highest perfection of either can be attained.—Counsels to Parents, Teachers, and Students, 541 .

The Divine Leaven Changes the Mind—In the parable the woman placed the leaven in the meal. It was necessary to supply a want.... Thus the divine leaven does its work.... The mind is changed; the faculties are set to work. Man is not supplied with new faculties, but the faculties he has are sanctified. The conscience hitherto dead is aroused. But man cannot make this change himself. It can be made only by the Holy Spirit....

When our minds are controlled by the Spirit of God, we shall understand the lesson taught by the parable of the leaven. Those who open their hearts to receive the truth will realize that the Word of God is the great instrumentality in the transformation of character.—The Review and Herald, July 25, 1899.

Gospel Truth Provides Steadfast Purpose—Every one of us needs to have a deep insight into the teachings of the Word of God. Our minds must be prepared to stand every test and to resist every temptation, whether from without or from within. We must know why we believe as we do, why we are on the Lord's side. The truth must keep watch in our hearts, ready to sound an alarm and summon us to action against every foe. The powers of darkness will open their batteries upon us; and all who are indifferent and careless, who have set their affections on their earthly 68treasure, and who have not cared to understand God's dealings with His people will be ready victims. No power but a knowledge of the truth as it is in Jesus will ever make us steadfast; but with this, one may chase a thousand, and two put ten thousand to flight.—The Review and Herald, April 29, 1884.

Committing Ourselves to Christ Brings Peace—All our future rests with our individual action in opening our heart to receive the Prince of peace. Our minds can find quiet and rest in and through committing ourselves to Christ, in whom is efficiency of power. Having secured that peace, that comfort, that hope, which He offers to your soul, your heart will be rejoicing in God our Saviour for the great and wondrous hope presented to you as an individual who recognizes the Great Gift. Then you will be so thankful that you will praise God for the great love and grace bestowed upon you.

Behold your Helper, Jesus Christ. Welcome Him, and invite His gracious presence. Your mind may be renewed day by day, and it is your privilege to accept peace and rest, rise above worries,

and praise God for your blessings. Do not erect barriers of objectionable things to keep Jesus away from your soul. Change your voice; repine not; let gratitude be expressed for the great love of Christ that has been and is still being shown toward you.—Letter 294, 1906

Dwelling Upon Christ Provides Stimulus—If we would permit our minds to dwell more upon Christ and the heavenly world, we should find a powerful stimulus and support in fighting the battles of the Lord. Pride and love of the world will lose their power as we contemplate the glories of that better land so soon to be our home. Beside the loveliness of Christ all earthly attractions will seem of little worth.—The Review and Herald, November 15, 1887.

Knowledge Strengthens Mind and Soul—What we need is knowledge that will strengthen mind and soul, that 69will make us better men and women. Heart education is of far more importance than mere book learning. It is well, even essential, to have a knowledge of the world in which we live; but if we leave eternity out of our reckoning, we shall make a failure from which we can never recover.—The Ministry of Healing, 450 .

The Mind and Spiritual Warfare—Our improvement in moral purity depends on right thinking and right acting. “Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.” “For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man” .

Evil thoughts destroy the soul. The converting power of God changes the heart, refining and purifying the thoughts. Unless a determined effort is made to keep the thoughts centered on Christ, grace cannot reveal itself in the life. The mind must engage in the spiritual warfare. Every thought must be brought into captivity to the obedience of Christ. All the habits must be brought under God’s control.—Letter 123, 1904

Preoccupation of Mind a Safeguard Against Evil—As a safeguard against evil, the preoccupation of the mind with good is worth more than unnumbered barriers of law and discipline.—Education, 213 .

A Perverted Imagination Produces Darkness—If the eye of the mind beholds the excellence of the mystery of Godliness, the advantage of spiritual riches over worldly riches, the whole body will be full of light. If the imagination is perverted by the fascination of earthly pomp and splendor until gain seems Godliness, the whole body will be full of darkness. When the powers of the mind are concentrated upon the treasures of earth, they are debased and belittled.—The Review and Herald, September 18, 1888.
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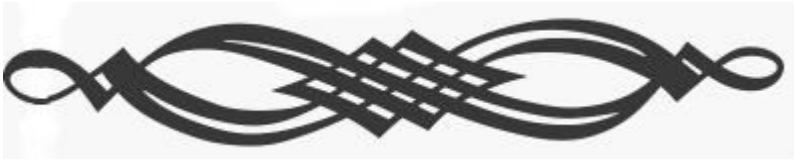
Mind Directed to Creator, Not Self-exaltation—Were this principle given the attention which its importance demands, there would be a radical change in some of the current methods

of education. Instead of appealing to pride and selfish ambition, kindling a spirit of emulation, teachers would endeavor to awaken the love for goodness and truth and beauty—to arouse the desire for excellence.... Instead of being directed to mere earthly standards or being actuated by the desire for self-exaltation, which in itself dwarfs and belittles, the mind would be directed to the Creator, to know Him and to become like Him.—Patriarchs and Prophets, 595, 596 .

Living Water Versus Broken Cisterns—Jesus knew the wants of the soul. Pomp, riches, and honor cannot satisfy the heart. "If any man thirst, let him come unto Me." The rich, the poor, the high, the low, are alike welcome. He promises to relieve the burdened mind, to comfort the sorrowing, and to give hope to the despondent.

Many of those who heard Jesus were mourners over disappointed hopes, many were nourishing a secret grief, many were seeking to satisfy their restless longing with the things of the world and the praise of men; but when all was gained, they found that they had toiled only to reach a broken cistern, from which they could not quench their thirst. Amid the glitter of the joyous scene they stood, dissatisfied and sad. That sudden cry, "If any man thirst," startled them from their sorrowful meditation, and as they listened to the words that followed, their minds kindled with a new hope. The Holy Spirit presented the symbol before them until they saw in it the offer of the priceless gift of salvation.—The Desire of Ages, 454 .

Union of Divine and Human Endeavor Necessary—The Spirit furnishes the strength that sustains striving, wrestling souls in every emergency—amid the unfriendliness of relatives, the hatred of the world, and the realization of their own imperfections and mistakes. A union of divine and human endeavor, a close connection first, last, and ever, with God, the source of all strength—this is absolutely necessary.—The Review and Herald, May 19, 1904.



Chapter 9— Mind, the Citadel

The Capital of the Body—Every organ of the body was made to be servant to the mind. The mind is the capital of the body.—Testimonies for the Church 3:136 .

The mind controls the whole man. All our actions, good or bad, have their source in the mind. It is the mind that worships God and allies us to heavenly beings. Yet many spend all their lives without becoming intelligent in regard to the casket that contains this treasure.—Special Testimonies On Education, May 11, 1896, 33.

Brain Controls the Body—There are many invalids today who will ever remain so because they cannot be convinced that their experience is not reliable. The brain is the capital of the body, the seat of all the nervous forces and of mental action. The nerves proceeding from the brain control the body. By the brain nerves, mental impressions are conveyed to all the nerves of the body as by telegraph wires, and they control the vital action of every part of the system. All the organs of motion are governed by the communications they receive from the brain.—Testimonies for the Church 3:69 .

The brain nerves which communicate with the entire system are the only medium through which Heaven can communicate to man and affect his inmost life.—Testimonies for the Church 2:347 .

Satan Strikes at the Perceptive Faculties —Satan comes to man with his temptations as an angel of light, as he came to Christ. He has been working to bring man into a condition of physical and moral weakness that he may overcome him with his temptations and then triumph over his ruin. And he has been successful in tempting man to indulge appetite, regardless of the result. He well knows that it is impossible for man to discharge his obligations to God and to his fellowmen while he impairs the faculties God has given him. The brain is the capital of the body. If the perceptive faculties become benumbed through intemperance of any kind, eternal things are not discerned.—The Review and Herald, September 8, 1874.

The Tyranny of Custom—The strength or the weakness of the mind has very much to do with our usefulness in this world and with our final salvation. The ignorance that has prevailed in regard to God's law in our physical nature is deplorable. Intemperance of any kind is a violation of the laws of our being. Imbecility is prevailing to a fearful extent. Sin is made attractive by the covering of light which Satan throws over it, and he is well pleased when he can hold the Christian world in their daily habits under the tyranny of custom, like the heathen, and allow appetite to govern them.—The Review and Herald, September 8, 1874.

Guarding the Citadel—All should feel the necessity of keeping the moral nature braced by constant watchfulness. Like faithful sentinels, they should guard the citadel of the soul, never

feeling that they may relax their vigilance for a moment.—Testimony for the Physicians and Helpers of the Sanitarium, 1879, 65.

The Mind Rightly Trained Wavers Not—The mind must be trained through daily tests to habits of fidelity, to a sense of the claims of right and duty above inclination and pleasure. Minds thus trained do not waver between right and wrong, as the reed trembles in the wind; but as soon as matters come before them, they discern at once that principle is involved, and they instinctively choose the right without long debating the matter. They are loyal because they have trained themselves in habits of faithfulness and truth.—Testimonies for the Church 3:22 .

The Unguarded Citadel—By beholding we become changed. Though formed in the image of his Maker, man can so educate his mind that sin which he once loathed will become pleasant to him. As he ceases to watch and pray, he ceases to guard the citadel, the heart, and engages in sin and crime. The mind is debased, and it is impossible to elevate it from corruption while it is being educated to enslave the moral and intellectual powers and bring them in subjection to grosser passions. Constant war against the carnal mind must be maintained; and we must be aided by the refining influence of the grace of God, which will attract the mind upward and habituate it to meditate upon pure and holy things.—Testimonies for the Church 2:479 .

Source of the Issues of Life or Death—"Set your affection on things above, not on things on the earth" . The heart is the citadel of the man. From it are the issues of life or death. Until the heart is purified, a person is unfit to have any part in the fellowship of the saints. Does not the Heart Searcher know who are lingering in sin, regardless of their souls? Has there not been a witness to the most secret things in the life of everyone?

I was compelled to hear the words spoken by some men to women and girls—words of flattery, words that would deceive and infatuate. Satan uses all these means to destroy souls. Some of you may thus have been his agents; and if so, you will have to meet these things in the judgment. 75The angel said of this class. "Their hearts have never been given to God. Christ is not in them. Truth is not there. Its place is occupied by sin, deception, and falsehood. The Word of God is not believed and acted upon."—Testimonies for the Church 5:536, 537 .

Ease, Self-indulgence, Security—Traitors Within the Walls—It was when the Israelites were in a condition of outward ease and security that they were led into sin. They failed to keep God ever before them, they neglected prayer and cherished a spirit of self-confidence. Ease and self-indulgence left the citadel of the soul unguarded, and debasing thoughts found entrance. It was the traitors within the walls that overthrew the strongholds of principle and betrayed Israel into the power of Satan.

It is thus that Satan still seeks to compass the ruin of the soul. A long preparatory process, unknown to the world, goes on in the heart before the Christian commits open sin. The mind does not come down at once from purity and holiness to depravity, corruption, and crime. It

takes time to degrade those formed in the image of God to the brutal or the satanic. By beholding we become changed. By the indulgence of impure thoughts man can so educate his mind that sin which he once loathed will become pleasant to him.—Patriarchs and Prophets, 459 .

Tobacco Benumbs the Sensibilities—Tobacco, in whatever form it is used, tells upon the constitution. It is a slow poison. It affects the brain and benumbs the sensibilities so that the mind cannot clearly discern spiritual things, especially those truths which would have a tendency to correct this filthy indulgence.

Those who use tobacco in any form are not clear before God. In such a filthy practice it is impossible for them to glorify God in their bodies and spirits, which are His. And while they are using slow and sure poisons, which are ruining their health and debasing the faculties of the mind, God cannot approbate them. He may be merciful to them 76while they indulge in this pernicious habit in ignorance of the injury it is doing them, but when the matter is set before them in its true light, then they are guilty before God if they continue to indulge this gross appetite.—Spiritual Gifts, 4a:126 .

Slaves to Alcohol and Drugs—On every side Satan seeks to entice the youth into the path of perdition; and if he can once get their feet set in the way, he hurries them on in their downward course, leading them from one dissipation to another, until his victims lose their tenderness of conscience and have no more the fear of God before their eyes. They exercise less and less self-restraint. They become addicted to the use of wine and alcohol, tobacco and opium, and go from one stage of debasement to another. They are slaves to appetite. Counsel which they once respected, they learn to despise. They put on swaggering airs and boast of liberty when they are the servants of corruption. They mean by liberty that they are slaves to selfishness, debased appetite, and licentiousness.—The Signs of the Times, June 22, 1891.

Satan's Weapons—The indulgence of fleshly lusts wars against the soul. The apostle in the most impressive manner addresses Christians, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God" . If the body is saturated with liquor and the defilement of tobacco, it is not holy and acceptable to God. Satan knows that it cannot be, and for this reason he brings his temptations to bear upon men upon the point of appetite, that he may bring them into bondage to this propensity and thus work their ruin.—The Review and Herald, September 8, 1874.

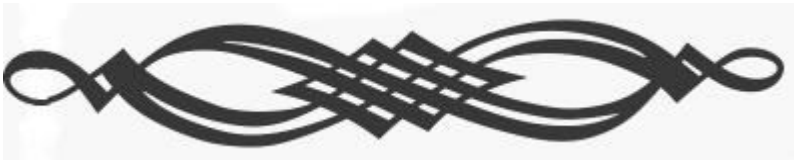
The Deciding Factor of Passion and Appetite—If men and women of intelligence have their moral powers benumbed through intemperance of any kind, they are, in many of their habits, elevated but little above the heathen. 77Satan is constantly drawing the people from saving light to custom and fashion, irrespective of physical, mental, and moral health. The great enemy knows that if appetite and passion predominate, health of body and strength of intellect are sacrificed upon the altar of self-gratification, and man is brought to speedy ruin. If enlightened

intellect holds the reins, controlling the animal propensities, keeping them in subjection to the moral powers, Satan well knows that his power to overcome with his temptations is very small.—The Review and Herald, September 8, 1874.

What Might Have Been—If parents in past generations had, with firmness of purpose, kept the body servant to the mind and had not allowed the intellectual to be enslaved by animal passions, there would be in this age a different order of beings upon the earth.—Healthful Living, 38, 1865 .

Choice of Mind or Body Control—Every student needs to understand the relation between plain living and high thinking. It rests with us individually to decide whether our lives shall be controlled by the mind or by the body. The youth must, each for himself, make the choice that shapes his life; and no pains should be spared that he may understand the forces with which he has to deal and the influences which mold character and destiny.—Education, 202 .

Teach the People—Present before the people the need of resisting the temptation to indulge appetite. This is where many are failing. Explain how closely body and mind are related and show the need of keeping both in the very best condition.—Circular Letter to Physicians and Evangelists, 1910.



Chapter 10— Understanding

A Work Requiring Discernment and Discrimination—It is the nicest and most critical work ever given to mortals to deal with minds. Those who engage in this work should have clear discernment and good powers of discrimination.

True independence of mind is an element entirely different from rashness. That quality of independence which leads to a cautious, prayerful, deliberate opinion should not be easily yielded, not until the evidence is sufficiently strong to make it certain that we are wrong. This independence will keep the mind calm and unchangeable amid the multitudinous errors which prevail, and will lead those in responsible positions to look carefully at the evidence on every side and not be swayed by the influence of others, or by the surroundings, to form conclusions without intelligent, thorough knowledge of all the circumstances.—Testimonies for the Church 3:104, 105

An Exacting Task—Since man cost heaven so much, the price of God's dear Son, how carefully should ministers, teachers, and parents deal with the souls of those brought under their influence. It is nice work to deal with minds, and it should be entered upon with fear and trembling.

The educators of youth should maintain perfect self-control. To destroy one's influence over a human soul through impatience or in order to maintain undue dignity and supremacy is a terrible mistake, for it may be the means of losing that soul for Christ. The minds of youth may become so warped by injudicious management that the injury done may never be entirely overcome. The religion of Christ should have a controlling influence on the education and training of the young.

The Saviour's example of self-denial, universal kindness, and long-suffering love is a rebuke to impatient ministers and teachers. He inquires of these impetuous instructors: "Is this the manner in which you treat the souls of those for whom I gave My life? Have you no greater appreciation of the infinite price I paid for their redemption?"—Testimonies for the Church 4:419 .

The Physician Encounters All Classes of Minds—Dr. _____ should seek to add daily to his stock of knowledge and to cultivate courteousness and refinement of manners. ... He should bear in mind that he is associated with all classes of minds and that the impressions he gives will be extended to other states and will be reflected upon the Institute .—Testimonies for the Church 3:183, 184 .

Patience and Wisdom Needed—Ministers should be careful not to expect too much from those who are still groping in the darkness of error. They should do their work well, relying upon God

to impart to inquiring minds the mysterious, quickening influence of His Holy Spirit, knowing that without this their labors will be unsuccessful. They should be patient and wise in dealing with minds, remembering how manifold are the circumstances that have developed such different traits in individuals. They should strictly guard themselves also, lest self get the supremacy and Jesus be left out of the question.—Gospel Workers, 381 .

The Love of Christ Wins Its Way—Only He who reads the heart knows how to bring men to repentance. Only His 80wisdom can give us success in reaching the lost. You may stand up stiffly, feeling, "I am holier than thou," and it matters not how correct your reasoning or how true your words; they will never touch hearts. The love of Christ manifested in word and act will win its way to the soul when the reiteration of precept or argument would accomplish nothing.—The Ministry of Healing, 163 .

With Compassion and Love—All are not fitted to correct the erring. They have not wisdom to deal justly, while loving mercy. They are not inclined to see the necessity of mingling love and tender compassion with faithful reproofs. Some are ever needlessly severe and do not feel the necessity of the injunction of the apostle: "And of some have compassion, making a difference: and others save with fear, pulling them out of the fire" .—Testimonies for the Church 3:269, 270 .

A Passionate Man Not to Deal With Minds—A lack of firm faith and of discernment in sacred things should be regarded as sufficient to debar any man from connection with the work of God. So also the indulgence of a quick temper, a harsh, overbearing spirit, reveals that its possessor should not be placed where he will be called to decide weighty questions that affect God's heritage.

A passionate man should have no part to act in dealing with human minds. He cannot be trusted to shape matters which have a relation to those whom Christ has purchased at an infinite price. If he undertakes to manage men, he will hurt and bruise their souls; for he has not the fine touch, the delicate sensibility, which the grace of Christ imparts. His own heart needs to be softened, subdued by the Spirit of God; the heart of stone has not become a heart of flesh.—Special Testimonies for Ministers and Workers 5, 1896, 18.

Qualities Needed in Understanding Minds —There are more difficulties in this work than in some other branches of business; but the 81lessons learned, the tact and discipline acquired, will fit you for other fields of usefulness, where you can minister to souls. Those who poorly learn their lesson and are careless and abrupt in approaching persons would show the same want of tact and skill in dealing with minds should they enter the ministry.—Manual for Canvassers, 41, 42, 1902.

Meeting With Impulse, Impatience, Pride, and Self-esteem—Dealing with human minds is the most delicate work ever entrusted to mortals, and teachers need constantly the help of the

Spirit of God, that they may do their work aright. Among the youth attending school will be found great diversity of character and education. The teacher will meet with impulse, impatience, pride, selfishness, undue self-esteem. Some of the youth have lived in an element of arbitrary restraint and harshness, which has developed in them a spirit of obstinacy and defiance. Others have been treated as pets, allowed by overfond parents to follow their own inclinations. Defects have been excused until the character is deformed.—Counsels to Parents, Teachers, and Students, 264 .

Patience, Tact, and Wisdom Needed—To deal successfully with these different minds the teacher needs to exercise great tact and delicacy in management, as well as firmness in government. Dislike and even contempt for proper regulations will often be manifested. Some will exercise their ingenuity in evading penalties, while others will display a reckless indifference to the consequences of transgression. All this will call for patience and forbearance and wisdom on the part of those entrusted with the education of these youth.—Counsels to Parents, Teachers, and Students, 264 .

A Course Which May Leave Irreparable Scars and Bruises—A teacher may have sufficient education and knowledge in the sciences to instruct, but has it been ascertained that he has tact and wisdom to deal with human minds? If instructors have not the love of Christ abiding in 82their hearts, they are not fit to bear the grave responsibilities placed upon those who educate the youth. Lacking the higher education themselves, they know not how to deal with human minds. Their own insubordinate hearts are striving for control; and to subject the plastic minds and characters of the children to such discipline is to leave upon the mind scars and bruises that will never be removed.—Counsels to Parents, Teachers, and Students, 193 .

The Finest Discrimination Required—The Lord has presented to me, in many ways and at various times, how carefully we should deal with the young—that it requires the finest discrimination to deal with minds. Everyone who has to do with the education and training of youth needs to live very close to the Great Teacher, to catch His spirit and manner of work. Lessons are to be given which will affect their character and lifework.—Gospel Workers, 333 .

Personal Element Essential—In all true teaching the personal element is essential. Christ in His teaching dealt with men individually. It was by personal contact and association that He trained the Twelve. It was in private, often to but one listener, that He gave His most precious instruction. To the honored rabbi at the night conference on the Mount of Olives, to the despised woman at the well of Sychar, He opened His richest treasures; for in these hearers He discerned the impressible heart, the open mind, the receptive spirit. Even the crowd that so often thronged His steps was not to Christ an indiscriminate mass of human beings. He spoke directly to every mind and appealed to every heart. He watched the faces of His hearers, marked the lighting up of the countenance, the quick, responsive glance, which told that truth had reached the soul; and there vibrated in His heart the answering chord of sympathetic joy.—Education, 231 .

Overwork Unfits to Deal With Others—The teachers themselves should give proper attention to the laws of 83health, that they may preserve their own powers in the best possible condition and by example as well as by precept may exert a right influence upon their pupils. The teacher whose physical powers are already enfeebled by disease or overwork should pay special attention to the laws of life. He should take time for recreation. He should not take upon himself responsibility outside of his school work, which will so tax him physically or mentally that his nervous system will be unbalanced; for in this case he will be unfitted to deal with minds and cannot do justice to himself or to his pupils.—Christian Temperance and Bible Hygiene, 83, .

Understanding Different Needs—I was shown that the physicians at our Institute should be men and women of faith and spirituality. They should make God their trust. There are many who come to the Institute who have by their own sinful indulgence brought upon themselves disease of almost every type.

This class do not deserve the sympathy that they frequently require. And it is painful to the physicians to devote time and strength to this class, who are debased physically, mentally, and morally.

But there is a class who have, through ignorance, lived in violation of nature's laws. They have worked intemperately and have eaten intemperately because it was the custom to do so. Some have suffered many things from many physicians but have not been made better, but decidedly worse. At length they are torn from business, from society, and from their families; and as their last resort they come to the Health Institute with some faint hope that they may find relief.

This class need sympathy. They should be treated with the greatest tenderness, and care should be taken to make clear to their understanding the laws of their being, that they may, be ceasing to violate them, and by governing themselves, avoid suffering and disease—the penalty of nature's violated law.—Testimonies for the Church 3:178 .

Truth Not to Be Spoken at All Times—But few who have moved in the society of the world, and who view things from a worlding's standpoint are prepared to have a statement of facts in regard to themselves presented before them. The truth even is not to be spoken at all times. There is a fit time and opportunity to speak when words will not offend. The physicians should not be overworked and their nervous systems prostrated, for this condition of body will not be favorable to calm minds, steady nerves, and a cheerful, happy spirit.—Testimonies for the Church 3:182 .

Christ Understands—He who took humanity upon Himself knows how to sympathize with the sufferings of humanity. Not only does Christ know every soul, and the peculiar needs and trials of that soul, but He knows all the circumstances that chafe and perplex the spirit. His hand is outstretched in pitying tenderness to every suffering child. Those who suffer most have most of

His sympathy and pity. He is touched with the feeling of our infirmities, and He desires us to lay our perplexities and troubles at His feet and leave them there.—The Ministry of Healing, 249 .

Understanding Brings Closer Relationship to Christ—Good deeds are the fruit that Christ requires us to bear—kind words; deeds of benevolence; of tender regard for the poor, the needy, the afflicted. When hearts sympathize with hearts burdened with discouragement and grief, when the hand dispenses to the needy, when the naked are clothed, the stranger made welcome to a seat in your parlor and a place in your heart, angels are coming very near, and an answering strain is responded to in heaven.

Every act of justice, mercy, and benevolence makes melody in heaven. The Father from His throne beholds those who do these acts of mercy and numbers them with His most precious treasures. “And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels” . Every merciful act to the needy, the 85suffering, is regarded as though done to Jesus. When you succor the poor, sympathize with the afflicted and oppressed, and befriend the orphan, you bring yourselves into a closer relationship to Jesus.—Testimonies for the Church 2:25 .

Christ Calls for Tenderness and Compassion—True sympathy between man and his fellowman is to be the sign distinguishing those who love and fear God from those who are unmindful of His law. How great the sympathy that Christ expressed in coming to this world to give His life a sacrifice for a dying world! His religion led to the doing of genuine medical missionary work. He was a healing power. “I will have mercy, and not sacrifice,” He said. This is the test that the Great Author of truth used to distinguish between true religion and false. God wants His medical missionaries to act with the tenderness and compassion that Christ would show were He in our world.—The Medical Missionary, August 1, 1893.

Sum of Life’s Happiness—A cultivated intellect is a great treasure; but without the softening influence of sympathy and sanctified love it is not of the highest value. We should have words and deeds of tender consideration for others. We can manifest a thousand little attentions in friendly words and pleasant looks, which will be reflected upon us again. Thoughtless Christians manifest by their neglect of others that they are not in union with Christ. It is impossible to be in union with Christ and yet be unkind to others and forgetful of their rights. Many long intensely for friendly sympathy.

God has given each of us an identity of our own, which cannot be merged in that of another; but our individual characteristics will be much less prominent if we are indeed Christ’s and His will is ours. Our lives should be consecrated to the good and happiness of others, as was our Saviour’s. We should be self-forgetful, ever looking out for opportunities—even in little things—to show gratitude for the favors we have received of others and watching for 86opportunities to cheer others and lighten and relieve their sorrows and burdens by acts of tender kindness and little deeds of love. These thoughtful courtesies that, commencing in our

families, extend outside the family circle, help make up the sum of life's happiness; and the neglect of these little things makes up the sum of life's bitterness and sorrow.—Testimonies for the Church 3:539, 540 .

Section 3—Development of the Mind

Chapter 11— Bible Study and the Mind

Foundation of All Study—The Word of God is to be the foundation of all study, and the words of revelation, carefully studied, appeal to and strengthen the intellect as well as the heart. The culture of the intellect is required, that we may understand the revelation of the will of God to us. It cannot be neglected by those who are obedient to His commandment. God has not given us the faculties of the mind to be devoted to cheap and frivolous pursuits.—Manuscript 16, 1896.

A Strength of Principle—The truths of the Bible, received, will uplift mind and soul. If the Word of God were appreciated as it should be, both young and old would possess an inward rectitude, a strength of principle, that would enable them to resist temptation.—The Ministry of Healing, 459 .

The Only True Guide—A familiar acquaintance with the Scriptures sharpens the discerning powers and fortifies the soul against the attacks of Satan. The Bible is the sword of the Spirit, which will never fail to vanquish the adversary. It is the only true guide in all matters of faith and practice. The reason why Satan has so great control over the minds and hearts of men is that they have not 90made the Word of God the man of their counsel, and all their ways have not been tried by the true test. The Bible will show us what course we must pursue to become heirs of glory.—The Review and Herald, January 4, 1881.

Higher Education Defined—There is no education to be gained higher than that given to the early disciples, and which is revealed to us through the Word of God. To gain the higher education means to follow this Word implicitly; it means to walk in the footsteps of Christ, to practice His virtues. It means to give up selfishness and to devote the life to the service of God.

Higher education calls for something greater, something more divine, than the knowledge to be obtained merely from books. It means a personal, experimental knowledge of Christ; it means emancipation from ideas, from habits and practices, that have been gained in the school of the prince of darkness and which are opposed to loyalty to God. It means to overcome stubbornness, pride, selfishness, worldly ambition, and unbelief. It is the message of deliverance from sin.—Counsels to Parents, Teachers, and Students, 11, 12 .

Inspires the Mind—In the Word of God the mind finds subjects for the deepest thought, the loftiest aspirations. Here we may hold communion with patriarchs and prophets and listen to the voice of the Eternal as He speaks with men. Here we behold the Majesty of heaven as He humbled Himself to become our substitute and surety, to cope single-handed with the powers of darkness, and to gain the victory in our behalf. A reverent contemplation of such themes as these cannot fail to soften, purify, and ennoble the heart, and at the same time to inspire the mind with new strength and vigor.—Counsels to Parents, Teachers, and Students, 52, 53 .

It Reveals the Purpose of Life—But that which above all other considerations should lead us to prize the Bible is that in it is revealed to men the will of God. Here we learn the object of our creation and the means by which that 91object may be attained. We learn how to improve wisely the present life and how to secure the future life. No other book can satisfy the questionings of the mind or the cravings of the heart. By obtaining a knowledge of God's Word and giving heed thereto, men may rise from the lowest depths of degradation to become the sons of God, the associates of sinless angels.—Counsels to Parents, Teachers, and Students, 53, 54 .

Parables to Impress and Awaken Minds—God designs that our minds shall be impressed, awakened, and instructed by His sacred parables. He would have nature counteract the attempts made to divorce science from Bible Christianity. He desires that the things of nature that greet our senses shall hold the attention and imprint heavenly truths upon the mind.—The Youth's Instructor, May 6, 1897.

The Bible Without a Rival—As an educating power the Bible is without a rival. Nothing will so impart vigor to all the faculties as requiring students to grasp the stupendous truths of revelation. The mind gradually adapts itself to the subjects upon which it is allowed to dwell. If occupied with commonplace matters only, to the exclusion of grand and lofty themes, it will become dwarfed and enfeebled. If never required to grapple with difficult problems or put to the stretch to comprehend important truths, it will after a time almost lose the power of growth.—Testimonies for the Church 5:24 .

Accept It With Simple Faith—God desires man to exercise his reasoning powers, and the study of the Bible will strengthen and elevate the mind as no other study can do. It is the best mental as well as spiritual exercise for the human mind. Yet we are to beware of deifying reason, which is subject to the weakness and infirmity of humanity.

If we would not have the Scriptures clouded to our understanding so that the plainest truths shall not be comprehended, we must have the simplicity and faith of a little child, ready to learn and beseeching the aid of the Holy 92Spirit. A sense of the power and wisdom of God and of our inability to comprehend His greatness, should inspire us with humility, and we should open His Word, as we would enter His presence, with holy awe. When we come to the Bible, reason must acknowledge an authority superior to itself, and heart and intellect must bow to the great I AM.—Testimonies for the Church 5:703, 704 .

Nothing to Be Studied That Clouds God's Word—Jesus Christ is our spiritual touchstone. He reveals the Father. Nothing should be given as food to the brain that will bring before the mind any mist or cloud in regard to the Word of God. No careless inattention should be shown in regard to the cultivation of the soil of the heart. The mind must be prepared to appreciate the

work and words of Christ, for He came from heaven to waken a desire and to give the bread of life to all who hunger for spiritual knowledge.—Manuscript 15, 1898.

Scriptures Recognize Man's Moral Choice—When we search the Word of God, angels are by our side, reflecting bright beams of light upon its sacred pages. The Scriptures appeal to man as having power to choose between right and wrong; they speak to him in warning, in reproof, in entreaty, in encouragement. The mind must be exercised on the solemn truths of God's Word, or it will grow weak.... We must examine for ourselves and learn the reasons of our faith by comparing scripture with scripture. Take the Bible, and on your knees plead with God to enlighten your mind.—The Review and Herald, March 4, 1884.

Minds Find Noblest Development—If the Bible were studied as it should be, men would become strong in intellect. The subjects treated upon in the Word of God, the dignified simplicity of its utterance, the noble themes which it presents to the mind, develop faculties in man which cannot otherwise be developed. In the Bible a boundless field is opened for the imagination. The student will come from a 93contemplation of its grand themes, from association with its lofty imagery, more pure and elevated in thought and feeling than if he had spent the time in reading any work of mere human origin, to say nothing of those of a trifling character.

Youthful minds fail to reach their noblest development when they neglect the highest source of wisdom—the Word of God. The reason why we have so few men of good mind, of stability and solid worth, is that God is not feared, God is not loved, the principles of religion are not carried out in the life as they should be.—Christian Temperance and Bible Hygiene, 126, 1890.

Search for Its Hidden Treasure—The Bible, just as it reads, is to be our guide. Nothing is so calculated to enlarge the mind and strengthen the intellect as the study of the Bible. No other study will so elevate the soul and give vigor to the faculties as the study of the living oracles. The minds of thousands of ministers of the gospel are dwarfed because they are permitted to dwell upon commonplace things, and are not exercised in searching for the hidden treasure of the Word of God. As the mind is brought to the study of God's Word, the understanding will enlarge and the higher powers will develop for the comprehension of high and ennobling truth.

It is according to the character of the matter with which the mind becomes familiar that it is dwarfed or enlarged. If the mind is not raised up to make vigorous and persistent effort in seeking to comprehend truth by comparing scripture with scripture, it will surely become contracted and lose its tone. We should set our minds to the task of searching for truths that do not lie directly upon the surface.—The Review and Herald, September 28, 1897.

Bible Directs the Life Aright—The whole Bible is a revelation of the glory of God in Christ. Received, believed, obeyed, it is the great instrumentality in the transformation of character. It

is the grand stimulus, the constraining force, that quickens the physical, mental, and spiritual 94powers and directs the life into right channels.

The reason why the youth, and even those of mature years, are so easily led into temptation and sin is that they do not study the Word of God and meditate upon it as they should. The lack of firm, decided willpower, which is manifest in life and character, results from neglect of the sacred instruction of God's Word. They do not by earnest effort direct the mind to that which would inspire pure, holy thought and divert it from that which is impure and untrue.—The Ministry of Healing, 458 .

It Reveals the Rules for Holy Living—The Lord, in His great mercy, has revealed to us in the Scriptures His rules of holy living, His commandments, and His laws. He tells us therein the sins to shun; He explains to us the plan of salvation and points out the way to heaven. If they obey His injunction to "search the Scriptures," none need be ignorant of these things.

The actual progress of the soul in virtue and divine knowledge is by the plan of addition—adding constantly the graces which Christ made an infinite sacrifice to bring within the reach of all. We are finite, but we are to have a sense of the infinite.

The mind must be taxed, contemplating God and His wonderful plan for our salvation. The soul will thus be lifted above commonplace things and fastened upon things that are eternal.

The thought that we are in God's world and in the presence of the great Creator of the universe, who made man in His own image, after His own likeness, will lift the mind into broader, higher fields for meditation than any fictitious story. The thought that God's eye is watching us, that He loves us and cared so much for fallen man as to give His dearly beloved Son to redeem us that we might not miserably perish, is a great one, and whoever opens his heart to the acceptance and contemplation of these great themes will never be satisfied with trivial, sensational subjects.—The Review and Herald, November 9, 1886.

A New Heart Means a New Mind—The words "A new heart will I give you" mean, "A new mind will I give you." This change of heart is always attended by a clear conception of Christian duty, an understanding of truth. The clearness of our views of truth will be proportionate to our understanding of the Word of God. He who gives the Scriptures close, prayerful attention will gain clear comprehension and sound judgment, as if in turning to God he had reached a higher grade of intelligence.—The Review and Herald, November 10, 1904.

Not to Be Casually Read—It is not safe for us to turn from the Holy Scriptures with only a casual reading of their sacred pages.... Rein the mind up to the high task that has been set before it, and study with determined interest, that you may understand divine truth. Those who do this will be surprised to find to what the mind can attain.—The Youth's Instructor, June 29, 1893.

Memory Training Aids the Mind—The mind must be restrained and not allowed to wander. It should be trained to dwell upon the Scriptures and upon noble, elevating themes. Portions of Scripture, even whole chapters, may be committed to memory to be repeated when Satan comes in with his temptations. The fifty-eighth chapter of Isaiah is a profitable one for this purpose. Wall the soul in with the restrictions and instructions given by inspiration of the Spirit of God.

When Satan would lead the mind to dwell upon earthly and sensual things, he is most effectually resisted with "It is written." ... When he suggests doubts as to whether we are really the people whom God is leading, whom by tests and provings He is preparing to stand in the great day, be ready to meet his insinuations by presenting the clear evidence from the Word of God that this is the remnant people who are keeping the commandments of God and the faith of Jesus.—The Review and Herald, April 8, 1884.

Bible Study Produces Well-balanced Minds—Those who are under the training of the Holy Spirit will be able to 96teach the Word intelligently. And when it is made the study book, with earnest supplication for the Spirit's guidance and a full surrender of the heart to be sanctified through the truth, it will accomplish all that Christ has promised.

The result of such Bible study will be well-balanced minds; for the physical, mental, and moral powers will be harmoniously developed. There will be no paralysis in spiritual knowledge. The understanding will be quickened, the sensibilities will be aroused, the conscience will become sensitive, the sympathies and sentiments will be purified, a better moral atmosphere will be created, and a new power to resist temptation will be imparted.—Special Testimonies On Education, 26, 27, June 12, 1896.

An Antidote for Poisonous Insinuations—When the mind is stored with Bible truth, its principles take deep root in the soul, and the preference and tastes become wedded to truth, and there is no desire for debasing, exciting literature that enfeebles the moral powers and wrecks the faculties God has bestowed for usefulness. Bible knowledge will prove an antidote for the poisonous insinuations received through unguarded reading.—The Review and Herald, November 9, 1886.

Protects From Superstition—If the teachings of this Word were made the controlling influence in our lives, if mind and heart were brought under its restraining power, the evils that now exist in churches and families would find no place .... The teachings of the Word of God are to control mind and heart, that the home life may demonstrate the power of the grace of God....

Without the Bible we should be bewildered by false theories. The mind would be subjected to the tyranny of superstition and falsehood. But having in our possession an authentic history of the beginning of the world, we need not hamper ourselves with human conjectures and unreliable theories.—The Review and Herald, November 10, 1904.

It Improves the Reasoning Faculties—If the mind is set to the task of studying the Bible for information, the reasoning faculties will be improved. Under study of the Scriptures the mind expands and becomes more evenly balanced than if occupied in obtaining general information from the books that are used which have no connection with the Bible. No knowledge is so firm, so consistent and far-reaching, as that obtained from a study of the Word of God. It is the foundation of all true knowledge.

The Bible is like a fountain. The more you look into it, the deeper it appears. The grand truths of sacred history possess amazing strength and beauty and are as far-reaching as eternity. No science is equal to the science that reveals the character of God.

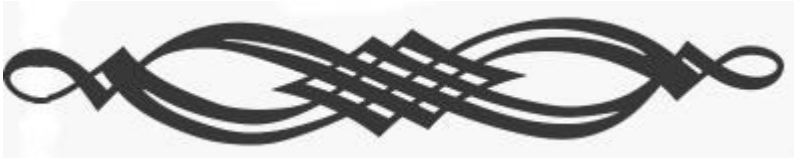
Moses was educated in all the wisdom of the Egyptians, yet he said, "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people."—The Review and Herald, February 25, 1896.

Endows the Faculties With Vigor—Why should not this book—this precious treasure—be exalted and esteemed as a valued friend? This is our chart across the stormy sea of life. It is our guidebook showing us the way to the eternal mansions and the character we must have to inhabit them. There is no book the perusal of which will so elevate and strengthen the mind as the study of the Bible. Here the intellect will find themes of the most elevated character to call out its powers. There is nothing that will so endow with vigor all our faculties as bringing them in contact with the stupendous truths of revelation. The effort to grasp and measure these great thoughts expands the mind. We may dig down deep into the mine of truth and gather precious treasures with which to enrich the soul. 98Here we may learn the true way to live, the safe way to die.—The Review and Herald, January 4, 1881.

Bible Study Will Enlarge the Mind—The Bible is our guide in the safe paths that lead to eternal life. God has inspired men to write that which will present the truth to us, which will attract, and which, if practiced, will enable the receiver to obtain moral power to rank among the most highly educated minds. The minds of all who make the Word of God their study will enlarge. Far more than any other study its influence is calculated to increase the powers of comprehension and endow every faculty with a new power. It brings the mind in contact with broad, ennobling principles of truth. It brings all heaven into close connection with human minds, imparting wisdom and knowledge and understanding.—The Youth's Instructor, October 13, 1898,

Bible a Revelation of Jehovah—Through all time this Book is to stand as a revelation of Jehovah. To human beings the divine oracles have been committed to be the power of God. The

truths of the Word of God are not mere sentiment, but the utterances of the Most High. He who makes these truths a part of his life becomes in every sense a new creature. He is not given new mental powers, but the darkness that through ignorance and sin have clouded the understanding is removed.—The Review and Herald, November 10, 1904.



Chapter 12— Diligence

Strive and Achieve—It is hard study, hard toil, persevering diligence, that obtain victories. Waste no hours, no moments. The results of work—earnest, faithful work—will be seen and appreciated. Those who wish for stronger minds can gain them by diligence. The mind increases in power and efficiency by use. It becomes strong by hard thinking. He who uses most diligently his mental and physical powers will achieve the greatest results. Every power of the being strengthens by action.—The Review and Herald, March 10, 1903.

Attain Highest Possible Capacity—The true object of education should be carefully considered. God has entrusted to each one capacities and powers, that they may be returned to Him enlarged and improved. All His gifts are granted to us to be used to the utmost. He requires every one of us to cultivate our powers and attain the highest possible capacity for usefulness, that we may do noble work for God and bless humanity. Every talent that we possess, whether of mental capacity, money, or influence, is of God, so that we may say with David, "All 100things come of Thee, and of Thine own have we given Thee" .—The Review and Herald, August 19, 1884;

Fine Mental Qualities Not the Result of Accident—True success in any line of work is not the result of chance or accident or destiny. It is the outworking of God's providences, the reward of faith and discretion, of virtue and perseverance. Fine mental qualities and a high moral tone are not the result of accident. God gives opportunities; success depends upon the use made of them.—Prophets and Kings, 486 .

Mental Culture Is What We Need—Mental culture is what we as a people need and what we must have in order to meet the demands of the time. Poverty, humble origin, and unfavorable surroundings need not prevent the cultivation of the mind. The mental faculties must be kept under the control of the will and the mind not allowed to wander or become distracted with a variety of subjects at a time, being thorough in none.

Difficulties will be met in all studies, but never cease through discouragement. Search, study, and pray; face every difficulty manfully and vigorously; call the power of will and the grace of patience to your aid, and then dig more earnestly till the gem of truth lies before you, plain and beautiful, all the more precious because of the difficulties involved in finding it.

Do not, then, continually dwell upon this one point, concentrating all the energies of the mind upon it, constantly urging it upon the attention of others, but take another subject, and carefully examine that. Thus mystery after mystery will be unfolded to your comprehension. Two valuable victories will be gained by this course. You have not only secured useful knowledge, but the exercise of the mind has increased mental strength and power. The key found to unlock

one mystery may develop also other precious gems of knowledge heretofore undiscovered—Testimonies for the Church 4:414 .

The Law of the Mind—It is a law of the mind that it will narrow or expand to the dimensions of the things with which it becomes familiar. The mental powers will surely become contracted and will lose their ability to grasp the deep meanings of the Word of God unless they are put vigorously and persistently to the task of searching for truth. The mind will enlarge if it is employed in tracing out the relation of the subjects of the Bible, comparing scripture with scripture, and spiritual things with spiritual. Go below the surface; the richest treasures of thought are waiting for the skillful and diligent student.—The Review and Herald, July 17, 1888.

Call Latent Powers to Action—In the common walks of life there is many a toiler patiently treading the round of his daily tasks, unconscious of latent powers that, roused to action, would place him among the world's great leaders. The touch of a skillful hand is needed to arouse and develop those dormant faculties. It was such men whom Jesus connected with Himself, and He gave them the advantages of three years' training under His own care. No course of study in the schools of the rabbis or the halls of philosophy could have equaled this in value.—Counsels to Parents, Teachers, and Students, 511 .

Many Might Be Intellectual Giants—Many of our laborers might today be intellectual giants had they not been content to meet a low level but been diligent and let their thoughts and investigations plow deep. Many of our young people are in danger of being superficial, of failing to grow up to the full stature of men and women in Christ Jesus. They consider that they have a sufficient degree of knowledge and understanding of subjects, and if they do not love study they will not plow deep to obtain all the treasures possible for them to acquire.—Letter 33, 1886

Self-discipline Necessary—God requires the training of the mental faculties. They need to be so cultivated 102that we can, if necessary, set the truth before the highest earthly powers to the glory of God. The converting power of God upon heart and character is also needed every day. Self-discipline must be carried on by everyone who claims to be a child of God; for it is in this way that the mind and will are brought into subjection to the mind and will of God. Decided discipline in the cause of the Lord will accomplish more than eloquence and the most brilliant talents. An ordinary mind, well trained, will accomplish more and higher work than the most educated mind and the greatest talents, without self-control.—The Review and Herald, July 28, 1896.

Angels Take Hold of Reasoning Minds—The heavenly angels are ... at work to take hold of reasoning minds, and their power is mightier than the hosts of darkness. There are minds dealing with sacred things who are not in close connection with God and who do not discern the

Spirit of God. Unless His grace transforms them into the image of Christ's likeness, His Spirit will leave them as water leaves a leaky vessel. Their only hope is to seek God with all their mind, heart, and soul. Then they will lawfully strive for the mastery. Satan will steal the imagination and affections if you give him a chance.—Manuscript 11, 1893.

Highest Sanctified Ambition Demanded—"My grace is sufficient for thee" is the assurance of the Great Teacher. Catch the inspiration of the words, and never, never talk doubt and unbelief. Be energetic. There is no half-and-half service in pure and undefiled religion. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" . The very highest sanctified ambition is demanded of those who believe the Word of God.—Special Testimonies On Education, 30 June 12, 1896.

Stand in Your God-given Personality—God has given us ability to think and to act, and it is by acting with carefulness, looking to Him for wisdom, that you will become capable of bearing burdens. Stand in your God-given personality. Be no other person's shadow. Expect that the Lord will work in and by and through you.—The Ministry of Healing, 498, 499 .

The Blighting Mildew of the World —You are a man who should not be a teacher of truth. You should be far in advance of where you are in experience and in the knowledge of God. You should be a man in understanding; for God has given you intellectual faculties which are susceptible of the highest cultivation. Had you divorced yourself from your speculating propensities, had you worked in the opposite direction, you would now be able to do acceptable service for God.

Had you cultivated your mind aright and used your powers to God's glory, you would have been fully qualified to bear the warning message to the world. But the mildew of the world has so affected your mind that it is not sanctified. You have not been cultivating the faculties that would make you a successful spiritual worker in the cause of God. You may carry forward the work of educating your mind in right lines. If you do not now become intelligent in regard to the truth, the fault will be all your own.—Letter 3, 1878

Move Forward Steadily—I want your ambition to be a sanctified ambition so that angels of God can inspire your heart with holy zeal, leading you to move forward steadily and solidly and making you a bright and shining light. Your perceptive faculties will increase in power and soundness if your whole being—body, soul, and spirit—is consecrated to the accomplishment of a holy work. Make every effort, in and through the grace of Christ, to attain to the high standard set before you. You can be perfect in your sphere as God is perfect in His sphere. Has not Christ declared, "Be ye therefore perfect, even as your Father which is in heaven is perfect" ?— Letter 123, 1904

Cultivate Every Power—He desires that we shall constantly be growing in holiness, in happiness, in usefulness. All have capabilities which they must be taught to regard as sacred

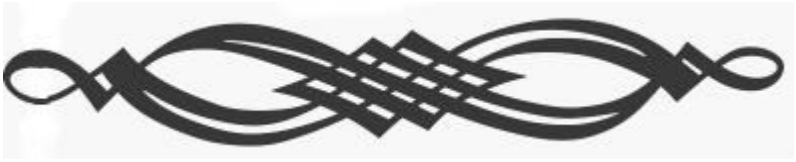
endowments, to appreciate as the Lord's gifts, and rightly to employ. He desires the youth to cultivate every power of their being and to bring every faculty into active exercise. He desires them to enjoy all that is useful and precious in this life, to be good and to do good, laying up a heavenly treasure for the future life.—The Ministry of Healing, 398 .

Opportunities Within Reach of All—There are opportunities and advantages which are within the reach of all to strengthen the moral and spiritual powers. The mind can be expanded and ennobled and should be made to dwell upon heavenly things. Our powers must be cultivated to the uttermost, else we shall fail of meeting God's standard. Unless it flows in a heavenward direction, it becomes an easy prey to the temptation of Satan to engage in worldly projects and enterprises that have no special connection with God. And all zeal and devotion and restless energy and feverish desire are brought into this work, and the devil stands by and laughs to see human effort wrestling so perseveringly for an object that it will never gain, which eludes its grasp. But if he can keep them infatuated with the baseless delusion that they will give strength of brain and bone and muscle to the objects they never will realize, he is gratified, for the powers of mind that belong to God, that God claims, are diverted from the right aim, the proper objects.—Letter 17, 1886.

Enemy Need Not Hinder Daily Improvement—Resolve to reach a high and holy standard; make your mark high; act with earnest purpose as did Daniel, steadily, perseveringly; and nothing that the enemy can do will hinder your daily improvement. Notwithstanding inconveniences, changes, perplexities, you may constantly advance in mental vigor and moral power. None need to be ignorant unless they choose to be thus. Knowledge is to be constantly acquired; it is the food for the mind. With us who look for Christ's coming should be the resolve that we will not live this life constantly on the losing side of the question but in understanding in spiritual attainments. Be men of God, on the gaining side. Knowledge is within the reach of all who desire it. God designs that the mind shall become strong, thinking deeper, fuller, clearer. Walk with God as did Enoch; make God your Counselor and you cannot but make improvement.—Letter 26d, 1887

Take Hold of God and Move Forward—God has given man intellect, and endowed him with capacities for improvement. Then let there be a strong taking hold upon God, a putting away of frivolity, amusement, and all uncleanness. Overcome all defects of character. Although there is a natural tendency to pursue a downward course, there is a power that will be brought to combine with man's earnest effort. His willpower will have a counteracting tendency. If he will combine with this divine help, he may resist the voice of the tempter. But Satan's temptations harmonize with his defective, sinful tendencies, and urge him to sin. All he has to do is to follow the leader Jesus Christ who will tell him just what to do. God beckons to you from His throne in heaven, presenting to you a crown of immortal glory, and bids you to fight the good fight of faith and run the race with patience. Trust in God every moment. He is faithful that leadeth forward.—Letter 26d, 1887

God's High Ideal for His Children—Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached. Before the student there is opened a path of continual progress. He has an object to achieve, a standard to attain, that includes everything good, and pure, and noble. He will advance as fast and as far as possible in every branch of true knowledge. But his efforts will be directed to objects as much higher than mere selfish and temporal interests as the heavens are higher than the earth.—Education, 18, 19 .



Chapter 13— Food for the Mind

Wise Improvement Versus Abuse—God bestows upon us talents for wise improvement, not for abuse. Education is but a preparation of the physical, intellectual, and moral powers for the best performance of all the duties of life. Improper reading gives an education that is false. The power of endurance and the strength and activity of the brain may be lessened or increased according to the manner in which they are employed.—Testimonies for the Church 4:498 .

Healthful Food for the Mind—Pure healthful reading will be to the mind what healthful food is to the body. You will thus become stronger to resist temptation, to form right habits, and to act upon right principles.—The Review and Herald, December 26, 1882.

Guard the Avenues of the Soul—We have a work to do to resist temptation. Those who would not fall a prey to Satan's devices must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts.

The mind should not be left to wander at random upon every subject that the adversary of souls may suggest. 108"Girding up the loins of your mind," says the apostle Peter, "be sober, ... not fashioning yourselves according to your former lusts in ... your ignorance: but like as He which called you is holy, be ye yourselves also holy in all manner of living" .

Says Paul, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" . This will require earnest prayer and unceasing watchfulness. We must be aided by the abiding influence of the Holy Spirit, which will attract the mind upward, and habituate it to dwell on pure and holy things. And we must give diligent study to the Word of God. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word." "Thy Word," says the psalmist, "have I hid in mine heart, that I might not sin against Thee" .—Patriarchs and Prophets, 460 .

Character Revealed by Choice of Reading—The nature of one's religious experience is revealed by the character of the books one chooses to read in one's leisure moments. In order to have a healthy tone of mind and sound religious principles, the youth must live in communion with God through His Word. Pointing out the way of salvation through Christ, the Bible is our guide to a higher, better life. It contains the most interesting and the most instructive history and biography that were ever written. Those whose imagination has not become perverted by the reading of fiction will find the Bible the most interesting of books.—The Youth's Instructor, October 9, 1902.

Some Books Confuse the Mind—Many of the books piled up in the great libraries of earth confuse the mind more than they aid the understanding. Yet men spend 109large sums of money in the purchase of such books, and years in their study, when they have within their reach a Book containing the words of Him who is the Alpha and Omega of wisdom. The time spent in a study of these books might better be spent in gaining a knowledge of Him whom to know aright is life eternal. Those only who gain this knowledge will at last hear the words, "Ye are complete in Him" .— *Words of Counsel,* 1903.

Confused Understanding—When the Word of God is laid aside for books that lead away from God and that confuse the understanding regarding the principles of the kingdom of heaven, the education given is a perversion of the name. Unless the student has pure mental food, thoroughly winnowed from the so-called higher education, which is mingled with infidel sentiments, he cannot truly know God. Only those who cooperate with heaven in the plan of salvation can know what true education in its simplicity means.—Counsels to Parents, Teachers, and Students, 15 .

Despotic Power of Infidel Authors —Human minds are easily charmed by Satan's lies; and these works produce a distaste for the contemplation of the Word of God, which if received and appreciated, will ensure eternal life to the receiver. You are creatures of habit and should remember that right habits are blessings both in their effect on your own character and in their influence for good over others; but wrong habits, when once established, exercise a despotic power and bring minds into bondage. If you had never read one word in these books you would today be far better able to comprehend that Book which, above all other books, is worthy to be studied and which gives the only correct ideas regarding higher education.—Testimonies for the Church 6:162 .

Superficial Reading Produces Diseased Imagination—There are many of our youth whom God has endowed with superior capabilities. He has given them the very best of talents; but their powers have been enervated, their minds confused and enfeebled, and for years they have made no growth in grace and in a knowledge of the reasons of our faith, because they have gratified a taste for story reading. They have as much difficulty to control the appetite for such superficial reading as the drunkard has to control his appetite for intoxicating drink.

These might today be connected with our publishing houses and be efficient workers to keep books, prepare copy for the press, or to read proof; but their talents have been perverted until they are mental dyspeptics, and consequently are unfitted for a responsible position anywhere. The imagination is diseased. They live an unreal life. They are unfitted for the practical duties of life; and that which is the most sad and discouraging is that they have lost all relish for solid reading.

They have become infatuated and charmed with just such food for the mind as the intensely exciting stories contained in *Uncle Tom's Cabin.* That book did good in its day to those who needed an awakening in regard to their false ideas of slavery; but we are standing upon the very

borders of the eternal world, where such stories are not needed in the preparation for eternal life.—Testimonies for the Church 5:518, 519 .

Books That Enfeeble the Mind—Love stories and frivolous, exciting tales constitute another class of books that is a curse to every reader. The author may attach a good moral and all through his work may weave religious sentiments, yet in most cases Satan is but clothed in angel robes the more effectually to deceive and allure. The mind is affected in a great degree by that upon which it feeds. The readers of frivolous, exciting tales become unfitted for the duties lying before them. They live 111an unreal life and have no desire to search the Scriptures, to feed upon the heavenly manna. The mind is enfeebled and loses its power to contemplate the great problems of duty and destiny.—Testimonies for the Church 7:165 .

Fiction and Sensual Thoughts—The mental food for which he has acquired a relish is contaminating in its effects, and leads to impure and sensual thoughts. I have felt sincere pity for these souls as I have considered how much they are losing by neglecting opportunities to gain a knowledge of Christ, in whom our hopes of eternal life are centered. How much precious time is wasted, in which they might be studying the Pattern of true goodness.—Christian Temperance and Bible Hygiene, 123, 1890.

Mind Sinks Into Imbecility —For years your mind has been like a babbling brook, nearly filled with rocks and weeds, the water running to waste. Were your powers controlled by high purposes, you would not be the invalid that you now are. You fancy you must be indulged in your caprice of appetite and in your excessive reading.

I saw the midnight lamp burning in your room while you were poring over some fascinating story, thus stimulating your already overexcited brain. This course has been lessening your hold upon life and enfeebling you physically, mentally, and morally. Irregularity has created disorder in your house, and if continued, will cause your mind to sink into imbecility. Your God-given probation has been abused, your God-given time wasted.—Testimonies for the Church 4:498 .

Mental Inebriates—Readers of frivolous, exciting tales become unfitted for the duties of practical life. They live in an unreal world. I have watched children who have been allowed to make a practice of reading such stories. Whether at home or abroad, they were restless, dreamy, unable to converse except upon the most commonplace 112subjects. Religious thought and conversation was entirely foreign to their minds. With the cultivation of an appetite for sensational stories, the mental taste is perverted, and the mind is not satisfied unless fed upon this unwholesome food. I can think of no more fitting name for those who indulge in such reading than mental inebriates. Intemperate habits of reading have an effect upon the brain similar to that which intemperate habits of eating and drinking have upon the body.—Counsels to Parents, Teachers, and Students, 134, 135 .

Excessive Indulgence That Is Sin—Excessive indulgence in eating, drinking, sleeping, or seeing is sin. The harmonious healthy action of all the powers of body and mind results in happiness.... The powers of the mind should be exercised upon themes relating to our eternal interests. This will be conducive to health of body and mind.—Testimonies for the Church 4:417 .

Overtaxing the Mind—The student who desires to put the work of two years into one should not be permitted to have his own way. To undertake to do double work means, with many, overtaxation of the mind and neglect of physical exercise. It is not reasonable to suppose that the mind can assimilate an oversupply of mental food; and it is as great a sin to overload the mind as it is to overload the digestive organs.—Counsels to Parents, Teachers, and Students, 296 .

Investigate Also Your Conversational Food—It is best for every soul to closely investigate what mental food is served up for him to eat. When those come to you who live to talk and who are all armed and equipped to say, "Report, and we will report it," stop and think if the conversation will give spiritual help, spiritual efficiency, that in spiritual communication you may eat of the flesh and drink the blood of the Son of God. "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious" . These words express much.

We are not to be tattlers, or gossipers, or talebearers; we are not to bear false witness. We are forbidden by God to engage in trifling, foolish conversation, in jesting, joking, or speaking any idle words. We must give an account of what we say to God. We will be brought into judgment for our hasty words that do no good to the speaker or to the hearer. Then let us all speak words that will tend to edification. Remember that you are of value with God. Allow no cheap, foolish talk or wrong principles to compose your Christian experience.—Manuscript 68, 1897.

A Woman Whose Sight of Eyes Perverted the Heart—Sister_____, although possessing excellent natural qualities, is being drawn away from God by her unbelieving friends and relatives, who love not the truth and have no sympathy with the sacrifice and self-denial that must be made for the truth's sake. Sister_____has not felt the importance of separation from the world, as the command of God enjoins. The sight of her eyes and the hearing of her ears have perverted her heart.—Testimonies for the Church 4:108 .

Sounds, Sights, and Influences Which Demoralize—There is reason for deep solicitude on your part for your children, who have temptations to encounter at every advance step. It is impossible for them to avoid contact with evil associates.... They will see sights, hear sounds, and be subjected to influences which are demoralizing and which, unless they are thoroughly guarded, will imperceptibly but surely corrupt the heart and deform the character.—**Pacific Health Journal,** June, 1890.

Some Associations Like a Slow Poison—Could my voice reach the parents all through the land, I would warn them not to yield to the desires of their children in choosing their companions or associates. Little do 114parents consider that injurious impressions are far more readily received by the young than are divine impressions; therefore their associations should be the most favorable for the growth of grace and for the truth revealed in the Word of God to be established in the heart.

If children are with those whose conversation is upon unimportant, earthly things, their minds will come to the same level. If they hear the principles of religion slurred and our faith belittled, if sly objections to the truth are dropped in their hearing, these things will fasten in their minds and mold their characters. If their minds are filled with stories, be they true or fictitious, there is no room for the useful information and scientific knowledge which should occupy them. What havoc has this love for light reading wrought with the mind! How it has destroyed the principles of sincerity and true godliness, which lie at the foundation of a symmetrical character. It is like a slow poison taken into the system, which will sooner or later reveal its bitter effects. When a wrong impression is left upon the mind in youth, a mark is made, not on sand, but on enduring rock.—Testimonies for the Church 5:544, 545 .

Eyes Fixed Upon Christ—When Christ took human nature upon Him, He bound humanity to Himself by a tie of love that can never be broken by any power save the choice of man himself. Satan will constantly present allurements to induce us to break this tie—to choose to separate ourselves from Christ. Here is where we need to watch, to strive, to pray, that nothing may entice us to *choose* another master; for we are always free to do this. But let us keep our eyes fixed upon Christ, and He will preserve us. Looking unto Jesus, we are safe. Nothing can pluck us out of His hand. In constantly beholding Him, we "are changed into the same image from glory to glory even as by the Spirit of the Lord" .—Steps to Christ, 72 .

Chapter 14— Exercise

The Law of Obedient Action—All the heavenly beings are in constant activity, and the Lord Jesus, in His practical lifework, has given an example for every man. God has established in the heavens the law of obedient action. Silent but ceaseless, the objects of His creation do their appointed work. The ocean is in constant motion. The springing grass, "which today is, and tomorrow is cast into the oven," does its errand, clothing the fields with beauty. The leaves are stirred by the wind, and yet no hand is seen to touch them. The sun, moon, and stars are useful and glorious in fulfilling their appointed mission. And man, his mind and body created in God's own similitude, must be active in order to fill his appointed place. Man is not to be idle. Idleness is sin.—Letter 103, 1900 .

Machinery of Body Must Continue Its Work—Study the Lord's plan in regard to Adam, who was created pure, holy, and healthy. Adam was given something to do. He was to use the organs

God had given him. He could not have been idle. His brain must work, not in a mechanical way, like a mere machine. At all times the machinery of the body continues its work; the heart throbs, doing its regular, appointed task like a steam engine, forcing its crimson current unceasingly to all parts of the body. Action, action, is seen pervading the whole living machine. Each organ must do its appointed work. If physical inaction is continued, there will be less and less activity of the brain.—Letter 103, 1900

Exercise in the Open Air—The whole system needs the invigorating influence of exercise in the open air. A few hours of manual labor each day would tend to renew the bodily vigor and rest and relax the mind.—Testimonies for the Church 4:264, 265 .

Air, air, the precious boon of heaven which all may have, will bless you with its invigorating influence if you will not refuse it entrance. Welcome it, cultivate a love for it, and it will prove a precious soother of the nerves. Air must be in constant circulation to be kept pure. The influence of pure, fresh air is to cause the blood to circulate healthfully through the system. It refreshes the body and tends to render it strong and healthy, while at the same time its influence is decidedly felt upon the mind, imparting a degree of composure and serenity. It excites the appetite, renders the digestion of food more perfect, and induces sound and sweet sleep.—Testimonies for the Church 1:702 .

Inactivity a Fruitful Cause of Disease—Inactivity is a fruitful cause of disease. Exercise quickens and equalizes the circulation of the blood, but in idleness the blood does not circulate freely, and the changes in it, so necessary to life and health, do not take place. The skin, too, becomes inactive. Impurities are not expelled as they would be if the circulation had been quickened by vigorous 117exercise, the skin kept in a healthy condition, and the lungs fed with plenty of pure, fresh air. This state of the system throws a double burden on the excretory organs, and disease is the result.—The Ministry of Healing, 238 .

Judicious Regulation of Exercise—Well-directed physical exercise, using the strength but not abusing it, would prove an effective remedial agent.—Manuscript 2, 1870.

Prevents the Mind From Becoming Overworked—Physical labor will not prevent the cultivation of the intellect. Far from it. The advantages gained by physical labor will balance a person and prevent the mind from being overworked. The toil will come upon the muscles and relieve the wearied brain. There are many listless, useless girls who consider it unladylike to engage in active labor. But their characters are too transparent to deceive sensible persons in regard to their real worthlessness....

It does not require a frail, helpless, overdressed, simpering thing to make a lady. A sound body is required for a sound intellect. Physical soundness and a practical knowledge of all the necessary household duties will never be hindrances to a well-developed intellect; both are highly important for a lady.—Testimonies for the Church 3:152 .

Without Exercise, Mind Cannot Be in Working Order—For a healthy young man, stern, severe exercise is strengthening to brain, bone, and muscle. And it is an essential preparation for the difficult work of a physician. Without such exercise the mind cannot be in working order. It cannot put forth the sharp, quick action that will give scope to its powers. It becomes inactive. Such a youth will never, never become what God designed he should be. He has established so many resting places that he becomes like a stagnant pool. The atmosphere surrounding him is charged with moral miasma.—Letter 103, 1900

Mental Effort Restricted When Physical Exercise Neglected—Those who are engaged in constant mental labor, whether in study or preaching, need rest and change. The earnest student is constantly taxing the brain, too often while neglecting physical exercise, and as the result, the bodily powers are enfeebled and mental effort is restricted. Thus the student fails of accomplishing the very work that he might have done had he labored wisely.—Gospel Workers, 173 .

Equalize Mental and Physical Taxation—Equalize the taxation of the mental and the physical powers, and the mind of the student will be refreshed. If he is diseased, physical exercise will often help the system to recover its normal condition. When students leave college, they should have better health and a better understanding of the laws of life than when they enter it. The health should be as sacredly guarded as the character.—Christian Temperance and Bible Hygiene, 82, 83, 1890.

Exercise Is a Remedial Agent—When invalids have nothing to occupy their time and attention, their thoughts become centered upon themselves, and they grow morbid and irritable. Many times they dwell upon their bad feelings until they think themselves much worse than they really are and wholly unable to do anything … In all these cases well-directed physical exercise would prove an effective remedial agent. In some cases it is indispensable to the recovery of health. The will goes with the labor of the hands, and what these invalids need is to have the will aroused. When the will is dormant, the imagination becomes abnormal, and it is impossible to resist disease.—The Ministry of Healing, 239 .

The Do-Nothing System Is a Dangerous One—The do-nothing system is a dangerous one in any case. The idea that those who have overtaxed their mental and 119physical powers, or who have broken down in body and mind, must suspend activity in order to regain health is a great error. There are cases where entire rest for a time will ward off serious illness, but in the case of confirmed invalids it is seldom necessary.—Manuscript 2, 1870.

Inactivity Greatest Curse on Most Invalids—Inactivity is the greatest curse that could come upon most invalids. This is especially true of those whose troubles have been caused or aggravated by impure practices.

Light employment in the direction of useful labor, while it does not tax mind or body, has a happy influence upon both. It strengthens the muscles, improves the circulation, and gives the invalid the satisfaction of knowing that he is not wholly useless in this busy world. He may be able to do but little at first; but he will soon find his strength increasing, and the amount of work done can be increased accordingly.

Physicians often advise their patients to take an ocean voyage, to go to some mineral spring, or to visit different places for change of climate, in order to regain health, when in nine cases out of ten if they would eat temperately and take cheerful, healthful exercise, they would become well and would save time and money.—Manuscript 2, 1870.

Exercise Must Be Systematic —The Lord has given you a work to do which He does not propose to do for you. You should move out from principle, in harmony with natural law, irrespective of feeling. You should begin to act upon the light that God has given you. You may not be able to do this all at once, but you can do much by moving out gradually in faith, believing that God will be your helper, that He will strengthen you.

You could exercise in walking and in performing duties requiring light labor in your family and not be so dependent upon others. The consciousness that you can do 120will give you increased strength. If your hands were more employed and your brain less exercised in planning for others, your physical and mental strength would increase. Your brain is not idle, but there is not corresponding labor on the part of the other organs of the body.

Exercise, to be of decided advantage to you, should be systematized and brought to bear upon the debilitated organs that they may become strengthened by use. The movement cure is a great advantage to a class of patients who are too feeble to exercise. But for all who are sick to rely upon it, making it their dependence, while they neglect to exercise their muscles themselves, is a great mistake.—Testimonies for the Church 3:76 .

Present Flood of Corruption Result of Abused Bodies and Minds—The flood of corruption that is sweeping over our world is the result of the misuse and abuse of the human machinery. Men, women, and children should be educated to labor with their hands. Then the brain will not be overtaxed, to the detriment of the whole organism.—Letter 145, 1897

Taxation of Mind and Body Tends to Prevent Impure Thoughts—The proportionate taxation of the powers of mind and body will prevent the tendency to impure thoughts and actions. Teachers should understand this. They should teach students that pure thoughts and actions are dependent on the way in which they conduct their studies. Conscientious actions are dependent on conscientious thinking. Exercise in agricultural pursuits and in the various branches of labor is a wonderful safeguard against undue brain taxation. No man, woman, or child who fails to use all the powers God has given him can retain his health. He cannot conscientiously keep the commandments of God. He cannot love God supremely and his neighbor as himself.—Letter 145, 1897.

Some Manual Work Each Day—The light given me is that if our ministers would do more physical labor, they would reap blessings healthwise.... It is a positive necessity to physical health and mental clearness to do some manual work during the day. Thus the blood is called from the brain to other portions of the body.—Letter 168, 1899

Every Student Should Exercise—Every student should devote a portion of each day to active labor. Thus habits of industry would be formed and a spirit of self-reliance encouraged, while the youth would be shielded from many evil and degrading practices that are so often the result of idleness. And this is all in keeping with the primary object of education, for in encouraging activity, diligence, and purity we are coming into harmony with the Creator.—Patriarchs and Prophets, 601 .

The physical as well as the religious training practiced in the schools of the Hebrews may be profitably studied. The worth of such training is not appreciated. There is an intimate relation between the mind and the body, and in order to reach a high standard of moral and intellectual attainment the laws that control our physical being must be heeded. To secure a strong, well-balanced character, both the mental and the physical powers must be exercised and developed. What study can be more important for the young than that which treats of this wonderful organism that God has committed to us and of the laws by which it may be preserved in health?—Patriarchs and Prophets, 601 .

Physical Exercise Gives Life—When the body is inactive, the blood flows sluggishly, and the muscles decrease in size and strength....Physical exercise and a free use of air and sunlight—blessings which Heaven has abundantly bestowed on all—would give life and strength to many an emaciated invalid.... Work is a blessing, not a curse. Diligent labor keeps many, young and old, from the snares of him who “finds some mischief still or idle hands to do.” Let no one be ashamed of work, for honest toil is ennobling. While the hands are engaged in the most common tasks, the mind may be filled with high and holy thoughts.—The Youth’s Instructor, February 27, 1902.

Chapter 15— Emotional Factors

Obedience to God Delivers From Passion and Impulse—Obedience to God is liberty from the thralldom of sin, deliverance from human passion and impulse. Man may stand conqueror of himself, conqueror of his own inclinations, conqueror of principalities and powers, and of “the rulers of the darkness of this world,” and of “spiritual wickedness in high places.”—The Ministry of Healing, 131 .

Emotions to Be Controlled by Will —Your part is to put your will on the side of Christ. When you yield your will to His, He immediately takes possession of you, and works in you to will

and to do of His good pleasure. Your nature is brought under the control of His Spirit. Even your thoughts are subject to Him.

If you cannot control your impulses, your emotions, as you may desire, you can control the will, and thus an entire change will be wrought in your life. When you yield up your will to Christ, your life is hid with Christ in God. It is allied to the power which is above all principalities and powers. You have a strength from God that 124holds you fast to His strength; and a new life, even the life of faith, is possible to you.—Christian Temperance and Bible Hygiene, 148

Emotions Controlled by Reason and Conscience—The power of the truth should be sufficient to sustain and console in every adversity. It is in enabling its possessor to triumph over affliction that the religion of Christ reveals its true value. It brings the appetites, the passions, and the emotions under the control of reason and conscience, and disciplines the thoughts to flow in a healthful channel. And then the tongue will not be left to dishonor God by expressions of sinful repining.—Testimonies for the Church 5:314 .

Doing God's Will Versus Feeling and Emotions —It is not your feelings, your emotions, that make you a child of God, but the doing of God's will. A life of usefulness is before you if your will becomes God's will. Then you may stand in your God-given manhood, an example of good works.

You will then help to maintain rules of discipline instead of helping to break them down. You will then help to maintain order instead of despising it and inciting to irregularity of life by your own course of action.

I tell you in the fear of God: I know what you may be if your will is placed on the side of God. "We are laborers together with God" . You may be doing your work for time and eternity in such a manner that it will stand the test of the judgment. Will you try? Will you now turn square about? You are the object of Christ's love and intercession. Will you now surrender to God and help those who are placed as sentinels to guard the interests of His work, instead of causing them grief and discouragement?—Testimonies for the Church 5:515, 516 .

Restlessness and Dissatisfaction Changed —When you come to receive Christ as your personal Saviour, there will be a 125marked change in you; you will be converted, and the Lord Jesus by His Holy Spirit will stand by you. There will no longer be the restless uneasiness and dissatisfaction which you possess.

You love to talk. If your words were such as would glorify God, there would be no sin in them. But you do not realize peace and rest and enjoyment in the service of God. You certainly are not a converted man to do God's will, therefore you cannot feel the cheering, enlivening influence of His Holy Spirit.

When you decide that you cannot be a Christian and still do as you please, when you realize that you must surrender your will to God's will, then you can comply with the invitation of Christ, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" .—Manuscript 13, 1897.

Control of Inward Emotions—You may be cheerful if you will bring even your thoughts into subjection to the will of Christ. You should make no delay but closely search your own heart and die to self daily. You may inquire: How can I master my own actions and control my inward emotions?

Many who profess not the love of God do control their spirit to a considerable extent without the aid of the special grace of God. They cultivate self-control. This is indeed a rebuke to those who know that from God they may obtain strength and grace and yet do not exhibit the graces of the Spirit. Christ is our model. He was meek and lowly. Learn of Him and imitate His example. The Son of God was faultless. We must aim at this perfection and overcome as He overcame if we would have a seat at His right hand.—Testimonies for the Church 3:336 .

Emotions Are as Changeable as Clouds—But shall we wait till we feel that we are cleansed? No; Christ has promised that "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" . You are proved of God through the Word of God. You are not to wait for wonderful emotions before you believe that God has heard you; feeling is not to be your criterion, for emotions are as changeable as the clouds. You must have something solid for the foundation of your faith. The word of the Lord is a word of infinite power upon which you may rely, and He has said, "Ask, and ye shall receive." Look to Calvary. Has not Jesus said that He is your advocate? Has He not said that if you ask anything in His name you shall receive? You are not to depend on your own goodness or good works. You are to come depending upon the Sun of righteousness, believing that Christ has taken away your sins and imputed to you His righteousness.—The Signs of the Times, December 12, 1892.

Emotions No Sure Safeguard—Feelings are often deceiving, emotions are no sure safeguard; for they are variable and subject to external circumstances. Many are deluded by relying on sensational impressions. The test is: What are you *doing* for Christ? What sacrifices are you making? What victories are you gaining? A selfish spirit overcome, a temptation to neglect duty resisted, passion subdued, and willing, cheerful obedience rendered to the will of Christ are far greater evidences that you are a child of God than spasmodic piety and emotional religion.—Testimonies for the Church 4:188 .

Christians Should Not Be Subject to Emotions —God's children are not to be subject to feelings and 127emotions. When they fluctuate between hope and fear, the heart of Christ is hurt; for He has given them unmistakable evidence of His love.... He wants them to do the work He has given them; then their hearts will become in His hands as sacred harps, every chord of

which will send forth praise and thanksgiving to the One sent by God to take away the sins of the world.—Letter 2, 1914

Christ Gives Mastery Over Natural Inclinations—Christ came to this world and lived the law of God that man might have perfect mastery over the natural inclinations which corrupt the soul. The Physician of soul and body, He gives victory over warring lusts. He has provided every facility, that man may possess completeness of character.—The Ministry of Healing, 130, 131 .

The Rapture of Feeling No Evidence of Conversion—Satan leads people to think that because they have felt a rapture of feeling, they are converted. But their experience does not change. Their actions are the same as before. Their lives show no good fruit. They pray often and long and are constantly referring to the feelings they had at such a time. But they do not live the new life. They are deceived. Their experience goes no deeper than feeling. They build upon the sand, and when adverse winds come, their house is swept away.—The Youth's Instructor, September 26, 1901.

Feelings of Unrest Sometimes Good—Feelings of unrest and homesickness or loneliness may be for your good. Your heavenly Father means to teach you to find in Him the friendship and love and consolation that will satisfy your most earnest hopes and desires.... Your only safety and happiness are in making Christ your constant counselor. You can be happy in Him if you had not another friend in the wide world.—Letter 2b, 1874

The Lord Wants to Disturb Minds—Christ sees men so absorbed in worldly cares and business perplexities that they have no time to become acquainted with Him. To them heaven is a strange place, for they have lost it out of their reckoning. Not familiar with heavenly things, they tire of hearing about them. They dislike to have their minds disturbed concerning their needs of salvation, preferring to engage in amusements. But the Lord wants to disturb their minds, that they may be led to take hold of eternal realities. He is in earnest with them. Very, very soon they will all know Him, whether they desire to or not.—Manuscript 105, 1901.

Not to Be Absorbed in Self-study of Emotions—It is not wise to look to ourselves and study our emotions. If we do this, the enemy will present difficulties and temptations that weaken faith and destroy courage. Closely to study our emotions and give way to our feelings is to entertain doubt and entangle ourselves in perplexity. We are to look away from self to Jesus.—The Ministry of Healing, 249 .

Section 4—The Growing Personality

Chapter 16— Prenatal Influences

The Importance of Prenatal Influences—The effect of prenatal influences is by many parents looked upon as a matter of little moment; but heaven does not so regard it. The message sent by an angel of God, and twice given in the most solemn manner, shows it to be deserving of our most careful thought.—The Ministry of Healing, 372 .

A Contented Spirit Affects Offspring—Every woman about to become a mother, whatever may be her surroundings, should encourage constantly a happy, cheerful, contented disposition, knowing that for all her efforts in this direction she will be repaid tenfold in the physical, as well as in the moral, character of her offspring. Nor is this all. By habit she can accustom herself to cheerful thinking, and thus encourage a happy state of mind and cast a cheerful reflection of her own happiness of spirit upon her family and those with whom she associates.

And in a very great degree her physical health will be improved. A force will be imparted to the lifesprings, the blood will not move sluggishly, as would be the case if she were to yield to despondency and gloom. Her mental and moral health are invigorated by the buoyancy of her spirits.—The Review and Herald, July 25, 1899.
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Mother's Feelings Mold Disposition of Unborn Child—The thoughts and feelings of the mother will have a powerful influence upon the legacy she gives her child. If she allows her mind to dwell upon her own feelings, if she indulges in selfishness, if she is peevish and exacting, the disposition of her child will testify to the fact. Thus many have received as a birthright almost unconquerable tendencies to evil.—The Signs of the Times, September 13, 1910.

If the mother unswervingly adheres to right principles, if she is temperate and self-denying, if she is kind, gentle, and unselfish, she may give her child these same precious traits of character.—The Ministry of Healing, 373 .

The Prenatal Influence of Peace—She who expects to become a mother should keep her soul in the love of God. Her mind should be at peace; she should rest in the love of Jesus, practicing the words of Christ. She should remember that the mother is a laborer together with God.—The Signs of the Times, April 9, 1896.

Father to Become Acquainted With Physical Law—The strength of the mother should be tenderly cherished. Instead of spending her precious strength in exhausting labor, her care and burdens should be lessened. Often the husband and father is unacquainted with the physical laws which the well-being of his family requires him to understand. Absorbed in the struggle for a livelihood, or bent on acquiring wealth and pressed with cares and perplexities, he allows

to rest upon the wife and mother burdens that overtax her strength at the most critical period and cause feebleness and disease.—The Ministry of Healing, 373 .

Children Robbed of Mental Elasticity—If the mother is deprived of the care and comforts she should have, if she is allowed to exhaust her strength through overwork or through anxiety and gloom, her children will be robbed of the vital force and of the mental elasticity and cheerful 133buoyancy they should inherit. Far better will it be to make the mother's life bright and cheerful, to shield her from want, wearing labor, and depressing care, and let the children inherit good constitutions so that they may battle their way through life with their own energetic strength.—The Ministry of Healing, 375 .

Mother's Needs Not to Be Neglected—The mother's physical needs should in no case be neglected. Two lives are depending upon her, and her wishes should be tenderly regarded, her needs generously supplied. But at this time above all others she should avoid, in diet and in every other line, whatever would lessen physical or mental strength. By the command of God Himself she is placed under the most solemn obligation to exercise self-control.—The Ministry of Healing, 373 .

Wife's Responsibility—Women who possess principle and who are well instructed will not depart from simplicity of diet at this time of all others. They will consider that another life is dependent upon them and will be careful in all their habits, and especially in diet.—Testimonies for the Church 2:382 .

Innocent Offspring Will Be Sufferers—Diseased children are born because of the gratification of appetite by the parents. The system did not demand the variety of food upon which the mind dwelt. Because once in the mind it must be in the stomach is a great error which Christian women should reject. Imagination should not be allowed to control the wants of the system. Those who allow the taste to rule will suffer the penalty of transgressing the laws of their being. And the matter does not end here; their innocent offspring also will be sufferers.—Testimonies for the Church 2:383 .

Unwise advisers will urge upon the mother the gratification of every wish and impulse as essential to the well-being of her offspring. Such advice is false and 134mischievous. By the command of God Himself the mother is placed under the most solemn obligation to exercise self-control. Whose voice shall we heed—the voice of divine wisdom or the voice of human superstition?—The Signs of the Times, February 26, 1902.

Pregnant Mother to Form Habits of Self-denial—The mother who is a fit teacher for her children must, before their birth, form habits of self-denial and self-control; for she transmits to them her own qualities, her own strong or weak traits of character. The enemy of souls understands this matter much better than do many parents. He will bring temptation upon the mother, knowing that if she does not resist him, he can through her affect her child. The

mother's only hope is in God. She may flee to Him for grace and strength. She will not seek help in vain. He will enable her to transmit to her offspring qualities that will help them to gain success in this life and to win eternal life.—The Signs of the Times, February 26, 1902.

The Basis of Right Character—The basis of a right character in the future man is made firm by habits of strict temperance in the mother prior to the birth of her child.... This lesson should not be regarded with indifference.—The Gospel Herald, February, 1880.

Race Groaning Under Weight of Accumulated Woe—The race is groaning under a weight of accumulated woe because of the sins of former generations. And yet with scarcely a thought or care, men and women of the present generation indulge intemperance by surfeiting and drunkenness and thereby leave, as a legacy for the next generation, disease, enfeebled intellects, and polluted morals.—Testimonies for the Church 4:31 .

Insatiable Cravings, Unholy Desires Transmitted to Young—Both parents transmit their own characteristics, mental and physical, their dispositions and appetites, to 135their children....Liquor drinkers and tobacco users may, and do, transmit their insatiable craving, their inflamed blood and irritable nerves, to their children. The licentious often bequeath their unholy desires, and even loathsome diseases, as a legacy to their offspring. And as the children have less power to resist temptation than had the parents, the tendency is for each generation to fall lower and lower.—Patriarchs and Prophets, 561 .

As a rule, every intemperate man who rears children transmits his inclinations and evil tendencies to his offspring.—The Review and Herald, November 21, 1882.

Samson's Prenatal Life Regulated by God—The words spoken to the wife of Manoah contain a truth that the mothers of today would do well to study. In speaking to this one mother, the Lord spoke to all the anxious, sorrowing mothers of that time and to all the mothers of succeeding generations. Yes, every mother may understand her duty. She may know that the character of her children will depend vastly more upon her habits before their birth and her personal efforts after their birth than upon external advantages or disadvantages.—The Signs of the Times, February 26, 1902.

God had important work for the promised child of Manoah to do, and it was to secure for him the qualifications necessary for this work that the habits of both the mother and the child were to be so carefully regulated....The child will be affected for good or evil by the habits of the mother. She must herself be controlled by principle and must practice temperance and self-denial if she would seek the welfare of her child.—Christian Temperance and Bible Hygiene, 38, 1890.

Fathers as Well as Mothers Involved—Fathers as well as mothers are involved in this responsibility, and they too should seek earnestly for divine grace that their 136influence may

be such as God can approve. The inquiry of every father and mother should be, "What shall we do unto the child that shall be born?" By many the effect of prenatal influence has been lightly regarded; but the instruction sent from heaven to those Hebrew parents, and twice repeated in the most explicit and solemn manner, shows how the matter is looked upon by the Creator.—The Signs of the Times, February 26, 1902.

Parents' Own Stamp Given to Children—Parents ... by indulgence have strengthened their animal passions. And as these have strengthened, the moral and intellectual faculties have become weak. The spiritual has been overborne by the brutish. Children are born with the animal propensities largely developed, the parents' own stamp of character having been given to them.... The brain force is weakened, and memory becomes deficient.... The sins of the parents will be visited upon their children because the parents have given them the stamp of their own lustful propensities.—Testimonies for the Church 2:391 .

Satan Seeks to Debase Minds—I have been shown that Satan seeks to debase the minds of those who unite in marriage, that he may stamp his own hateful image upon their children....

He can mold their posterity much more readily than he could the parents, for he can so control the minds of the parents that through them he may give his own stamp of character to their children. Thus many children are born with the animal passions largely in the ascendancy while the moral faculties are but feebly developed.—Testimonies for the Church 2:480 .

Reason Should Control Number of Children—Those who increase their number of children, when if they consulted reason, they must know that physical and mental weakness must be their inheritance, are transgressors of the last six precepts of God's law.... They do their part 137in increasing the degeneracy of the race and in sinking society lower, thus injuring their neighbor. If God thus regards the rights of neighbors, has He no care in regard to closer and more sacred relationship? If not a sparrow falls to the ground without His notice, will He be unmindful of the children born into the world, diseased physically and mentally, suffering in a greater or less degree, all their lives? Will He not call parents to an account, to whom He has given reasoning powers, for putting these higher faculties in the background and becoming slaves to passion, when, as the result, generations must bear the mark of their physical, mental, and moral deficiencies?—Healthful Living, 30, 1865 .

Diminished Energy Transmitted—Men and women who have become sickly and diseased have often in their marriage connections selfishly thought only of their own happiness. They have not seriously considered the matter from the standpoint of noble, elevated principles, reasoning in regard to what they could expect of their posterity, but diminished energy of body and mind, which would not elevate society but sink it still lower.—Healthful Living, 28, 1865 .

Disease Passed From Generation to Generation—Sickly men have often won the affections of women apparently healthy, and because they loved each other, they felt themselves at perfect

liberty to marry.... If those who thus enter the marriage relation were alone concerned, the sin would not be so great. Their offspring are compelled to be sufferers by disease transmitted to them. Thus disease has been perpetuated from generation to generation.... They have thrown upon society an enfeebled race, and done their part to deteriorate the race, by rendering disease hereditary, and thus accumulating human suffering.—Healthful Living, 28, 1865 .
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Age Difference a Factor—Another cause of the deficiency of the present generation in physical strength and moral worth is men and women uniting in marriage whose ages widely differ.... The offspring of such unions in many cases, where ages widely differ, have not well-balanced minds. They have been deficient also in physical strength. In such families have frequently been manifested varied, peculiar, and often painful traits of character. They often die prematurely, and those who reach maturity, in many cases, are deficient in physical and mental strength and moral worth.

Thus a class of beings have been thrown upon the world as a burden to society. Their parents were accountable in a great degree for the characters developed by their children, which are transmitted from generation to generation.—Healthful Living, 29, 30, 1865 .

God Will Hold Us Responsible for Prenatal Neglect—Women have not always followed the dictates of reason instead of impulse. They have not felt in a high degree the responsibilities resting upon them to form such life connections as would not enstamp upon their offspring a low degree of morals and a passion to gratify debased appetites at the expense of health, and even life. God will hold them accountable in a large degree for the physical health and moral characters thus transmitted to future generations....

Very many of this class have married and left for an inheritance to their offspring the taints of their own physical debility and depraved morals. The gratification of animal passions and gross sensuality have been the marked characters of their posterity, which have descended from generation to generation, increasing human misery to a fearful degree and hastening the depreciation of the race.—Healthful Living, 27, 28, 1865 .

Parents Provide Child's Life Equipment—What the parents are, that to a great extent the children will be. 139The physical conditions of the parents, their dispositions and appetites, their mental and moral tendencies, are to a greater or less degree reproduced in their children.—The Ministry of Healing, 371 .

Molding Society and Future—The nobler the aims, the higher the mental and spiritual endowments, and the better developed the physical powers of the parents, the better will be the life equipment they give their children. In cultivating that which is best in themselves, parents are exerting an influence to mold society and to uplift future generations....

Through the indulgence of appetite and passion their energies are wasted, and millions are ruined for this world and for the world to come. Parents should remember that their children must encounter these temptations. Even before the birth of the child, the preparation should begin that will enable it to fight successfully the battle against evil.

Especially does responsibility rest upon the mother. She, by whose lifeblood the child is nourished and its physical frame built up, imparts to it also mental and spiritual influences that tend to the shaping of mind and character.—The Ministry of Healing, 371, 372 .

Parents Have Given Children Their Own Stamp of Character—Parents have given their children their own stamp of character; and if some traits are unduly developed in one child, and another reveals a different phase of character which is unlovely, who should be as patient and forbearing and kind as the parents? Who should be as earnest as they to cultivate in their children the precious graces of character revealed in Christ Jesus?

Mothers do not half appreciate their privileges and possibilities. They do not seem to understand that they can be in the highest sense missionaries, laborers together with God in aiding their children to build up a 140symmetrical character. This is the great burden of the work given them of God. The mother is God's agent to Christianize her family.—The Review and Herald, September 15, 1891.

The Responsibility of Parents for Prenatal Influence—The first great object to be attained in the training of children is soundness of constitution which will prepare the way in a great measure for mental and moral training. Physical and moral health are closely united. What an enormous weight of responsibility rests upon parents when we consider that the course pursued by them before the birth of their children has very much to do with the development of their character after their birth.—Healthful Living, 32, 1865 .

What to Do About It—Parents may have transmitted to their children tendencies.... which will make more difficult the work of educating and training these children to be strictly temperate and to have pure and virtuous habits. If the appetite for unhealthy food and for stimulants and narcotics has been transmitted to them as a legacy from their parents, what a fearfully solemn responsibility rests upon the parents to counteract the evil tendencies which they have given to their children! How earnestly and diligently should the parents work to do their duty, in faith and hope, to their unfortunate offspring!—Testimonies for the Church 3:567, 568 .

A Day of Reckoning for Parents—When parents and children meet at the final reckoning, what a scene will be presented! Thousands of children who have been slaves to appetite and debasing vice, whose lives are moral wrecks, will stand face-to-face with the parents who made them what they are. Who but the parents must bear this fearful responsibility? Did the Lord make these youth corrupt? Oh, no! Who, then, has done this fearful work? Were not the sins of the parents transmitted to the children in perverted appetites and passions? 141And was not the

work completed by those who neglected to train them according to the pattern which God has given? Just as surely as they exist, all these parents will pass in review before God.—Christian Temperance and Bible Hygiene, 76, 77, 1890.

More Than Human Wisdom Needed—Parents should remember that their children must encounter ... temptations. Even before the birth of the child, the preparation should begin that will enable it to fight successfully the battle against evil.—The Ministry of Healing, 371 .

Happy Are Those Whose Lives Reflect the Divine—Happy are the parents whose lives are a true reflection of the divine, so that the promises and commands of God awaken in the child gratitude and reverence; the parents whose tenderness and justice and long-suffering interpret to the child the love and justice and long-suffering of God; and who, by teaching the child to love and trust and obey them, are teaching him to love and trust and obey his Father in heaven. Parents who impart to a child such a gift have endowed him with a treasure more precious than the wealth of all the ages—a treasure as enduring as eternity.—The Ministry of Healing, 375, 376 .

Chapter 17— Heredity and Environment

The Power of Heredity—Consider the power of heredity, the influence of evil associations and surroundings, the power of wrong habits. Can we wonder that under such influences many become degraded? Can we wonder that they should be slow to respond to efforts for their uplifting?—The Ministry of Healing, 168 .

Children Often Inherit Disposition—As a rule, children inherit the dispositions and tendencies of their parents and imitate their example so that the sins of the parents are practiced by the children from generation to generation. Thus the vileness and irreverence of Ham were reproduced in his posterity, bringing a curse upon them for many generations....

On the other hand, how richly rewarded was Shem’s respect for his father; and what an illustrious line of holy men appears in his posterity!—Patriarchs and Prophets, 118 .

Mothers Should Inform Themselves on Laws of Heredity—In past generations, if mothers had informed themselves in regard to the laws of their being, they would have understood that their constitutional strength, as well as the tone of their morals and their 143mental faculties, would in a great measure be represented in their offspring. Their ignorance upon this subject, where so much is involved, is criminal.—Healthful Living, 37, 1865 .

Disease Transmitted From Parents to Children—Through the successive generations since the Fall, the tendency has been continually downward. Disease has been transmitted from

parents to children, generation after generation. Even infants in the cradle suffer from afflictions caused by the sins of the parents.

Moses, the first historian, gives quite a definite account of social and individual life in the early days of the world's history, but we find no record that an infant was born blind, deaf, crippled, or imbecile. Not an instance is recorded of a natural death in infancy, childhood, or early manhood.... It was so rare for a son to die before his father that such an occurrence was considered worthy of record: "Haran died before his father Terah." The patriarchs from Adam to Noah, with few exceptions, lived nearly a thousand years. Since then the average length of life has been decreasing.

At the time of Christ's first advent the race had already so degenerated that not only the old but the middle-aged and the young were brought from every city to the Saviour to be healed of their diseases.—Christian Temperance and Bible Hygiene, 7, 8, 1890.

Children to Avoid Wrong Habits of Parents—Disease never comes without a cause. The way is prepared and disease invited by disregard of the laws of health. Many suffer in consequence of the transgression of their parents. While they are not responsible for what their parents have done, it is nevertheless their duty to ascertain what are and what are not violations of the laws of health. They should avoid the wrong habits of their parents and by correct living place themselves in better conditions.—The Ministry of Healing, 234 .

Ancestors' Sins Filling World With Disease—Our ancestors have bequeathed to us customs and appetites which are filling the world with disease. The sins of the parents, through perverted appetite, are with fearful power visited upon the children to the third and fourth generations. The bad eating of many generations, the gluttonous and self-indulgent habits of the people, are filling our poorhouses, our prisons, and our insane asylums. Intemperance in drinking tea and coffee, wine, beer, rum, and brandy and in using tobacco, opium, and other narcotics has resulted in great mental and physical degeneracy, and this degeneracy is constantly increasing.—The Review and Herald, July 29, 1884.

Inherited Appetite for Stimulants—For some persons it is by no means safe to have wine or cider in the house. They have inherited an appetite for stimulants which Satan is continually soliciting them to indulge. If they yield to his temptations, they do not stop; appetite clamors for indulgence and is gratified to their ruin. The brain is benumbed and clouded; reason no longer holds the reins, but they are laid on the neck of lust.—Testimonies for the Church 5:356, 357 .

Evils of Tobacco Passed to Children—Among children and youth the use of tobacco is working untold harm. The unhealthful practices of past generations affect the children and youth of today. Mental inability, physical weakness, disordered nerves, and unnatural cravings are transmitted as a legacy from parents to children. And the same practices, continued by the children, are increasing and perpetuating the evil results. To this cause in no small degree is

owing the physical, mental, and moral deterioration which is becoming such a cause of alarm.—The Ministry of Healing, 328, 329 .

Children Inherit Inclinations—Children inherit inclinations to wrong, but they also have many lovely 145traits of character. These should be strengthened and developed, while the tendencies to evil should be carefully guarded against and repressed. Children should never be flattered, for flattery is poison to them; but parents should show a sanctified, tender regard for them, thus gaining their confidence and love.—The Review and Herald, January 24, 1907.

Proper Words of Commendation—Whenever the mother can speak a word of commendation for the good conduct of her children, she should do so. She should encourage them by words of approval and looks of love. These will be as sunshine to the heart of a child and will lead to the cultivation of self-respect and pride of character.—Testimonies for the Church 3:532 .

Quick Tempers Sometimes Inherited—Some have had a quick temper transmitted to them, and their education in childhood has not taught them self-control. With this fiery temper, envy and jealousy are frequently united.—Testimonies for the Church 2:74 .

Satan Takes Advantage of Inherited Weakness—In our own strength it is impossible for us to deny the clamors of our fallen nature. Through this channel Satan will bring temptation upon us. Christ knew that the enemy would come to every human being to take advantage of hereditary weakness and by his false insinuations to ensnare all whose trust is not in God. And by passing over the ground which man must travel, our Lord has prepared the way for us to overcome. It is not His will that we should be placed at a disadvantage in the conflict with Satan.... “Be of good cheer,” He says; “I have overcome the world” .—The Desire of Ages, 122, 123 .

Conversion Changes Inherited Tendencies—A genuine conversion changes hereditary and cultivated tendencies to wrong. The religion of God is a firm fabric, 146composed of innumerable threads and woven together with tact and skill. Only the wisdom which comes from God can make this fabric complete. There are a great many kinds of cloth which at first have a fine appearance, but they cannot endure the test. They wash out. The colors are not fast. Under the heat of summer they fade away and are lost. The cloth cannot endure rough handling.—Letter 105, 1893

Not to Be Enslaved by Inheritance—The question for us to consider is, Have we the attributes of Christ? Excuses are valueless. All circumstances, all appetites and passions, are to be servants to the God-fearing man, not rulers over him. The Christian is not to be enslaved by any hereditary or cultivated habits or tendency.—Special Testimonies for Ministers and Workers 9, 1897, 56.

Angels Help Fight These Tendencies—Angels are ever present where they are most needed. They are with those who have the hardest battles to fight, with those who must battle against inclination and hereditary tendencies, whose home surroundings are the most discouraging.—The Review and Herald, April 16, 1895.

Faith Purifies Inherited Imperfections—Those who through an intelligent understanding of the Scriptures view the cross aright, those who truly believe in Jesus, have a sure foundation for their faith. They have that faith which works by love and purifies the soul from all its hereditary and cultivated imperfections.—Testimonies for the Church 6:238 .

Far-reaching Effects of Environment—We are living in an atmosphere of satanic witchery. The enemy will weave a spell of licentiousness around every soul that is not barricaded by the grace of Christ. Temptations will come; but if we watch against the enemy and maintain the balance of self-control and purity, the 147seducing spirits will have no influence over us. Those who do nothing to encourage temptation will have strength to withstand it when it comes, but those who keep themselves in an atmosphere of evil will have only themselves to blame if they are overcome and fall from their steadfastness. In the future, good reasons will be seen for the warnings given regarding seducing spirits. Then will be seen the force of Christ's words, "Be ye therefore perfect, even as your Father which is in heaven is perfect" .—Counsels to Parents, Teachers, and Students, 257 .

Lot's Daughters Ruined by Evil Environment—Lot dwelt but a short time in Zoar. Iniquity prevailed there as in Sodom, and he feared to remain, lest the city should be destroyed. Not long after, Zoar was consumed, as God had purposed. Lot made his way to the mountains and abode in a cave, stripped of all for which he had dared to subject his family to the influences of a wicked city. But the curse of Sodom followed him even here. The sinful conduct of his daughters was the result of the evil associations of that vile place. Its moral corruption had become so interwoven with their character that they could not distinguish between good and evil. Lot's only posterity, the Moabites and Ammonites, were vile, idolatrous tribes, rebels against God and bitter enemies of His people.—Patriarchs and Prophets, 167, 168 .

Shun Evil Associations—Few realize the importance of shunning, so far as possible, all associations unfriendly to religious life. In choosing their surroundings few make their spiritual prosperity the first consideration.

Parents flock with their families to the cities because they fancy it easier to obtain a livelihood there than in the country. The children, having nothing to do when not in school, obtain a street education. From evil associates they acquire habits of vice and dissipation. The parents see all this; but it will require a sacrifice to 148correct their error, and they stay where they are until Satan gains full control of their children. Better sacrifice any and every worldly consideration than to imperil the precious souls committed to your care.—Testimonies for the Church 5:232 .

Dwell in Atmosphere of Heaven—We are to be guided by true theology and common sense. Our souls are to be surrounded by the atmosphere of heaven. Men and women are to watch themselves; they are to be constantly on guard, allowing no word or act that would cause their good to be evil spoken of. He who professes to be a follower of Christ is to watch himself, keeping himself pure and undefiled in thought, word, and deed. His influence upon others is to be uplifting. His life is to reflect the bright beams of the Sun of righteousness.—Counsels to Parents, Teachers, and Students, 257, 258 .

Childhood Bias Shapes Destiny—At a very early age children become susceptible to demoralizing influences, but parents who profess to be Christians do not seem to discern the evil of their own course of management. Oh, that they might realize that the bias which is given to a child in its earliest years gives a tendency to character and shapes the destiny either for eternal life or eternal death! Children are susceptible to moral and spiritual impressions, and those who are wisely trained in childhood may be erring at times, but they will not go far astray.—The Signs of the Times, April 16, 1896.

Parents Responsible in a Great Degree—Parents are in a great degree responsible for the mold given to the characters of their children. They should aim at symmetry and proportion. There are few well-balanced minds because parents are wickedly negligent of their duty to stimulate weak traits and repress wrong ones. They do not remember that they are under the most solemn obligation to watch the tendencies of each child, that it is their duty to train their children to right habits and right ways of thinking.—Testimonies for the Church 5:319 .
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Begin in Infancy—The parents' work must begin with the child in its infancy, that it may receive the right impress of character ere the world shall place its stamp on mind and heart.—The Review and Herald, August 30, 1881.

The Importance of the First Three Years of Life—Mothers, be sure that you properly discipline your children during the first three years of their lives. Do not allow them to form their wishes and desires. The mother must be mind for her child. The first three years is the time in which to bend the tiny twig. Mothers should understand the importance attaching to this period. It is then that the foundation is laid.—Manuscript 64, 1899.

The First Seven Years Have Much to Do With Character Formation—Too much importance cannot be placed on the early training of children. The lessons that the child learns during the first seven years of life have more to do with forming his character than all that it learns in future years.—Manuscript 2, 1903.

First Lessons Are Seldom Forgotten—Neither infants, children, or youth should hear an impatient word from father, mother, or any member of the household; for they receive

impressions very early in life, and what parents make them today, they will be tomorrow, and the next day, and the next. The first lessons impressed upon the child are seldom forgotten....

The impressions made on the heart early in life are seen in afteryears. They may be buried, but they will seldom be obliterated.—Manuscript 57, 1897.

Early Physical Development—During the first six or seven years of a child's life special attention should be given to its physical training, rather than the intellect. After this period, if the physical constitution is good, the education of both should receive attention. Infancy extends to the age of six or seven years. Up to this period 150children should be left like little lambs, to roam around the house and in the yards, in the buoyancy of their spirits, skipping and jumping, free from care and trouble.

Parents, especially mothers, should be the only teachers of such infant minds. They should not educate from books. The children generally will be inquisitive to learn the things of nature. They will ask questions in regard to the things they see and hear, and parents should improve the opportunity to instruct and patiently answer these little inquiries. They can in this manner get the advantage of the enemy and fortify the minds of their children by sowing good seed in their hearts, leaving no room for the bad to take root. The mother's loving instructions at a tender age is what is needed by children in the formation of character.—Healthful Living, 44 .

Special Care for First Child—The first child especially should be trained with great care, for he will educate the rest. Children grow according to the influence of those who surround them. If they are handled by those who are noisy and boisterous, they become noisy and almost unbearable.—Manuscript 64, 1899.

Different Environment for Differing Children—There are some children who need more patient discipline and kindly training than others. They have received as a legacy unpromising traits of character, and because of this they need the more of sympathy and love. By persevering labor these wayward ones may be prepared for a place in the work of the Master. They may possess undeveloped powers, which when aroused, will enable them to fill places far in advance of those from whom more has been expected.—Counsels to Parents, Teachers, and Students, 115, 116 .

Habits Are Seldom Changed in Later Life—What the child sees and hears is drawing deep lines upon the tender mind, which no after circumstances in life can 151entirely efface. The intellect is now taking shape and the affections receiving direction and strength. Repeated acts in a given course become habits. These may be modified by severe training, in afterlife, but are seldom changed.—The Gospel Herald, January, 1880.

Healing Influence of Kindness—Under the influence of meekness, kindness, and gentleness, an atmosphere is created that will heal and not destroy.—Letter 320, 1906

Chapter 18— Security in the Home

Human Love Should Draw on Divine Love—It is only in Christ that a marriage alliance can be safely formed. Human love should draw its closest bonds from divine love. Only where Christ reigns can there be deep, true, unselfish affection.—The Ministry of Healing, 358 .

Reaching God's Ideal—Men and women can reach God's ideal for them if they will take Christ as their helper. What human wisdom cannot do, His grace will accomplish for those who give themselves to Him in loving trust. His providence can unite hearts in bonds that are of heavenly origin. Love will not be a mere exchange of soft and flattering words. The loom of heaven weaves with warp and woof finer, yet more firm, than can be woven by the looms of earth. The result is not a tissue fabric but a texture that will bear wear and test and trial. Heart will be bound to heart in the golden bonds of a love that is enduring.—The Ministry of Healing, 362 .

Weigh Every Sentiment in Contemplating Marriage—Let those who are contemplating marriage 153weigh every sentiment and watch every development of character in the one with whom they think to unite their life destiny. Let every step toward a marriage alliance be characterized by modesty, simplicity, sincerity, and an earnest purpose to please and honor God. Marriage affects the afterlife both in this world and in the world to come. A sincere Christian will make no plans that God cannot approve.—The Ministry of Healing, 359 .

Real Union Is the Work of Years—However carefully and wisely marriage may have been entered into, few couples are completely united when the marriage ceremony is performed. The real union of the two in wedlock is the work of the afteryears.—The Ministry of Healing, 359, 360 .

Romantic Imagination Disappears—As life with its burden of perplexity and care meets the newly wedded pair, the romance with which imagination so often invests marriage disappears. Husband and wife learn each other's character as it was impossible to learn it in their previous association. This is a most critical period in their experience. The happiness and usefulness of their whole future life depend upon their taking a right course now. Often they discern in each other unsuspected weaknesses and defects, but the hearts that love has united will discern excellencies also heretofore unknown. Let all seek to discover the excellencies rather than the defects. Often it is our own attitude, the atmosphere that surrounds ourselves, which determines what will be revealed to us in another.

There are many who regard the expression of love as a weakness, and they maintain a reserve that repels others. This spirit checks the current of sympathy. As the social and generous impulses are repressed, they wither, and the heart becomes desolate and cold. We should beware of this error. Love cannot long exist without expression. Let not the heart of one

connected with you starve for the want of kindness and sympathy.—The Ministry of Healing, 360 .
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Love Stimulates to Nobler Aims—Let each give love rather than exact it. Cultivate that which is noblest in yourselves, and be quick to recognize the good qualities in each other. The consciousness of being appreciated is a wonderful stimulus and satisfaction. Sympathy and respect encourage the striving after excellence, and love itself increases as it stimulates to nobler aims.—The Ministry of Healing, 361 .

Individuality Not to Be Merged—Neither the husband nor the wife should merge his or her individuality in that of the other. Each has a personal relation to God. Of Him each is to ask, "What is right?" "What is wrong?" "How may I best fulfill life's purpose?" Let the wealth of your affection flow forth to Him who gave His life for you. Make Christ first and last and best in everything. As your love for Him becomes deeper and stronger your love for each other will be purified and strengthened.—The Ministry of Healing, 361 .

We have an individuality of our own, and the wife's individuality is never to be sunk into that of her husband. God is our Creator. We are His by creation, and we are His by redemption. We want to see how much we can render back to God, because He gives us the moral power, He gives us the efficiency, He gives us the intellect; and He wants us to make the most of these precious gifts to His name's glory.—Manuscript 12, 1895.

Entire Submission Only to Jesus—God requires that the wife shall keep the fear and glory of God ever before her. Entire submission is to be made only to the Lord Jesus Christ, who has purchased her as His own child by the infinite price of His life.... Her individuality cannot be merged into that of her husband, for she is the purchase of Christ.—Letter 18b, 1891

Thought That Union Is a Mistake Not to Be Harbored—Though difficulties, perplexities, and discouragements may arise, let neither husband nor wife harbor the thought that their union is a mistake or a disappointment. Determine to be all that it is possible to be to each other. Continue the early attentions. In every way encourage each other in fighting the battles of life. Study to advance the happiness of each other. Let there be mutual love, mutual forbearance. Then marriage, instead of being the end of love, will be as it were the very beginning of love. The warmth of true friendship, the love that binds heart to heart, is a foretaste of the joys of heaven.—The Ministry of Healing, 360 .

Relationship Controlled by Reason—Those who regard the marriage relation as one of God's sacred ordinances, guarded by His holy precept, will be controlled by the dictates of reason. They will consider carefully the result of every privilege the marriage relation grants. Such will feel that their children are precious jewels committed to their keeping by God, to remove from their natures the rough surface by discipline, that their luster may appear. They will feel under

most solemn obligations to so form their characters that they may do good in their life, bless others with their light, and the world be better for their having lived in it, and they be finally fitted for the higher life, the better world, to shine in the presence of God and the Lamb forever.—Healthful Living, 48, 1865 .

A Well-organized Family—The family firm should be well organized. Together the father and mother should consider their responsibilities. Together they should work for the highest good of their children. There is to be no variance between them. Never should they in the presence of their children criticize each other's plans or question each other's judgment. If the wife is inexperienced, she should try to find out where her work makes the work for her husband more difficult as he labors for the salvation of the children. And the husband should 156hold up the hands of his wife, giving her wise counsel and loving encouragement.—The Review and Herald, July 8, 1902.

Parents Must Govern Themselves—Parents who successfully govern their families must first govern themselves. If they would only have pleasant words in their families, they must let their children hear only pleasant words from their lips. The planting of the seed will produce a like harvest. Parents have a solemn, sacred work to perform in educating their children by precept and example. They are under obligation to God to present their children to Him fitted at a very early period to receive an intelligent knowledge of what is comprehended in being a follower of Jesus Christ. If those who claim to be Bible Christians have children who do not fear and love God, in most cases it is because the parents' example has not been a correct one. False, spurious seeds have been sown which have produced a harvest of briers and thorns.—Manuscript 59, 1900.

Gentle Words and Smiles for the Family—It is not only our privilege but our duty to cultivate gentleness, to have the peace of Christ in the heart and as peacemakers and followers of Christ to sow precious seed that will produce a harvest unto eternal life. Professed followers of Christ may possess many good and useful qualities; but their characters are greatly marred by an unkind, fretful, faultfinding, harshly judging temper. The husband or the wife who cherishes suspicion and distrust creates dissension and strife in the home. Neither of them should keep his gentle words and smiles for strangers alone, and manifest irritability in the home, thus driving out peace and contentment.—Letter 34, 1894

Vulgar Speaking to Be Avoided—Fathers and mothers, husbands and wives, I beseech you, do not indulge in low thought and vulgar speaking. Coarse sayings, low jests, want of courtesy in the homelife, will 157leave an impression upon you, and if frequently repeated will become second nature. The home is too sacred a place to be polluted with vulgarity, sensuality, and recrimination. There is a Witness who declares, "I know thy works." Let love, truth, kindness, and forbearance be the plants cultivated in the garden of the heart.—Letter 18b, 1891

Never Manifest Rudeness or Unkindness—Do you never manifest rudeness, unkindness, and impoliteness in the family circle? If you do manifest unkindness at your home, no matter how high may be your profession, you are breaking God's commandments.—The Review and Herald, March 29, 1892.

Friends Not to Meddle in Homelife —The home circle should be regarded as a sacred place, a symbol of heaven, a mirror in which to reflect ourselves. Friends and acquaintances we may have, but in the homelife they are not to meddle. A strong sense of proprietorship should be felt, giving a sense of ease, restfulness, trust.

But your association with other women and girls has been a source of temptation to them, leading them to take liberties and overstep the restraint which the marriage relation imposes on every man and woman. You have not perceived it, but your love of amusement and the spirit you have encouraged has not impressed others with the sacredness of the marriage relation.

Practical homelife is the great test of character. By his tender thoughtfulness in the home, by the exercise of patience, kindness, and love, a man determines his character.—Letter 17, 1895

Wives Pine for Words of Love—Many women pine for words of love and kindness and the common attentions and courtesies due them from their husbands who have selected them as their life companions. How much trouble 158and what a tide of woe and unhappiness would be saved if men, and women also, would continue to cultivate the regard, attention, and kind words of appreciation and little courtesies of life which kept love alive and which they felt were necessary in gaining the companions of their choice.

If the husband and wife would only continue to cultivate these attentions which nourish love, they would be happy in each other's society and would have a sanctifying influence upon their families. They would have in themselves a little world of happiness and would not desire to go outside this world for new attractions and new objects of love. Many a wife has sickened and died prematurely for the want of encouraging words of sympathy and love manifested in kindly attentions and in words.—Letter 27, 1872.

Husband Can Shut the Door Against Disease—The husband should manifest great interest in his family. Especially should he be very tender of the feelings of a feeble wife. He can shut the door against much disease. Kind, cheerful, and encouraging words will prove more effective than the most healing medicines. These will bring courage to the heart of the desponding and discouraged, and the happiness and sunshine brought into the family by kind acts and encouraging words will repay the effort tenfold.

The husband should remember that much of the burden of training his children rests upon the mother, that she has much to do with molding their minds. This should call into exercise his tenderest feelings, and with care should he lighten her burdens. He should encourage her to lean

upon his large affections, and direct her mind to heaven, where there is strength and peace and a final rest for the weary.

He should not come into his home with a clouded brow, but should with his presence bring sunlight into the family and should encourage his wife to look up and believe in God. Unitedly they can claim the promises of God and bring His rich blessing into the family. Unkindness, 159complaining, and anger shut Jesus from the dwelling. I saw that angels of God will flee from a house where there are unpleasant words, fretfulness, and strife.—Testimonies for the Church 1:306, 307 .

Husband Head of Household—The husband and father is the head of the household. The wife looks to him for love and sympathy and for aid in the training of the children; and this is right. The children are his as well as hers, and he is equally interested in their welfare. The children look to the father for support and guidance; he needs to have a right conception of life and of the influences and associations that should surround his family; above all, he should be controlled by the love and fear of God and by the teaching of His Word, that he may guide the feet of his children in the right way.—The Ministry of Healing, 390 .

Wife a "Help Meet" for Husband—God Himself gave Adam a companion. He provided "an help meet for him"—a helper corresponding to him—one who was fitted to be his companion and who could be one with him in love and sympathy. Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh, she was his second self, showing the close union and the affectionate attachment that should exist in this relation.—Patriarchs and Prophets, 46 .

How to Create Peace in Home Circle—When the husband has the nobility of character, purity of heart, elevation of mind, that every true Christian must possess, it will be made manifest in the marriage relation.... He will seek to keep his wife in health and courage. He will strive to speak words of comfort, to create an atmosphere of peace in the home circle.—Manuscript 17, 1891.

Husbands should study the pattern and seek to know what is meant by the symbol presented in Ephesians, the relation Christ sustains to the church. The husband is to be as a Saviour in his family. Will he stand in his noble, God-given manhood, ever seeking to uplift his wife and children? Will he breathe about him a pure, sweet atmosphere? Will he not as assiduously cultivate the love of Jesus, making it an abiding principle in his home, as he will assert his claims to authority?— Manuscript 17, 1891.

Husband Not to Dwell on His Position—It is no evidence of manliness in the husband for him to dwell constantly upon his position as head of the family. It does not increase respect for him

to hear him quoting Scripture to sustain his claims to authority. It will not make him more manly to require his wife, the mother of his children, to act upon his plans as if they were infallible.

The Lord has constituted the husband the head of the wife to be her protector; he is the house-band of the family, binding the members together, even as Christ is the head of the church and the Saviour of the mystical body. Let every husband who claims to love God, carefully study the requirements of God in his position. Christ's authority is exercised in wisdom, in all kindness and gentleness; so let the husband exercise his power and imitate the great Head of the church.—Letter 18b, 1891

Wife Cheerfully to Help Husband Maintain Dignity—I have also been shown that there is often a great failure on the part of the wife. She does not put forth strong efforts to control her own spirit and make home happy. There is often fretfulness and unnecessary complaining on her part. The husband comes home from his labor weary and perplexed, and meets a clouded brow instead of cheerful, encouraging words. He is but human, and his affections become weaned from his wife, he loses the love of his home, his pathway is darkened, and his 161courage destroyed. He yields his self-respect and that dignity which God requires him to maintain.

The husband is the head of the family, as Christ is the head of the church; and any course which the wife may pursue to lessen his influence and lead him to come down from that dignified, responsible position is displeasing to God. It is the duty of the wife to yield her wishes and will to her husband. Both should be yielding, but the Word of God gives preference to the judgment of the husband. And it will not detract from the dignity of the wife to yield to him whom she has chosen to be her counselor, adviser, and protector. The husband should maintain his position in his family with all meekness, yet with decision.—Testimonies for the Church 1:307, 308 .

Man a Social Being—Among all the creatures that God had made on the earth, there was not one equal to man. And "God said, It is not good that the man should be alone; I will make him an help meet for him" . Man was not made to dwell in solitude; he was to be a social being. Without companionship, the beautiful scenes and delightful employments of Eden would have failed to yield perfect happiness. Even communion with angels could not have satisfied his desire for sympathy and companionship. There was none of the same nature to love and to be loved.—Patriarchs and Prophets, 46 .

Harmony in Home Possible Only by God's Spirit—We must have the Spirit of God, or we can never have harmony in the home. The wife, if she has the spirit of Christ, will be careful of her words; she will control her spirit, she will be submissive, and yet will not feel that she is a bondslave, but a companion to her husband. If the husband is a servant of God, he will not lord it over his wife; he will not be arbitrary and exacting. We cannot cherish home affection with

too much care; for the home, if the Spirit of the Lord dwells there, is a type of heaven.—Letter 18b, 1891

The Inner Circle Paramount—All our powers are to be used for Christ. This is the debt we each owe to God. In forming a relationship with Christ, the renewed man is but coming back to his appointed relationship with God. He is a representative of Christ, and he is ever to pray and watch unto prayer. His duties lie around him, nigh and afar off. His first duty is to his children and his nearest relatives. Nothing can excuse him from neglecting the inner circle for the larger circle outside.

In the day of final reckoning, fathers and mothers will be required to answer in regard to their children. Parents will be asked what they did and said to secure the salvation of the souls they took upon themselves the responsibility of bringing into the world. Did they neglect their lambs, leaving them to the care of strangers? Fathers and mothers, are you allowing your children to grow up in impurity and sin? A great good done for others will not cancel the debt you owe to God to care for your children. The spiritual welfare of your family comes first. Take them with you to the cross of Calvary, laboring for them as those that must give an account.—Manuscript 56, 1899.

Chapter 19— Parental Influences

Controlled by Divine Principles—There rests upon parents the most solemn obligation to train their children in the fear and love of God. In the home the purest morals are to be preserved. Strict obedience to Bible requirements is to be taught. The teachings of the Word of God are to control mind and heart of the homelife may demonstrate the power of the grace of God. Each member of the family is to be "polished after the similitude of a palace" by the divine principles and precepts.—The Review and Herald, November 10, 1904.

Parents Need to Understand Children—Parents should not forget their childhood years, how much they yearned for sympathy and love and how unhappy they felt when censured and fretfully chided. They should be young again in their feelings and bring their minds down to understand the wants of their children. Yet with firmness, mixed with love, they should require obedience from their children. The parents' word should be implicitly obeyed.—Testimonies for the Church 1:388 .

God Has Appointed a Path—Angels of God are watching the children with the deepest interest to see what characters they develop. If Christ dealt with us as we often deal with one another and with our children, we would stumble and fall through utter discouragement. I saw that Jesus knows our infirmities and has Himself shared our experience in all things but in sin; therefore He has prepared for us a path suited to our strength and capacity, and like Jacob, has marched softly and in evenness with the children as they were able to endure, that He might

entertain us by the comfort of His company and be to us a perpetual guide. He does not despise, neglect, or leave behind the children of the flock. He has not bidden us move forward and leave them. He has not traveled so hastily as to leave us with our children behind. Oh, no; but He has evened the path to life, even for children. And parents are required in His name to lead them along the narrow way. God has appointed us a path suited to the strength and capacity of children.—Testimonies for the Church 1:388, 389 .

Fretfulness Should Be Repressed—Parents, when you feel fretful, you should not commit so great a sin as to poison the whole family with this dangerous irritability. At such times set a double watch over yourselves and resolve in your heart not to offend with your lips, that you will utter only pleasant, cheerful words. Say to yourselves: "I will not mar the happiness of my children by a fretful word." By thus controlling yourselves you will grow stronger. Your nervous system will not be so sensitive. You will be strengthened by the principles of right. The consciousness that you are faithfully discharging your duty will strengthen you. Angels of God will smile upon your efforts and help you.

When you feel impatient, you too often think the cause is in your children, and you blame them when they do not deserve it. At another time they might do the very same things, and all would be acceptable and right. 165Children know and mark and feel these irregularities, and *they* are not always the same. At times they are somewhat prepared to meet changeable moods, and at other times they are nervous and fretful, and cannot bear censure....

Some parents are of a nervous temperament, and when fatigued with labor or oppressed with care, they do not preserve a calm state of mind, but manifest to those who should be dearest to them on earth a fretfulness and lack of forbearance which displeases God and brings a cloud over the family. Children, in their troubles, should often be soothed with tender sympathy. Mutual kindness and forbearance will make home a paradise and attract holy angels into the family circle.—Testimonies for the Church 1:386, 387 .

Paralyzed Minds of Parents—We have some knowledge of Satan's manner of working and how well he succeeds in it. From what has been shown me, he has paralyzed the minds of parents. They are slow to suspect that their own children can be wrong and sinful. Some of these children profess to be Christians, and parents sleep on, fearing no danger, while the minds and bodies of their children are becoming wrecked.

Some parents do not even take care to keep their children with them when in the house of God. Young girls attend meetings and take their seats, it may be, with their parents, but more frequently back in the congregation. They are in the habit of making an excuse to leave the house. Boys understand this and go out before or after the exit of the girls, and then, as the meeting closes, they accompany them home. Parents are none the wiser of this. Again, excuses are made to walk, and boys and girls assemble in the fairgrounds or some other secluded place,

and there play and have a regular high time, with no experienced eye upon them to caution them.—Testimonies for the Church 2:481, 482 .

Diet and Parental Influences—If parents had lived healthfully, being satisfied with simple diet, much 166expense would have been saved. The father would not have been obliged to labor beyond his strength in order to supply the wants of his family. A simple nourishing diet would not have had an influence to unduly excite the nervous system and the animal passions, producing moroseness and irritability. If he had partaken only of plain food, his head would have been clear, his nerves steady, his stomach in a healthy condition, and with a pure system he would have had no loss of appetite, and the present generation would be in a much better condition than it now is.

But even now, in this late period, something can be done to improve our condition. Temperance in all things is necessary. A temperate father will not complain if he has no great variety upon his table. A healthful manner of living will improve the condition of the family in every sense and will allow the wife and mother time to devote to her children.

The great study with the parents will be in what manner can they best train their children for usefulness in this world and for heaven hereafter. They will be content to see their children with neat, plain, but comfortable garments, free from embroidery and adornment. They will earnestly labor to see their children in the possession of the inward adorning, the ornament of a meek and quiet spirit, which is in the sight of God of great price.—Healthful Living, 45, 1865 .

Father, the Family House-Band—A Christian father is the house-band of his family, binding them close to the throne of God. Never is his interest in his children to flag. The father who has a family of boys should not leave these restless boys wholly to the care of the mother. This is too heavy a burden for her. He should make himself their companion and friend. He should exert himself to keep them from evil associates. It may be hard for the mother to exercise self-control. If the husband sees that his wife’s weakness is endangering the 167safety of the children, he should take more of the burden upon himself, doing all in his power to lead his boys to God.—The Review and Herald, July 8, 1902.

Mothers Not to Seek Excitement—Mothers who have youthful minds to train and the characters of children to form should not seek the excitement of the world in order to be cheerful and happy. They have an important lifework, and they and theirs cannot afford to spend time in an unprofitable manner. Time is one of the important talents which God has entrusted to us and for which He will call us to account. A waste of time is a waste of intellect. The powers of the mind are susceptible of high cultivation. It is the duty of mothers to cultivate their minds and keep their hearts pure. They should improve every means within their reach for their intellectual and moral improvement that they may be qualified to improve the minds of their children.

Those who indulge their disposition to be in company will soon feel restless unless visiting or entertaining visitors. Such have not the power of adaptation to circumstances. The necessary, sacred home duties seem commonplace and uninteresting to them. They have no love for self-examination or self-discipline. The mind hungers for the varying, exciting scenes of worldly life; children are neglected for the indulgence of inclination; and the recording angel writes, "Unprofitable servants." God designs that our minds should not be purposeless but should accomplish good in this life.—Testimonies for the Church 3:146, 147 .

Nursing Mother to Preserve a Happy State—The character also of the child is more or less affected by the nature of the nourishment received from the mother. How important, then, that the mother, while nursing her infant, should preserve a happy state of mind, having perfect control of her own spirit. By thus doing, the food of the child is not injured, and the calm, 168self-possessed course the mother pursues in the treatment of her child has much to do in molding the mind of the infant. If it is nervous and easily agitated, the mother's careful, unhurried manner will have a soothing and correcting influence, and the health of the infant will be much improved.—The Review and Herald, July 25, 1899.

Mother Should Endeavor to Be Self-possessed—The more quiet and simple the life of a child, the more favorable it will be to both physical and mental development. At all times the mother should endeavor to be quiet, calm, and self-possessed. Many infants are extremely susceptible to nervous excitement, and the mother's gentle, unhurried manner will have a soothing influence that will be of untold benefit to the child.—The Ministry of Healing, 381 .

Sensitive Child Not to Be Wounded by Indifference—Young children love society. They cannot, as a general thing, enjoy themselves alone, and the mother should feel that, in most cases, the place for her children, when they are in the house, is in the room she occupies. She can then have a general oversight of them; be prepared to set little differences right, when appealed to by them; correct wrong habits or the manifestation of selfishness or passion; and can give their minds a turn in the right direction. That which children enjoy, they think mother can be pleased with, and it is perfectly natural for them to consult mother in little matters of perplexity.

And the mother should not wound the heart of her sensitive child by treating the matter with indifference or by refusing to be troubled with such small matters. That which may be small to the mother is large to them. And a word of direction, or caution, at the right time will often prove of great value. An approving glance, a word of encouragement and praise from the mother, will often cast a sunbeam into their young hearts for a whole day.—Healthful Living, 46, 47, 1865 .

Deal Gently With Little Ones—Mothers, deal gently with your little ones. Christ was once a little child. For His sake honor the children. Look upon them as a sacred charge, not to be indulged, petted, and idolized but to be taught to live pure, noble lives. They are God's

property; He loves them and calls upon you to cooperate with Him in helping them to form perfect characters.—The Signs of the Times, August 23, 1899.

Your Child Is the Property of God—My sister, can you be surprised that your daughter has little confidence in her mother's word? You have educated her to be untruthful; and the Lord is grieved to see one of His little ones led in the wrong path by her mother. *Your child is not your own; you cannot do with her as you like, for she is the property of the Lord.* Exercise a steady persevering control over her; teach her that she belongs to God. With such a training she will grow up to be a blessing to those around her. But clear, sharp discernment will be necessary in order that you may repress her inclination to rule you both, to have her own will and way, and to do as she pleases.—Letter 69, 1896.

Sunny Dispositions and Sweet Tempers—Teach your children from the cradle to practice self-denial and self-control. Teach them to enjoy the beauties of nature, and in useful employment to exercise all the powers of mind and body. Bring them up to have sound constitutions and good morals, to have sunny dispositions and sweet tempers. Teach them that to yield to temptation is weak and wicked; to resist is noble and manly.—Counsels to Parents, Teachers, and Students, 127 .

Mothers Are an Example—If mothers would have their daughters come to womanhood with healthful bodies and virtuous characters, they must in their own lives set the example, guarding them against the health-destroying fashions of this age. Christian mothers have 170resting upon them a responsibility which they do not realize. They should so train their children that they may have firm principle and moral health in this age of corruption.—Manuscript 76, 1900.

When the Wish of Child Is Law—In some families the wish of the child is law. Everything he desires is given him. Everything he dislikes, he is encouraged to dislike. Indulgence is supposed to make the child happy, but it only makes him restless and discontented. Indulgence has spoiled his appetite for plain, healthful food and for the plain use of his time; self-gratification has done the work of unsettling his character for time and for eternity.—The Review and Herald, May 10, 1898.

Satan Seeks to Control Children's Minds—Parents, you know something of the inducements by which Satan tries to lead your children into folly. He is working with all his powers to lead them astray. With a determination that many do not dream of he is seeking to gain control of their minds and to make the commandments of God of no effect in their lives.—Manuscript 93, 1909.

Parents to Bind Children to Their Hearts—Do not let your children see you with a clouded brow. If they yield to temptation, and afterward see and repent of their error, forgive them just as freely as you hope to be forgiven by your Father in heaven. Kindly instruct them and bind them to your hearts. It is a critical time for children. Influences will be thrown around them to

wean them from you, which you must counteract. Teach them to make you their confidant. Let them whisper in your ear their trials and joys. By encouraging this, you will save them from many a snare that Satan has prepared for their inexperienced feet.

Do not treat your children only with sternness, forgetting your own childhood and forgetting that they are but children. Do not expect them to be perfect or try to 171make them men and women in their acts at once. By so doing you will close the door of access which you might otherwise have to them and will drive them to open a door for injurious influences, for others to poison their young minds before you awake to their danger.—Testimonies for the Church 1:387 .

Strong, Even Discipline—The happiness of every child may be secured by strong, even discipline. A child's truest graces consist in modesty and obedience—in attentive ears to hear the words of direction, in willing feet and hands to walk and work in the path of duty. And a child's true goodness will bring its own reward, even in this life.

The early years are the time for the training process, not only that the child may become most serviceable and full of grace and truth in this life, but that he may secure the place prepared in the home above for all who are true and obedient. In our own training of children and in the training of the children of others, we have proved that they never love parents and guardians less for restraining them from doing evil.—The Review and Herald, May 10, 1898.

Jesus Manifested a Peculiar Loveliness of Disposition—As a child, Jesus manifested a peculiar loveliness of disposition. His willing hands were ever ready to serve others. He manifested a patience that nothing could disturb and a truthfulness that would never sacrifice integrity. In principle firm as a rock, His life revealed the grace of unselfish courtesy.

With deep earnestness the mother of Jesus watched the unfolding of His powers and beheld the impress of perfection upon His character. With delight she sought to encourage that bright, receptive mind. Through the Holy Spirit she received wisdom to cooperate with the heavenly agencies in the development of this child, who could claim only God as His Father.—The Desire of Ages, 68, 69 .

Preoccupation of Mind Rules Out Low Thoughts—Educate the faculties and tastes of your dear ones; seek to preoccupy their minds so that there shall be no place for low, debasing thoughts or indulgences. The grace of Christ is the only antidote or preventive of evil. You may choose, if you will, whether the minds of your children shall be occupied with pure, uncorrupted thoughts or with the evils that are existing everywhere—pride and forgetfulness of their Redeemer.—Letter 27, 1890

Surrounded by a Wall Not Easily Broken Down—Every Christian home should have rules; and parents should, in their words and in their deportment toward each other, give to the

children a precious living example of what they desire them to be. Purity in speech and true Christian courtesy should be constantly practiced. Let there be no encouragement of sin, no evil surmising or evil speaking.

Teach the children and youth to respect themselves, to be true to God, true to principle; teach them to respect and obey the law of God. Then these principles will control their lives and will be carried out in their association with others. They will love their neighbor as themselves. They will create a pure atmosphere, one that will have an influence to encourage weak souls in the path that leads to holiness and heaven. Let every lesson be of an elevating, ennobling character, and the records made in the books of heaven will be such as you will not be ashamed to meet in the judgment.

Children who receive this kind of instruction will not be a burden, a cause of anxiety, in our institutions ; but they will be a strength, a support to those who bear responsibility. They will be prepared to fill places of trust and by precept and example will be constantly aiding others to do right. Those whose moral sensibilities have not been blunted will appreciate right principles and will practice them. They will put a right estimate upon their endowments and will make the best use of their physical, mental, and moral powers.

Such souls are constantly fortified against temptation; they are surrounded by a wall not easily broken down. All such characters are, with the blessing of God, light-bearers; their influence tends to elevate others for a practical Christian life. The mind may be so elevated that divine thoughts and contemplations come to be as natural as the breath.—Letter 74, 1896.

Chapter 20— The Home Atmosphere

Home Influences Affect Society—The heart of the community, of the church, and of the nation is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences.—The Ministry of Healing, 349 .

Effective Agencies for Formation of Character—God designs that the families of earth shall be a symbol of the family in heaven. Christian homes, established and conducted in accordance with God’s plan, are among His most effective agencies for the formation of Christian character and for the advancement of His work.—Testimonies for the Church 6:430 .

Worship at Home—I had pious parents, who in every way tried to acquaint us with our heavenly Father. Every morning and every evening we had family prayer. We sang the praises of God in our household. There were eight children in the family, and every opportunity was improved by our parents to lead us to give our hearts to Jesus.—Manuscript 80, 1903.

Greater the Unity, Greater the Influence—The more closely the members of a family are united in their work 175

in the home, the more uplifting and helpful will be the influence that father and mother and sons and daughters will exert outside the home.—Letter 189, 1903

Authority With Firmness—Authority must be maintained by a firm severity, or it will be received by many with mockery and contempt. The so-called tenderness, the coaxing and indulgence, used toward youth by parents and guardians is one of the worst evils which can come upon them. In every family, firmness, decision, positive requirements, are essential.—Prophets and Kings, 236 .

Home an Object Lesson—God would have our families symbols of the family in heaven. Let parents and children bear this in mind every day, relating themselves to one another as members of the family of God. Then their lives will be of such a character as to give to the world an object lesson of what families who love God and keep His commandments may be. Christ will be glorified; His peace and grace and love will pervade the family circle like a precious perfume.—The Review and Herald, November 17, 1896.

The Peace Principle—There is no fretfulness seen in the home if Christ is the peace principle exercised in your soul. There is no uncourteousness there. There is no roughness or sharp speech there. Why? Because we believe and act out that we are members of the Royal Family, children of the Heavenly King, bound to Jesus Christ by the strongest tie of love—that love which works by faith and purifies the soul. You love Jesus and you are constantly at work to overcome all selfishness and to be a blessing, and comfort, and strength, and a support to the souls He has purchased with His blood.

I cannot see why we should not the more earnestly try to bring the peace of Christ right into our family than to labor for those that have no living connection with us; but if we have religion in the home, it will extend outside of the home. You will have it everywhere. 176You will carry it with you to the church. You can carry it with you when you go out to your work. It will be with you wherever you shall be. What we want is religion in the home. What we need is the peace principle which shall control our spirit and our life and character after the Christlife He has given as His example.—Manuscript 36, 1891.

Love Revealed in Action—From every Christian home a holy light should shine forth. Love should be revealed in action. It should flow out in all home intercourse, showing itself in thoughtful kindness, in gentle, unselfish courtesy. There are homes where this principle is carried out—homes where God is worshiped and truest love reigns. From these homes, morning and evening prayer ascends to God as sweet incense, and His mercies and blessings descend upon the suppliants like the morning dew.—Patriarchs and Prophets, 144 .

Christianity in Home Shines Everywhere—The effort to make the home what it should be—a symbol of the home in heaven—prepares us for work in a larger sphere. The education received by showing a tender regard for each other enables us to know how to reach hearts that need to be taught the principles of true religion. The church needs all the cultivated spiritual force which can be obtained, that all, and especially the younger members of the Lord's family, may be carefully guarded. The truth lived at home makes itself felt in disinterested labor abroad. He who lives Christianity in the home will be a bright and shining light everywhere.—The Signs of the Times, September 1, 1898.

Uplifting of Humanity Begins in Home—The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families and is what the heads of families make it. Out of the heart are "the issues of life" .—The Ministry of Healing, 349 .

Things That Make Home Attractive—Gentle manners, cheerful conversation, and loving acts will bind the hearts of children to their parents by the silken cords of affection and will do more to make home attractive than the rarest ornaments that can be bought for gold.—The Signs of the Times, October 2, 1884.

Purity in the Home—Order is heaven's first law, and the Lord desires His people to give in their homes a representation of the order and harmony that pervade the heavenly courts. Truth never places her delicate feet in a path of uncleanness or impurity. Truth does not make men and women coarse or rough and untidy. It raises all who accept it to a high level. Under Christ's influence a work of constant refinement goes on....

He who was so particular that the children of Israel should cherish habits of cleanliness will not sanction any impurity in the homes of His people today. God looks with disfavor on uncleanness of any kind. How can we invite Him into our homes unless all is neat and clean and pure?—The Review and Herald, June 10, 1902.

Location of the Home—Better than any other inheritance of wealth you can give to your children will be the gift of a healthy body, a sound mind, and a noble character. Those who understand what constitutes life's true success will be wise betimes. They will keep in view life's best things in their choice of a home.

Instead of dwelling where only the works of men can be seen, where the sights and sounds frequently suggest thoughts of evil, where turmoil and confusion bring weariness and disquietude, go where you can look upon the works of God. Find rest of spirit in the beauty and quietude and peace of nature. Let the eye rest on the green fields, the groves, and the hills. Look up to the blue sky, unobscured by the city's dust and smoke, and breathe the invigorating air of heaven. Go where, apart from the distractions and dissipations of city life, you can 178give your

children your companionship, where you can teach them to learn of God through His works and train them for lives of integrity and usefulness.—The Ministry of Healing, 366, 367 .

Fine Furniture Does Not Make a Home—Four walls and costly furniture, velvet carpets, elegant mirrors, and fine pictures do not make a "home" if sympathy and love are wanting. That sacred word does not belong to the glittering mansion where the joys of domestic life are unknown....

In fact the comfort and welfare of the children are the last things thought of in such a home. They are neglected by the mother, whose whole time is devoted to keeping up appearances and meeting the claims of fashionable society. Their minds are untrained; they acquire bad habits and become restless and dissatisfied. Finding no pleasure in their own homes, but only uncomfortable restrictions, they break away from the family circle as soon as possible. They launch out into the great world with little reluctance, unrestrained by home influence and the tender counsel of the hearthstone.—The Signs of the Times, October 2, 1884.

Faultfinding Opens the Door for Satan—Fathers and mothers, be on guard. Let your conversation in the home be pleasant and encouraging. Always speak kindly, as if in the presence of Christ. Let there be no faultfinding, no accusing. Words of this kind wound and bruise the soul. It is natural for human beings to speak sharp words. Those who yield to this inclination open the door for Satan to enter their hearts and to make them quick to remember the mistakes and errors of others. Their failings are dwelt upon, their deficiencies noted, and words are spoken that cause a lack of confidence in one who is doing his best to fulfill his duty as a laborer together with God. Often the seeds of distrust are sown because one thinks that he ought to have been favored but was not.—Letter 169, 1904.
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The Influence of Parental Defects—It seems perfectly natural for some men to be morose, selfish, exacting, and overbearing. They have never learned the lesson of self-control and will not restrain their unreasonable feelings, let the consequences be what they may. Such men will be repaid by seeing their companions sickly and dispirited and their children bearing the peculiarities of their own disagreeable traits of character.—Healthful Living, 36, 1865 .

Angels Not Attracted to Discordant Home—Angels are not attracted to the home where discord reigns supreme. Let fathers and mothers cease all faultfinding and murmuring. Let them educate their children to speak pleasant words, words that bring sunshine and joy. Shall we not now enter the home-school as Christ's students? Bring practical godliness into the home. Then see if the words you speak do not cause joy.

Parents, begin the work of grace in the church in your own home, so conducting yourselves that your children will see that you are cooperating with the heavenly angels. Be sure that you are converted every day. Train yourselves and your children for life eternal in the kingdom of God.

Angels will be your strong helpers. Satan will tempt you, but do not yield. Do not speak one word of which the enemy can take an advantage.—Manuscript 93, 1901.

A Plea for More Home Hospitality—Even among those who profess to be Christians, true hospitality is little exercised. Among our own people the opportunity of showing hospitality is not regarded as it should be, as a privilege and blessing. There is altogether too little sociability, too little of a disposition to make room for two or three more at the family board without embarrassment or parade. Some plead that "it is too much trouble." It would not be if you would say, "We have made no special preparation, but you are welcome to 180what we have." By the unexpected guest a welcome is appreciated far more than is the most elaborate preparation.—Testimonies for the Church 6:343 .

Things That Make a Happy Home—Pleasant voices, gentle manners, and sincere affection that finds expression in all the actions, together with industry, neatness, and economy, make even a hovel the happiest of homes. The Creator regards such a home with approbation.—The Signs of the Times, October 2, 1884.

Cultivation of True Refinement—There is great need of the cultivation of true refinement in the home. This is a powerful witness in favor of the truth. In whomsoever they may appear, vulgarity of language and of demeanor indicate a vitiated heart. Truth of heavenly origin never degrades the receiver, never makes him coarse or rough. Truth is softening and refining in its influence. When received into the heart, it makes the youth respectful and polite. Christian politeness is received only under the working of the Holy Spirit. It does not consist in affectation or artificial polish, in bowing and simpering. This is the class of politeness possessed by those of the world, but they are destitute of true Christian politeness. True polish, true politeness, is obtained only from a practical knowledge of the gospel of Christ. True politeness, true courtesy, is a kindness shown to all, high or low, rich or poor.—Manuscript 74, 1900.

Chapter 21— Christ Deals With Minds

Christ's Teaching to Be a Guide—Christ's teaching, like His sympathies, embraced the world. Never can there be a circumstance of life, a crisis in human experience, which has not been anticipated in His teaching and for which its principles have not a lesson. The Prince of teachers, His words will be found a guide to His coworkers till the end of time.—Education, 81, 82 .

He Identified Himself With the Interests of His Hearers—He taught in a way that made them feel the completeness of His identification with their interests and happiness. His instruction was so direct, His illustrations were so appropriate, His words so sympathetic and cheerful, that His hearers were charmed.—The Ministry of Healing, 24 .

He Understands the Hidden Working of the Human Mind—He who has paid the infinite price to redeem men reads with unerring accuracy all the hidden workings of the human mind and knows just how to deal with every soul. And in dealing with men, He manifests the same principles that are manifest in the natural world.—Special Testimonies for Ministers and Workers 3, 1895, 17.

He Works Through Calm, Regular Operation of Laws—God works through the calm, regular operation of His appointed laws. So it is in spiritual things. Satan is constantly seeking to produce effects by rude and violent thrusts, but Jesus found access to minds by the pathway of their most familiar associations. He disturbed as little as possible their accustomed train of thought, by abrupt actions or prescribed rules. He honored man with His confidence, and thus placed him on his honor. He introduced old truths in a new and precious light. Thus when only twelve years old He astonished the doctors of the law by His questions in the temple.—Manuscript 44, 1894.

Always Surrounded With Peace—His tender compassion fell with a touch of healing upon weary and troubled hearts. Even amid the turbulence of angry enemies He was surrounded with an atmosphere of peace. The beauty of His countenance, the loveliness of His character, above all, the love expressed in look and tone, drew to Him all who were not hardened in unbelief. Had it not been for the sweet, sympathetic spirit that shone out in every look and word, He would not have attracted the large congregations that He did. The afflicted ones who came to Him felt that He linked His interest with theirs as a faithful and tender friend, and they desired to know more of the truths He taught. Heaven was brought near. They longed to abide in His presence, that the comfort of His love might be with them continually.—The Desire of Ages, 254, 255 .

His Life Was Harmonious—In His life Jesus of Nazareth differed from all other men. His entire life was characterized by disinterested benevolence and the beauty of holiness. In His bosom existed the purest love, free from every taint of selfishness and sin. His life was perfectly harmonious. He is the only true model of goodness and perfection. From the beginning of His ministry men 183began more clearly to comprehend the character of God.

Up to the time of Christ’s first advent, men worshiped cruel, despotic gods. Even the Jewish mind was reached through fear and not love. Christ’s mission on the earth was to reveal to men that God was not a despot but a heavenly Father, full of love and mercy for His children.—Manuscript 132, 1902.

He Was Not Devoid of Warmth and Sunniness—There are many who have an erroneous idea of the life and character of Christ. They think He was devoid of warmth and sunniness, that He was stern, severe, and joyless. In many cases the whole religious experience is colored by these gloomy views.—Steps to Christ, 120 .

Infinite Possibilities in Every Human Being—In every human being He discerned infinite possibilities. He saw men as they might be, transfigured by His grace—in "the beauty of the Lord our God" . Looking upon them with hope, He inspired hope, Meeting them with confidence, He inspired trust. Revealing in Himself man's true ideal, He awakened, for its attainment, both desire and faith. In His presence souls despised and fallen realized that they still were men, and they longed to prove themselves worthy of His regard. In many a heart that seemed dead to all things holy were awakened new impulses. To many a despairing one there opened the possibility of a new life.—Education, 80 .

His Heart a Wellspring of Life—It is often said that Jesus wept, but that He was never known to smile. Our Saviour was indeed a Man of sorrows and acquainted with grief, for He opened His heart to all the woes of men. But though His life was self-denying and shadowed with pain and care, His spirit was not crushed. His countenance did not wear an expression of grief and repining but ever one of peaceful serenity. His heart was a 184well-spring of life, and wherever He went He carried rest and peace, joy and gladness.—Steps to Christ, 120 .

Christ Was Never Passionate—Christ carried out in His life His own divine teachings. His zeal never led Him to become passionate. He manifested consistency without obstinacy, benevolence without weakness, tenderness and sympathy without sentimentalism. He was highly social; yet He possessed a reserved dignity that did not encourage undue familiarity. His temperance never led to bigotry or austerity. He was not conformed to this world; yet He was not indifferent to the wants of the least among men. He was awake to the needs of all.—Manuscript 132, 1902.

Tact to Meet Prejudiced Minds—His messages of mercy were varied to suit His audience. He knew "how to speak a word in season to him that is weary" ; for grace was poured upon His lips that He might convey to men in the most attractive way the treasures of truth. He had tact to meet the prejudiced minds and to surprise them with illustrations that won their attention.—The Desire of Ages, 254 .

He Reached to Depths of Human Woe—He traversed every path where souls were straying. He reached to the very depths of human woe and misery.—Letter 50, 1897.

Combats Satan's Power Over Mind—He saw the power—the deceptive power—of Satan upon human minds, and He engaged to come to this earth. He lays aside the robes of His royalty, He lays off His royal crown, He lays off His high command, He steps down from the throne of His glory as High Commander in all heaven, and clothes His divinity with humanity, that humanity might touch humanity. That is what He came here for. He came right down to our earth to take upon Himself the nature of man, to pass through all the trials, all the afflictions and temptations wherewith 185man should be beset, and here He wrestled with these temptations,

passing over the ground where Adam fell, that He might redeem the disgraceful failure and fall of Adam.

In human nature, as our substitute, as our surety, He laid hold upon the very hope that it is our privilege to take hold of, and that is infinite power. Through this, our Saviour overcame the temptations of the enemy and obtained the victory. For whom? Why, in our behalf. Why? That not one of the members of the human family need to stumble in the road that leads to everlasting life. Because He has traveled it before us, He knows every obstruction, He knows every difficulty that every soul upon the face of the earth must meet. He knows this, and therefore at His baptism, when He offered up His petition to heaven, that prayer cleaved directly through the hellish shadow of Satan that is thrown on your path, that is thrown on my path, and faith entered "into that within the veil" .—Manuscript 12, 1895.

Helps Seeker to Exercise Faith—Christ knew every thought of her mind , and He was making His way to where she stood. He realized her great need, and He was helping her to exercise faith.—The Ministry of Healing, 60 .

Divine Knowledge May Become Human Knowledge—Divine knowledge may become human knowledge. Every minister should study closely the manner of Christ's teaching. They must take in His lessons. There is not one in twenty who knows the beauty, the real essence, of Christ's ministry. They are to find it out. Then they will become partakers of the rich fruit of His teachings. They will weave them so fully into their own life and practice that the ideas and principles that Christ brought into His lessons will be brought into their teaching. The truth will blossom and bear the noblest kind of fruit. And the worker's own heart will be warmed; yea it will burn with the vivifying spiritual life which they infuse into the minds of others.—Manuscript 104, 1898.

To Meet Varied Minds—All who profess to be children of God should bear in mind that as missionaries they will be brought into contact with all classes of minds. There are the refined and the coarse, the humble and the proud, the religious and the skeptical, the educated and the ignorant, the rich and the poor. These varied minds cannot be treated alike; yet all need kindness and sympathy. By mutual contact our minds should receive polish and refinement. We are dependent upon one another, closely bound together by the ties of human brotherhood.—The Ministry of Healing, 495, 496 .

Mind to Become One With His Mind—When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah.—Christ's Object Lessons, 312 .

Chapter 22— The School and the Teacher

Awakening of Mental Powers—True education is not the forcing of instruction on an unready and unreceptive mind. The mental powers must be awakened, the interest aroused. For this, God's method of teaching provided. He who created the mind and ordained its laws, provided for its development in accordance with them.

In the home and the sanctuary, through the things of nature and of art, in labor and in festivity, in sacred building and memorial stone, by methods and rites and symbols unnumbered, God gave to Israel lessons illustrating His principles and preserving the memory of His wonderful works. Then, as inquiry was made, the instruction given impressed mind and heart.—Education, 41 .

Education to Impart Vitalizing Energy—It is not the highest work of education to communicate knowledge merely, but to impart that vitalizing energy which is received through the contact of mind with mind and soul with soul. It is only life that can beget life.—The Desire of Ages, 250 .

The Highest Development of Mental Powers—It is right for the youth to feel that they must reach the highest 188development of their mental powers. We would not restrict the education to which God has set no limit. But our attainments avail nothing if not put to use for the honor of God and the good of humanity. It is not well to crowd the mind with studies that require intense application but that are not brought into use in practical life.—The Ministry of Healing, 449, 450 .

Dangers of Some Schools—Many youth come forth from institutions of learning with morals debased and physical powers enfeebled, with no knowledge of practical life and little strength to perform its duties.

As I have seen these evils, I have inquired, Must our sons and daughters become moral and physical weaklings in order to obtain an education in the schools? This should not be; it need not be, if teachers and students will but be true to the laws of nature, which are also the laws of God. All the powers of mind and body should be called into active exercise that the youth may become strong, well-balanced men and women.—The Signs of the Times, June 29, 1882.

Education to Be Guarded—The mind will be of the same character as that upon which it feeds, the harvest of the same nature as the seed sown. Do not these facts sufficiently show the necessity of guarding from the earliest years the education of the youth? Would it not be better for the youth to grow up in a degree of ignorance as to what is commonly accepted as education than for them to become careless in regard to the truth of God?—Testimonies for the Church 6:194 .

God's Relation to Man to Be Made Plain—It is of the highest importance that every human being to whom God has given reasoning powers understand his relation to God. It is for his present and eternal good to inquire at every step, Is this the way of the Lord?...We need to call most earnestly upon every human being to compare his character with the law of God, the standard of character for all who would enter His kingdom, and become citizens of the heavenly country.—Manuscript 67, 1898.

The Highest Education—The science of a pure, wholesome, consistent Christian life is obtained by studying the Word of the Lord. This is the highest education that any earthly being can obtain. These are the lessons that the students in our schools are to be taught, that they may come forth with pure thoughts and clean minds and hearts, prepared to ascend the ladder of progress, and to practice the Christian virtues.—Manuscript 86, 1905.

Teacher's Habits Exert Influence—The principles and habits of the teacher should be considered of greater importance than even his literary qualifications. If the teacher is a sincere Christian, he will feel the necessity of having an equal interest in the physical, mental, moral, and spiritual education of his scholars. In order to exert the right influence he should have perfect control over himself, and his own heart should be richly imbued with love for his pupils, which will be seen in his looks, words, and acts. He should have firmness of character; then can he mold the minds of his pupils, as well as instruct them in the sciences.

The early education of youth generally shapes their character for life. Those who deal with the young should be very careful to call out the qualities of the mind that they may better know how to direct their powers and that they may be exercised to the very best account.—The Review and Herald, July 14, 1885.

Call Forth High Qualities of the Mind—The greatest care should be taken in the education of youth to vary the manner of instruction so as to call forth the high and noble powers of the mind. Parents and teachers of schools are certainly disqualified to educate children properly if they have not first learned the lessons of 190self-control, patience, forbearance, gentleness, and love. What an important position for parents, guardians, and teachers! There are very few who realize the most essential wants of the mind and how to direct the developing intellect, the growing thoughts and feelings of youth.—The Review and Herald, July 14, 1885.

To Be Inspired by the Holy Spirit—Dealing with human minds is the most delicate work that can be done, and teachers need to be inspired by the Spirit of God, that they may be able to do their work aright.—Manuscript 8, 1899.

Coping With Misdoings—Never educate them by giving publicity to the errors and misdoings of any scholar, for they will consider it a virtue in them to expose the wrongs of another. Never humiliate a scholar by presenting his grievances and mistakes and sins before the school: you

cannot do a work more effectual to harden his heart and confirm him in evil than in doing this. Talk and pray with him alone, and show the same tenderness Christ has evidenced to you who are teachers. Never encourage any one student to criticize and talk of the faults of another. Hide a multitude of sins in every way possible by pursuing Christ's way to cure him. This kind of educating will be a blessing, made to tell in this life and stretching into the future immortal life.—Manuscript 34, 1893.

Fully Qualified to Deal With Human Minds—Every teacher needs Christ abiding in his heart by faith and to possess a true, self-denying, self-sacrificing spirit for Christ's sake. One may have sufficient education and knowledge in science to instruct, but has it been ascertained that he has tact and wisdom to deal with human minds? If instructors have not the love of Christ abiding in the heart, they are not fit to be brought into connection with children, and to bear the grave responsibilities 191placed upon them, of educating these children and youth. They lack the higher education and training in themselves, and they know not how to deal with human minds. There is the spirit of their own insubordinate, natural hearts that is striving for the control, and to subject the plastic minds and characters of children to such a discipline is to leave scars and bruises upon the mind that will never be effaced.

If a teacher cannot be made to feel the responsibility and the carefulness he should ever reveal in dealing with human minds, his education has in some cases been very defective. In the home life the training has been harmful to the character, and it is a sad thing to reproduce this defective character and management in the children brought under his control.—Christian Education, 145 .

Responsibilities Not for the Inexperienced—The church school in Battle Creek is an important part of the vineyard to be cultivated. Well-balanced minds and symmetrical characters are required as teachers in every line. Give not this work into the hands of young women and young men who know not how to deal with human minds. This has been a mistake, and it has wrought evil upon the children and youth under their charge....

There are all kinds of characters to deal with in the children and youth. Their minds are impressible. Anything like a hasty, passionate exhibition on the part of the teacher may cut off her influence for good over the students whom she is having the name of educating. And will this education be for the present good and future eternal good of the children and youth? There is the correct influence to be exerted upon them for their spiritual good.—Manuscript 34, 1893.

Counsel to a Quick-tempered Teacher—Every teacher has his own peculiar trait of character to watch lest Satan should use him as his agent to destroy souls 192by his own unconsecrated traits of character. The only safety for teachers is to learn daily in the school of Christ, His meekness, His lowliness of heart; then self will be hid in Christ, and he will meekly wear the yoke of Christ and consider he is dealing with His heritage.

I must state to you that I have been shown that the best methods have not always been practiced in dealing with the errors and mistakes of students, and the result has been that souls have been imperiled and some lost. Evil tempers in the teachers, unwise movements, self-dignity have done a bad work. There is no form of vice, worldliness, or drunkenness that will do a more baleful work upon the character, embittering the soul, and setting in train evils that overbear good, than human passions not under the control of the Spirit of God. Anger, getting touched , stirred up, will never pay.

How many prodigals are kept out of the kingdom of God by the slovenly character of those who claim to be Christians. Jealousy, envy, pride, uncharitable feelings, self-righteousness, being easily provoked, thinking evil, harshness, coldness, lack of sympathy—these are the attributes of Satan. Teachers will meet with these things in the students' characters. It is a terrible thing to have these things to deal with; but in seeking to cast out these evils, the worker has in many instances developed similar attributes which have marred the soul of the one with whom he is dealing.—Letter 50, 1893.

Need Well-balanced Mind—The teachers who work in this part of the Lord's vineyard need to be self-possessed, to keep their temper and feelings under control and in subjection to the Holy Spirit. They should give evidence of having, not a one-sided experience, but a well-balanced mind, a symmetrical character.—Counsels to Parents, Teachers, and Students, 191 .

Determination to Improve Important—A teacher's advantages may have been limited so that he may not possess as high literary qualifications as might be desirable; yet if he has true insight into human nature; if he has a genuine love for his work, an appreciation of its magnitude, and a determination to improve; if he is willing to labor earnestly and perseveringly, he will comprehend the needs of his pupils, and by his sympathetic, progressive spirit will inspire them to follow as he seeks to lead them onward and upward.—Education, 279 .

Faculties of Mind Not Half Used—It is important that we should have intermediate schools and academies.... From home and abroad are coming many urgent calls for workers. Young men and women, the middle-aged, and in fact all who are able to engage in the Master's service, should be putting their minds to the stretch in an effort to prepare to meet these calls. From the light God has given me, I know that we do not use the faculties of the mind half as diligently as we should in an effort to fit ourselves for greater usefulness.—Counsels to Parents, Teachers, and Students, 209 .

Combine Natural With Spiritual and Reach for Highest Attainments—The natural and the spiritual are to be combined in the studies of our schools. The operations of agriculture illustrate the Bible lessons. The laws obeyed by the earth reveal the fact that it is under the masterly power of an infinite God. The same principles run through the spiritual and the natural world. Divorce God and His wisdom from the acquisition of knowledge, and you have a lame, one-sided education, dead to all the saving qualities which give power to man, so that he is

incapable of acquiring immortality through faith in Christ. The author of nature is the author of the Bible. Creation and Christianity have one God.

All who engage in the acquisition of knowledge should aim to reach the highest round of progress. Let them advance as fast and as far as they can; let their field of study be as broad as their powers can compass, making God their wisdom, clinging to Him who is infinite in knowledge, who can reveal the secrets hidden for ages, who can solve the most difficult problems for minds that believe in Him who only hath immortality, dwelling in the light that no man can approach unto. The living witness for Christ, following on to know the Lord, shall know that His goings forth are prepared as the morning. "Whatsoever a man soweth, that shall he also reap" . By honesty and industry, with a proper care of the body, applying every power of the mind to the acquisition of knowledge and wisdom in spiritual things, every soul may be complete in Christ, who is the perfect pattern of a complete man.—Special Testimonies On Education, 215, April 22, 1895.

Correct Lessons Cannot Impress Minds Who Know Not the Truth of God's Word—But the fallen race will not understand. The science of nature is supposed to control the God of nature. Correct lessons cannot impress the minds of those who know not truth or the Word of God. When the heart and mind is submitted to God, when man is willing to be instructed as a little child, the science of education will be found in the Word of God. Higher education of the world has proved itself a farce. When teachers and students come down from their stilts and enter Christ's school to learn of Him, they will talk intelligently of higher education because they will understand that it is that knowledge which enables men to understand the essence of science.—Manuscript 45, 1898.

Visual Aids Needed—The use of object lessons, blackboards, maps, and pictures will be an aid in explaining these lessons and fixing them in the memory. Parents and teachers should constantly seek for improved methods.—Education, 186 .

Avoid Too Great a Variety of Mental Food—God would have the mental faculties kept pure and clean. 195But often too great a variety of food is given to the mind. It is impossible for this to be properly taken care of and used. The brain should be relieved of all unnecessary burden. Only the studies which will be of the most use not only here but in the future life, which will provide the best instruction for body and soul, will be carried over into eternity.—Manuscript 15, 1898.

Study and Practical Life—It is not well to crowd the mind with a class of studies that require intense application and exertion but that are not brought into use in the practical life. An education of this kind will be a loss to the student, for these studies take away his desire and inclination for the studies which would fit him for usefulness and enable him to fulfill his appointed responsibilities as laborers together with God to help those whom he should by precept and example assist to secure immortality.—Manuscript 15, 1898.

Need for Practical Training—The study of Latin and Greek is of far less consequence to ourselves, to the world, and to God than the thorough study and use of the whole human machinery. It is a sin to study books to the neglect of how to become familiar with the various branches of usefulness in practical life. With some, close application to books is a dissipation. The physical machinery being untaxed leads to a great amount of activity in the brain. This becomes the devil's workshop. Never can the life that is ignorant of the house we live in be an all-around life.—Letter 103, 1897.

Textbooks and Thought Patterns —With solemn voice the Speaker continued: "Do you find with these authors that which you can recommend as essential to true higher education? Would you dare recommend their study to students who are ignorant of 196their true character? Wrong habits of thought, when once accepted, become a despotic power that fastens the mind as in a grasp of steel. If many who have received and read these books had never seen them but had accepted the words of the Divine Teacher in their place, they would be far in advance of where they now are in a knowledge of the divine truths of the Word of God, which make men wise unto salvation. These books have led thousands where Satan led Adam and Eve—to a knowledge that God forbade them to have. Through their teachings, students have turned from the Word of the Lord to fables."—The Review and Herald, March 12, 1908.

Broad Principles of Bible to Control Concepts —Upon the mind of every student should be impressed the thought that education is a failure unless the understanding has learned to grasp the truths of divine revelation and unless the heart accepts the teachings of the gospel of Christ. The student who, in the place of the broad principles of the Word of God, will accept common ideas and will allow the time and attention to be absorbed in commonplace, trivial matters will find his mind will become dwarfed and enfeebled; he will lose the power of growth. The mind must be trained to comprehend the important truths that concern eternal life.—Letter 64, 1909.

Best Use of Parts Composing Human Machinery—Had teachers been learning the lessons the Lord would have them learn, there would not be a class of students whose bills must be settled by someone or else they leave the college with a heavy debt hanging over them. Educators are not doing half their work when they know a young man to be devoting years of close application to the study of books, not seeking to earn means to pay his own way, and yet do nothing in the matter. Every case should be investigated, every youth kindly and interestedly 197inquired after, and his financial situation ascertained.

One of the studies put before him as most valuable should be the exercise of his God-given reason in harmony with his physical powers, head, body, hands, and feet. The right use of one's self is the most valuable lesson that can be learned. We are not to do brain work and stop there, or make physical exertions and stop there; but we are to make the very best use of the various parts composing the human machinery—brain, bone, and muscle, body, head, and heart. No man is fit for the ministry who does not understand how to do this.—Letter 103, 1897

Teachers Cooperate in Recreation—I see some things here in Switzerland that I think are worthy of imitation. The teachers of the schools often go out with their pupils while they are at play and teach them how to amuse themselves and are at hand to repress any disorder or wrong. Sometimes they take their scholars out and have a long walk with them. I like this; I think there is less opportunity for the children to yield to temptation. The teachers seem to enter into the sports of the children and to regulate them.

I cannot in any way sanction the idea that children must feel that they are under a constant distrust and cannot act as children. But let the teachers join in the amusements of the children, be one with them, and show that they want them to be happy, and it will give the children confidence. They may be controlled by love, but not by following them at their meals and in their amusements with a stern, unbending severity.—Testimonies for the Church 5:653 .

Manifest Confidence in Pupils—The wise educator, in dealing with his pupils, will seek to encourage confidence and to strengthen the sense of honor. Children and youth are benefited by being trusted. Many, even of the 198little children, have a high sense of honor; all desire to be treated with confidence and respect, and this is their right. They should not be led to feel that they cannot go out or come in without being watched. Suspicion demoralizes, producing the very evils it seeks to prevent. Instead of watching continually, as if suspecting evil, teachers who are in touch with their pupils will discern the workings of the restless mind and will set to work influences that will counteract evil. Lead the youth to feel that they are trusted, and there are few who will not seek to prove themselves worthy of the trust.—Education, 289, 290 .

Confidence of Pupils Essential—The teacher must have aptness for his work. He must have the wisdom and tact required in dealing with minds. However great his scientific knowledge, however excellent his qualifications in other lines, if he does not gain the respect and confidence of his pupils, his efforts will be in vain.—Education, 278, 279 .

Helping the Backward and Unpromising—If you manifest kindness, love, tender thoughtfulness, to your students, you will reap the same in return. If teachers are severe, critical, overbearing, not sensitive of others' feelings, they will receive the same in return. A man who wishes to preserve his self-respect and dignity must be careful not to sacrifice the respect and dignity of others. This rule should be sacredly observed toward the dullest, the youngest, and most blundering scholars.

What God shall do with these apparently uninteresting youth, you do not know. God has accepted and chosen, in the past, just such specimens to do a great work for Him. His Spirit, operating upon the heart, has acted like an electric battery, arousing the apparently benumbed faculties to vigorous and persevering action. The Lord saw in these rough, uninteresting, unhewn stones precious metal that will endure the test of storm 199and tempest and the fiery

ordeal of heat. God seeth not as man seeth, God judgeth not as man judgeth—He searcheth the heart.—Manuscript 2, 1881.

Dealing With the Dull Scholar—Teachers must consider that they are dealing with children, not men and women. They are children who have everything to learn, and it is much more difficult for some to learn than others. The dull scholar needs much more encouragement than he receives. If teachers are placed over these varied minds who naturally love to order and dictate and magnify themselves in their authority, who will deal with partiality, having favorites to whom they will show preferences while others are treated with exactitude and severity, it will create a state of confusion and insubordination.—Christian Education, 154 .

Schoolroom Atmosphere Affects Students—The religious life of a large number who profess to be Christians is such as to show that they are not Christians.... Their own hereditary and cultivated traits of character are indulged as precious qualifications when they are death-dealing in the influence over other minds. In plain, simple words they walk in the sparks of their own kindling. They have a religion subject to, and controlled by, circumstances. If everything happens to move in a way that pleases them and there are no irritating circumstances that call to the surface their unsubdued, unchristlike natures, they are condescending and pleasant and will be very attractive. When there are things that occur in the family or in their association with others which ruffle their peace and provoke their tempers, if they lay every circumstance before God and continue their request, supplicating His grace before they shall engage in their daily work as teachers, and know for themselves the power and grace and love of Christ abiding in their own hearts before entering upon their labors, angels of God are brought with them into the schoolroom.

But if they go in a provoked, irritated spirit into the schoolroom, the moral atmosphere surrounding their souls is leaving its impression upon the children who are under their care, and in the place of being fitted to instruct the children, they need one to teach them the lessons of Jesus Christ.—Christian Education, 149, 150

Patience and Adaptability Needed —You do not make a success as a teacher because you have not patience and adaptability. You do not know how to deal with human minds or how to impart knowledge in the best way. If your expectations are not met, you are impatient. You have had every advantage of education, but nevertheless, you are not a wise teacher. It is very disagreeable to you to inculcate ideas into dull minds. In your youth you needed discipline and training. But the spirit which you manifested under correction has spoiled your life.—Letter 117, 1901.

Parents to Cooperate With Teachers—A neglected field represents the neglected mind. Parents must come to view this master in a different light. They must feel it their duty to cooperate with the teacher, to encourage wise discipline, and to pray much for the one who is teaching their children. You will not help the children by fretting, censuring, or discouraging

them; neither will you act a part to help them to rebel and to be disobedient and unkind and unlovable because of the spirit you develop.—Manuscript 34, 1893.

Responsibility of the Religious Community—There can be no more important work than the proper education of our youth. We must guard them, fighting back Satan, that he shall not take them out of our arms. When the youth come to our colleges, they should not be made to feel that they have come among strangers who do not care for their souls. There should be fathers and mothers in Israel who will watch for their souls as they that must give account.

Brethren and sisters, do not hold yourselves aloof from the dear youth, as though you have no particular concern or responsibility for them. You who have long professed to be Christians have a work to do to patiently and kindly lead them in the right way. You should show them that you love them because they are younger members of the Lord's family, the purchase of His blood.—The Review and Herald, August 26, 1884.

Meeting Obdurate Hearts and Perverse Dispositions—Our Redeemer had a broad comprehensive humanity. His heart was ever touched with the known helplessness of the little child that is subject to rough usage, for He loved children. The feeblest cry of human suffering never reached His ear in vain. And everyone who assumes the responsibility of instructing the youth will meet obdurate hearts, perverse dispositions, and his work is to cooperate with God in restoring the moral image of God in every child. Jesus, precious Jesus—a whole fountain of love was in His soul.—Christian Education, 149 .

Section 5—Life's Energizing Force

Chapter 23— Love— A Divine, Eternal Principle

Love, the Principle of Action—When the heavenly principle of eternal love fills the heart, it will flow out to others, ... because love is the principle of action, and modifies the character, governs the impulses, controls the passions, subdues enmity, and elevates and ennobles the affections.—Testimonies for the Church 4:223 .

Distinct From Any Other Principle—Pure love is simple in its operations and is distinct from any other principle of action.—Testimonies for the Church 2:136 .

A Tender Plant to Be Cultivated and Cherished—Love is a tender plant, and it must be cultivated and cherished, and the roots of bitterness all have to be plucked up around it in order for it to have room to circulate, and then it will bring in under its influence all the powers of the mind, all the heart, so that we shall love God supremely and our neighbor as ourselves.—Manuscript 50, 1894.

Satan's Substitution—Selfishness for Love—Through disobedience man's powers were perverted, 206and selfishness took the place of love. His nature became so weakened that it was impossible for him to resist the power of evil; and the tempter saw being fulfilled his purpose to thwart the divine plan of man's creation and fill the earth with misery and desolation.—Counsels to Parents, Teachers, and Students, 33 .

Love Springs Forth Spontaneously When Self Is Submerged—When self is submerged in Christ, true love springs forth spontaneously. It is not an emotion or an impulse but a decision of a sanctified will. It consists not in feeling but in the transformation of the whole heart, soul, and character, which is dead to self and alive unto God. Our Lord and Saviour asks us to give ourselves to Him. Surrendering self to God is all He requires, giving ourselves to Him to be employed as He sees fit. Until we come to this point of surrender, we shall not work happily, usefully, or successfully anywhere.—Letter 97, 1898

Love Not an Impulse but a Divine Principle—Supreme love for God and unselfish love for one another—this is the best gift that our heavenly Father can bestow. This love is not an impulse but a divine principle, a permanent power. The unconsecrated heart cannot originate or produce it. Only in the heart where Jesus reigns is it found. "We love Him, because He first loved us" . In the heart renewed by divine grace, love is the ruling principle of action.—The Acts of the Apostles, 551 .

Love—Intellectual and Moral Strength—Love is power. Intellectual and moral strength are involved in this principle, and cannot be separated from it. The power of wealth has a tendency to corrupt and destroy; the power of force is strong to do hurt; but the excellence and value of pure love consist in its efficiency to do good, and to do nothing else than good. Whatsoever is

done out of pure love, be it ever so little or contemptible in the 207sight of men, is wholly fruitful; for God regards more with how much love one worketh than the amount he doeth. Love is of God. The unconverted heart cannot originate or produce this plant of heavenly growth which lives and flourishes only where Christ reigns.—Testimonies for the Church 2:135 .

Love a Fragrant Atmosphere—Every soul is surrounded by an atmosphere of its own—an atmosphere, it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love. Or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin. By the atmosphere surrounding us every person with whom we come in contact is consciously or unconsciously affected.—Christ's Object Lessons, 339 .

Uproots Selfishness and Strife—The golden chain of love, binding the hearts of the believers in unity, in bonds of fellowship and love, and in oneness with Christ and the Father, makes the connection perfect and bears to the world a testimony of the power of Christianity that cannot be controverted.... Then will selfishness be uprooted and unfaithfulness will not exist. There will not be strife and divisions. There will not be stubbornness in anyone who is bound up with Christ. Not one will act out the stubborn independence of the wayward, impulsive child who drops the hand that is leading him and chooses to stumble on alone and walk in his own ways.—Letter 110, 1893.

The Fruit of Pure Love—"Whatsoever ye would that men should do to you, do ye even so to them" . Blessed results would appear as the fruit of such a course. "With what measure ye mete, it shall be measured to you again" . Here are strong motives which should constrain us to love one another with a pure heart, fervently. Christ is our example. He went about doing good. He lived to bless others. Love beautified and ennobled all His actions.

We are not commanded to do to *ourselves* what we wish others to do unto us; we are to *do unto others* what we wish them to do to us under like circumstances. The measure we mete is always measured to us again....

The love of influence and the desire for the esteem of others may produce a well-ordered life and frequently a blameless conversation. Self-respect may lead us to avoid the appearance of evil. A selfish heart may perform generous actions, acknowledge the present truth, and express humility and affection in an outward manner, yet the motives may be deceptive and impure; the actions that flow from such a heart may be destitute of the savor of life and the fruits of true holiness, being destitute of the principles of pure love. Love should be cherished and cultivated, for its influence is divine.—Testimonies for the Church 2:136 .

Love Makes Concessions—Christ's love is deep and earnest, flowing like an irrepressible stream to all who will accept it. There is no selfishness in His love. If this heaven-born love is an abiding principle in the heart, it will make itself known, not only to those we hold most dear

in sacred relationship but to all with whom we come in contact. It will lead us to bestow little acts of attention, to make concessions, to perform deeds of kindness, to speak tender, true, encouraging words. It will lead us to sympathize with those whose hearts hunger for sympathy.—Manuscript 17, 1899.

Love Governs the Motives and Actions—The most careful attention to the outward proprieties of life is not sufficient to shut out all fretfulness, harsh judgment, and unbecoming speech. True refinement will never be revealed so long as self is considered as the supreme object. Love must dwell in the heart. A thoroughgoing Christian draws his motives of action from his deep heart-love for his Master. Up through the roots of his affection for Christ springs an unselfish interest in his 209brethren. Love imparts to its possessor grace, propriety, and comeliness of deportment. It illuminates the countenance and subdues the voice; it refines and elevates the entire being.—Gospel Workers, 123 .

Love Favorably Interprets Another's Motives—Charity "doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil" . Christlike love places the most favorable construction on the motives and acts of others. It does not needlessly expose their faults; it does not listen eagerly to unfavorable reports, but seeks rather to bring to mind the good qualities of others.—The Acts of the Apostles, 319 .

Love Sweetens the Entire Life—Those who love God cannot harbor hatred or envy. When the heavenly principle of eternal love fills the heart, it will flow out to others....

This love is not contracted so as merely to include "me and mine" but is as broad as the world and as high as heaven, and is in harmony with that of the angel workers. This love cherished in the soul sweetens the entire life and sheds a refining influence on all around. Possessing it, we cannot but be happy, let fortune smile or frown.

If we love God with all the heart, we must love His children also. This love is the Spirit of God. It is the heavenly adorning that gives true nobility and dignity to the soul and assimilates our lives to that of the Master. No matter how many good qualities we may have, however honorable and refined we may consider ourselves, if the soul is not baptized with the heavenly grace of love to God and one another, we are deficient in true goodness and unfit for heaven, where all is love and unity.—Testimonies for the Church 4:223, 224 .

True Love Is Spiritual—Love, lifted out of the realm of passion and impulse, becomes spiritualized and is 210revealed in words and acts. A Christian must have a sanctified tenderness and love, in which there is no impatience or fretfulness; the rude, harsh manners must be softened by the grace of Christ.—Testimonies for the Church 5:335 .

Love Lives on Action—Love cannot live without action, and every act increases, strengthens, and extends it. Love will gain the victory when argument and authority are powerless. Love

works not for profit nor reward; yet God has ordained that great gain shall be the certain result of every labor of love. It is diffusive in its nature and quiet in its operation, yet strong and mighty in its purpose to overcome great evils. It is melting and transforming in its influence and will take hold of the lives of the sinful and affect their hearts when every other means has proved unsuccessful.

Wherever the power of intellect, of authority, or of force is employed, and love is not manifestly present, the affections and will of those whom we seek to reach assume a defensive, repelling position, and their strength of resistance is increased. Jesus was the Prince of peace. He came into the world to bring resistance and authority into subjection to Himself. Wisdom and strength He could command, but the means He employed with which to overcome evil were the wisdom and strength of love.—Testimonies for the Church 2:135, 136 .

Evidences a New Principle of Life—When men are bound together, not by force or self-interest, but by love, they show the working of an influence that is above every human influence. Where this oneness exists, it is evidence that the image of God is being restored in humanity, that a new principle of life has been implanted. It shows that there is power in the divine nature to withstand the supernatural agencies of evil and that the grace of God subdues the selfishness inherent in the natural heart.—The Desire of Ages, 678 .

Chapter 24— Love in the Home

Source of True Human Affection—Our affection for one another springs from our common relation to God. We are one family, we love one another as He loved us. When compared with this true, sanctified, disciplined affection, the shallow courtesy of the world, the meaningless expression of effusive friendship, are as chaff to the wheat.—Letter 63, 1896

To love as Christ loved means to manifest unselfishness at all times and in all places, by kind words and pleasant looks.... Genuine love is a precious attribute of heavenly origin, which increases its fragrance in proportion as it is dispensed to others.—Manuscript 17, 1899.

Love Binds Heart to Heart—Let there be mutual love, mutual forbearance. Then marriage, instead of being the end of love, will be as it were the very beginning of love. The warmth of true friendship, the love that binds heart to heart, is a foretaste of the joys of heaven.... Let each give love rather than exact it.—The Ministry of Healing, 360, 361 .

Affection May Be Pure but Shallow—Affection may be as clear as crystal and beauteous in its purity, yet it may be shallow because it has not been tested and tried. Make Christ first and last and best in everything. Constantly behold Him, and your love for Him will daily become deeper and stronger as it is submitted to the test of trial. And as your love for Him increases, your love

for each other will grow deeper and stronger. “We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory” .—Testimonies for the Church 7:46 .

Love Cannot Exist Without Expression—As the social and generous impulses are repressed, they wither, and the heart becomes desolate and cold.... Love cannot long exist without expression. Let not the heart of one connected with you starve for the want of kindness and sympathy.—The Ministry of Healing, 360 .

The Love Plant to Be Treated Tenderly—The precious plant of love is to be treated tenderly, and it will become strong and vigorous and rich in fruit-bearing, giving expression to the whole character.—Letter 50, 1893.

Loving Impulses Not to Be Stifled—Encourage the expression of love toward God and toward one another. The reason why there are so many hardhearted men and women in the world is that true affection has been regarded as weakness and has been discouraged and repressed. The better nature of these persons was stifled in childhood; and unless the light of divine love shall melt away their cold selfishness, their happiness will be forever ruined. If we wish our children to possess the tender spirit of Jesus and the sympathy that angels manifest for us, we must encourage the generous, loving impulses of childhood.—The Desire of Ages, 516 .

Love Not Passion—Love is a plant of heavenly origin. It is not unreasonable; it is not blind. It is pure and holy. 213But the passion of the natural heart is another thing altogether. While pure love will take God into all its plans and will be in perfect harmony with the Spirit of God, passion will be headstrong, rash, unreasonable, defiant of all restraint, and will make the object of its choice an idol.

In all the deportment of one who possesses true love, the grace of God will be shown. Modesty, simplicity, sincerity, morality, and religion will characterize every step toward an alliance in marriage.—The Review and Herald, September 25, 1888.

True Love Preparation for Successful Marriage—True love is a high and holy principle, altogether different in character from that love which is awakened by impulse and which suddenly dies when severely tested. It is by faithfulness to duty in the parental home that the youth are to prepare themselves for homes of their own. Let them here practice self-denial and manifest kindness, courtesy, and Christian sympathy. Thus love will be kept warm in the heart, and he who goes out from such a household to stand at the head of a family of his own will know how to promote the happiness of her whom he has chosen as a companion for life. Marriage, instead of being the end of love, will be only its beginning.—Patriarchs and Prophets, 176 .

Love and Self-discipline Bind Family Together—Let parents seek, in their own character and in their homelife, to exemplify the love and beneficence of the heavenly Father. Let the home be full of sunshine. This will be worth far more to your children than lands or money. Let the home love be kept alive in their hearts, that they may look back upon the home of their childhood as a place of peace and happiness next to heaven. The members of the family do not all have the same stamp of character, and there will be frequent occasion for the exercise of patience and forbearance; but through love and 214self-discipline all may be bound together in the closest union.—Patriarchs and Prophets, 176 .

Characteristics of True Love —True, pure love is precious. It is heavenly in its influence. It is deep and abiding. It is not spasmodic in its manifestations. It is not a selfish passion. It bears fruit. It will lead to a constant effort to make your wife happy. If you have this love, it will come natural to make this effort. It will not appear to be forced. If you go out for a walk or to attend a meeting, it will be as natural as your breath to choose your wife to accompany you and to seek to make her happy in your society. You regard her spiritual attainments as inferior to your own, but I saw that God was better pleased with her spirit than with that possessed by yourself.

You are not worthy of your wife. She is too good for you. She is a frail, sensitive plant; she needs to be cared for tenderly. She earnestly desires to do the will of God. But she has a proud spirit and is timid, shrinking from reproach. It is as death to her to be the subject of observation or remark. Let your wife be loved, honored, and cherished, in fulfillment of the marriage vow, and she will come out of that reticent, diffident position which is natural to her.—Testimonies for the Church 2:416 .

Soul Craves Higher Love—Your wife should make strong efforts to come out of her retired, dignified reserve and cultivate simplicity in all her actions. And when the higher order of faculties is aroused in you and strengthened by exercise, you will better understand the wants of women; you will understand that the soul craves love of a higher, purer order than exists in the low order of the animal passions. These passions have been strengthened in you by encouragement and exercise. If now in the fear of God you keep your body under, and seek to meet your wife with pure, elevated love, the wants of her nature will be met. Take her to your heart; esteem her highly.—Testimonies for the Church 2:415 .

Love Finds Expression in Words and Deeds—L_____ needs to cultivate love for his wife, love that will find expression in words and deeds. He should cultivate tender affection. His wife has a sensitive, clinging nature and needs to be cherished. Every word of tenderness, every word of appreciation and affectionate encouragement, will be remembered by her and will reflect back in blessings upon her husband. His unsympathizing nature needs to be brought into close contact with Christ, that that stiffness and cold reserve may be subdued and softened by divine love.

It will not be weakness or a sacrifice of manhood and dignity to give his wife expressions of tenderness and sympathy in words and acts; and let it not end with the family circle, but extend to those outside the family. L_____ has a work to do for himself that no one can do for him. He may grow strong in the Lord by bearing burdens in His cause. His affection and love should be centered upon Christ and heavenly things, and he should be forming a character for everlasting life.—Testimonies for the Church 3:530, 531 .

The Little Acts Which Reveal True Love—Love can no more exist without revealing itself in outward acts than fire can be kept alive without fuel. You, Brother C, have felt that it was beneath your dignity to manifest tenderness by kindly acts and to watch for an opportunity to evince affection for your wife by words of tenderness and kind regard. You are changeable in your feelings and are very much affected by surrounding circumstances.... Leave your business cares and perplexities and annoyances when you leave your business. Come to your family with a cheerful countenance, with sympathy, tenderness, and love. This will be better than expending money for medicines or physicians for your wife. It will be health to the body and strength to the soul.—Testimonies for the Church 1:695 .
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Let patience, gratitude, and love keep sunshine in the heart though the day may be ever so cloudy.—The Ministry of Healing, 393 .

Power of Parents' Example—The best way to educate children to respect their father and mother is to give them the opportunity of seeing the father offering kindly attentions to the mother and the mother rendering respect and reverence to the father. It is by beholding love in their parents that children are led to obey the fifth commandment and to heed the injunction, "Children, obey your parents in the Lord: for this is right."—The Review and Herald, November 15, 1892.

Love of Jesus Mirrored in Parents—When the mother has gained the confidence of her children and taught them to love and obey her, she has given them the first lesson in the Christian life. They must love and trust and obey their Saviour as they love and trust and obey their parents. The love which in faithful care and right training the parent manifests for the child faintly mirrors the love of Jesus for His faithful people.—The Signs of the Times, September 9, 1886, par. 11.

Mother's Love Is Illustration of Love of Christ—As the mother teaches her children to obey her because they love her, she is teaching them the first lessons in the Christian life. The mother's love represents to the child the love of Christ, and the little ones who trust and obey their mother are learning to trust and obey the Saviour.—The Desire of Ages, 515 .

Influence of Christian Home Never Forgotten—The home that is beautified by love, sympathy, and tenderness is a place that angels love to visit and where God is glorified. The

influence of a carefully guarded Christian home in the years of childhood and youth is the surest safeguard against the corruptions of the world. In the 217atmosphere of such a home the children will learn to love both their earthly parents and their heavenly Father.—Manuscript 126, 1903.

The family relationship should be sanctifying in its influence. Christian homes, established and conducted in accordance with God's plan, are a wonderful help in forming Christian character.... Parents and children should unite in offering loving service to Him who alone can keep human love pure and noble.—Manuscript 16, 1899.

Chapter 25— Love and Sexuality in the Human Experience

Note: Ellen White lived and worked in a day when great restraint was exercised in speaking publicly or writing about sex and the sexual relationship between husbands and wives.

She was married to James White on August 30, 1846, after assuring herself through prayer that this was a proper step. It should be noted that she was well into her ministry, for she had for twenty months been the recipient of visions from the Lord. As a result of this union with James White she gave birth to four sons, born in 1847, 1849, 1854, and 1860.

It was in the 1860's—the decade of two basic health-reform visions —that Ellen G. White began to discuss matters relating to sex. Statements in later years provided some elaboration. In referring to sexual intercourse in marriage she employed such terms as "privilege of the marriage relation," "privilege of the family relation," "sexual privileges."

To gain an accurate and balanced concept of Ellen White's teaching in this delicate field, statement should be placed with statement. The balance revealed in many of the statements should be observed. Careful note should be taken of the meaning of the words employed.

Terms such as "passion" and "propensities" are at times used. These are often qualified by such words as *baser, animal, lustful, depraved, corrupt*. This strong language could lead some readers to assume that *all* passion is condemned and all sexual activity is evil. The following quotations would hardly sustain this:

Not only does God require you to control your thoughts, but also your passions and affections.... Passion and affection are powerful agents....Positively guard your thoughts, your passions, and your affections. Do not degrade these to minister to lust. 219Elevate them to purity, devote them to God.—Testimonies for the Church 2:561, 564 .

All animal propensities are to be subjected to the higher powers of the soul.—Manuscript 1, 1888.

In the same context in which some of the strong terms referred to above are used, she urges that the passions are to be controlled by what she called "higher, nobler powers," "reason," "moral restraint," and "moral faculties." She writes of temperance and moderation and avoiding excess. In marriage those passions common to all human beings are to be subject to control, they are to be governed. Note again:

Those who regard the marriage relation as one of God's sacred ordinances, guarded by His holy precept, will be controlled by the dictates of reason.—Healthful Living, 48.

Very few feel it to be a religious duty to govern their passions.... The marriage covenant covers sin of the darkest hue.... Health and life are sacrificed upon the altar of base passion. The higher, nobler powers are brought into subjection to the animal propensities.... Love is a pure and holy principle; but lustful passion will not admit of restraint and will not be dictated to or controlled by reason.—Testimonies for the Church 2:472, 473 .

She writes of the marriage relation as a "sacred institution" which may be "perverted." She speaks of "sexual privileges" which "are abused." Again, it is not passion that is condemned, but "base" and "lustful" passion. And it is worth observing that Ellen White pictures the intimacy of marriage as a "privilege." Though she warned against gross sexual behavior in marriage, she wrote of a time when affections held in proper restraint can be "unfettered." Another enlightening statement is worthy of close examination:

In regard to marriage, I would say, read the word of God. Even in this time, the last days of this world's history, marriages take place among Seventh-day Adventists....We have, as a people, never forbidden marriage, except in cases where there were obvious reasons that marriage would be misery to both parties. And even then, we have only advised and counseled.—Letter 60, 1900.

At one time when because of the demands of the work in which she and her husband were engaged a half a continent separated them, she confided in a letter to James:

We feel every day a most earnest desire for a more sacred nearness to God. This is my prayer when I lie down, when I awake in the night, and when I arise in the morning, Nearer my God to Thee, nearer to Thee....

I sleep alone. This seems to be Mary's preference as well as mine. I can have a better opportunity for reflection and prayer. I prize my all to myself unless graced with your presence. I want to share my bed only with you.—Letter 6, 1876.

At no time did she participate in or condone teachings which called for a sort of platonic brother and sister relationship in marriage. When dealing with some who pressed teachings of this nature, Ellen White counseled against urging such views. To dwell on them, she wrote, opened the way for Satan to work "upon the imagination so that impurity" instead of purity would result.—Letter 103, 1894.

For every lawful, God-given privilege, Satan has a counterfeit to suggest. The holy, pure thought he seeks to replace with the impure. For the sanctity of married love he would substitute permissiveness, unfaithfulness, excess, and perversion; premarital sex, adultery, animalism in and outside of marriage, and homosexuality. All are referred to in this chapter.—Compilers.

The Positive

Jesus and the Family Relationship—Jesus did not enforce celibacy upon any class of men. He came not to destroy the sacred relationship of marriage but to exalt it and restore it to its original sanctity. He looks with pleasure upon the family relationship where sacred and unselfish love bears sway.—Manuscript 126, 1903.

He ordained that men and women should be united in holy wedlock, to rear families whose members, crowned with honor, should be recognized as members of the family above.—The Ministry of Healing, 356 .

God's Purpose Fulfilled in Marriage—All who enter into matrimonial relations with a holy purpose—the husband to obtain the pure affections of a woman's heart, the wife to soften and improve her husband's character and give it completeness—fulfill God's purpose for them.—Manuscript 16, 1899.

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The Privilege of the Marriage Relation—They should duly consider the result of every privilege of the marriage relation, and sanctified principle should be the basis of every action.—Testimonies for the Church 2:380 .

"the fortifications preserving sacred the privacy and privileges of the family relation."—Testimonies for the Church 2:90 .

A Time When Affections May Be Unfettered—The young affections should be restrained until the period arrives when sufficient age and experience will make it honorable and safe to unfetter them.—AM 8, 1864.

The Danger of Carrying the Lawful to Excess—There is in itself no sin in eating and drinking or in marrying and giving in marriage. It was lawful to marry in the time of Noah, and

it is lawful to marry now, if that which is lawful is properly treated and not carried to sinful excess....

In Noah's day it was the inordinate, excessive love of that which in itself was lawful, when properly used, that made marriage sinful before God. There are many who are losing their souls in this age of the world by becoming absorbed in the thoughts of marriage and in the marriage relation itself....

God has placed men in the world, and it is their privilege to eat, to drink, to trade, to marry, and to be given in marriage; but it is safe to do these things only in the fear of God. We should live in this world with reference to the eternal world.—The Review and Herald, September 25, 1888.

Marriage No License for Giving Loose Rein to Lustful Passions—Very few feel it to be a religious duty to govern their passions. They have united themselves in marriage to the object of their choice and therefore reason that marriage sanctifies the indulgence of the baser passions. Even 222men and women professing godliness give loose rein to their lustful passions and have no thought that God holds them accountable for the expenditure of vital energy, which weakens their hold on life and enervates the entire system.

The marriage covenant covers sins of the darkest hue. Men and women professing godliness debase their own bodies through the indulgence of the corrupt passions and thus lower themselves beneath the brute creation. They abuse the powers which God has given them to be preserved in sanctification and honor. Health and life are sacrificed upon the altar of base passion. The higher, nobler powers are brought into subjection to the animal propensities. Those who thus sin are not acquainted with the result of their course.—Testimonies for the Church 2:472 .

The Delicate Balance Between Love and Lustful Passion—It is not pure love which actuates a man to make his wife an instrument to minister to his lust. It is the animal passions which clamor for indulgence.

How few men show their love in the manner specified by the apostle: "Even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it;... that it should be holy and without blemish" . This is the quality of love in the marriage relation which God recognizes as holy.

Love is a pure and holy principle, but lustful passion will not admit of restraint and will not be dictated to or controlled by reason. It is blind to consequences; it will not reason from cause to effect.

Many women are suffering from great debility and settled disease because the laws of their being have been disregarded; nature's laws have been trampled upon. The brain nerve power is squandered by men and women, being called into unnatural action to gratify base passions; and this hideous monster—base, low passion—assumes the delicate name of love.—Testimonies for the Church 2:473, 474 .

Love Versus the Passion of the Natural Human Heart—Love ... is not unreasonable; it is not blind. It is pure and holy. But the passion of the natural heart is another thing altogether. While pure love will take God into all its plans and will be in perfect harmony with the Spirit of God, passion will be headstrong, rash, unreasonable, defiant of all restraint, and will make the object of its choice an idol. In all the deportment of one who possesses true love, the grace of God will be shown.—The Review and Herald, September 25, 1888.

Dictates of Reason to Control—Those who regard the marriage relation as one of God's sacred ordinances, guarded by His holy precept, will be controlled by the dictates of reason.—Healthful Living, No 2, 48, 1865.

Keep Confidences Within the Sacred Family Circle—Around every family there is a sacred circle that should be kept unbroken. Within this circle no other person has a right to come. Let not the husband or the wife permit another to share the confidences that belong solely to themselves.—The Ministry of Healing, 361 .

The Negative

Marriage Not Designed to Cover Sensuality and Base Practices—God never designed that marriage should cover the multitude of sins that are practiced. Sensuality and base practices in a marriage relation are educating the mind and moral taste for demoralizing practices outside the marriage relation.—The Review and Herald, May 24, 1887.

Sexual Excesses Endangering Health and Life—It is not pure, holy love which leads the wife to gratify the animal propensities of her husband at the expense of health and life....

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It may be necessary to humbly and affectionately urge, even at the risk of his displeasure, that she cannot debase her body by yielding to sexual excess. She should, in a tender, kind manner, remind him that God has the first and highest claim upon her entire being and that she cannot disregard this claim, for she will be held accountable in the great day of God.—Testimonies for the Church 2:475 .

Sexual excess will effectually destroy a love for devotional exercises, will take from the brain the substance needed to nourish the system, and will most effectively exhaust the vitality.—Testimonies for the Church 2:477 .

Perversion of a Sacred Institution—Because they have entered into the marriage relation, many think that they may permit themselves to be controlled by animal passions. They are led on by Satan, who deceives them and leads them to pervert this sacred institution. He is well pleased with the low level which their minds take; for he has much to gain in this direction.

He knows that if he can excite the baser passions and keep them in the ascendancy, he has nothing to be troubled about in their Christian experience; for the moral and intellectual faculties will be subordinate, while the animal propensities will predominate and keep in the ascendancy; and these baser passions will be strengthened by exercise, while the nobler qualities will become weaker and weaker.—Testimonies for the Church 2:480 .

The Abuse in Marriage of Sexual Privileges—The animal passions, cherished and indulged, become very strong in this age, and untold evils in the marriage life are the sure results. In the place of the mind being developed and having the controlling power, the animal propensities rule over the higher and nobler powers until they are brought into subjection to the animal propensities. What is the result? Women's delicate organs are worn out and become diseased; childbearing is no more safe; sexual privileges are abused.

Men are corrupting their own bodies, and the wife has become a bed servant to their inordinate, base lusts until there is no fear of God before their eyes. To indulge impulse that degrades both body and soul is the order of the marriage life.—Manuscript 14, 1888.

Prenatal Influences—Satan seeks to debase the minds of those who unite in marriage that he may stamp his own hateful image upon their children....

He can mold their posterity much more readily than he could the parents, for he can so control the minds of the parents that through them he may give his own stamp of character to their children. Thus many children are born with the animal passions largely in the ascendancy, while the moral faculties are but feebly developed. These children need the most careful culture to bring out, strengthen, and develop the moral and intellectual powers, that these may take the lead.—Testimonies for the Church 2:480 .

The Degrading Process—The mind of a man or woman does not come down in a moment from purity and holiness to depravity, corruption, and crime. It takes time to transform the human to the divine or to degrade those formed in the image of God to the brutal or the satanic.

By beholding we become changed. Though formed in the image of his Maker, man can so educate his mind that sin which he once loathed will become pleasant to him. As he ceases to watch and pray, he ceases to guard the citadel, the heart, and engages in sin and crime. The mind is debased, and it is impossible to elevate it from corruption while it is being educated to enslave the moral and intellectual powers and bring them in subjection to grosser passions.

Constant war against the carnal mind must be maintained; and we must be aided by the refining influence of the grace of God, which will attract the mind upward and habituate it to meditate upon pure and holy things.—Testimonies for the Church 2:478, 479 .
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Counsel to Women—I write with a distressed heart that the women in this age, both married and unmarried, too frequently do not maintain the reserve that is necessary. They act like coquettes. They encourage the attentions of single and married men, and those who are weak in moral power will be ensnared.

These things, if allowed, deaden the moral senses and blind the mind so that crime does not appear sinful. Thoughts are awakened that would not have been if woman had kept her place in all modesty and sobriety. She may have had no unlawful purpose or motive herself, but she has given encouragement to men who are tempted and who need all the help they can get from those associated with them.

By being circumspect, reserved, taking no liberties, receiving no unwarrantable attentions, but preserving a high moral tone and a becoming dignity, much evil might be avoided.—Manuscript 4a, 1885.

Women as Tempters—Shall not the women professing the truth keep strict guard over themselves lest the least encouragement be given to unwarrantable familiarity? They may close many a door of temptation if they will observe at all time strict reserve and propriety of deportment.—Testimonies for the Church 5:602 .

Women are too often tempters. On one pretense or another they engage the attention of men, married or unmarried, and lead them on till they transgress the law of God, till their usefulness is ruined, and their souls are in jeopardy.—Testimonies for the Church 5:596 .

Sympathetic Pastor—Be men of God, on the gaining side. Knowledge is within the reach of all who desire it. God designs the mind shall become strong, thinking deeper, fuller, clearer. Walk with God as did Enoch; *make God your counselor and you cannot but make improvement....*
There are men who claim to keep God’s commandments, who will visit the flock of God under their charge and lead unwary souls into a train of thought that results in shameless liberties and familiarities....

He will, as he visits families, begin to inquire the secrets of their married life. Do they live happily with their husbands? Do they feel that they are appreciated? Is there harmony in their married life? And thus the unsuspecting woman is led on by these ensnaring questions to open

her secret life, her disappointments, her little trials and grievances, to a stranger as the Catholics do to their priests.

Then this sympathizing pastor puts in a chapter of his own experience; that his wife was not the woman of his choice; that there is no real affinity between them. He does not love his wife. She does not meet his expectations. The barrier is thus broken down, and women are seduced. They believe their life is one great disappointment, and this shepherd has great sympathy for his flock. Lovesick sentimentalism is encouraged, and the mind and soul is spoiled of its purity, if this kind of work does not result in the breaking of the seventh commandment.

Polluted thoughts harbored become habit, and the soul is scarred and defiled. Once do a wrong action and a blot is made which nothing can heal but the blood of Christ; and if the habit is not turned from with firm determination, the soul is corrupted and the streams flowing from this defiling fountain corrupt others. His influence is a curse. God will certainly destroy all those who continue this work....

We must be elevated, ennobled, sanctified. We may have strength in Jesus to overcome; but when the character is lacking in purity, when sin has become a part of the character, it has a bewitching power that is equal to the intoxicating glass of liquor. The power of self-control and reason is overborne by practices that defile the whole being; and if these sinful practices are continued, the brain is enfeebled, diseased, and loses its balance.—Letter 26d, 1887.
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Men, Women, and Youth Involved in Moral Depravity—The moral dangers to which all, both old and young, are exposed are daily increasing. Moral derangement, which we call depravity, finds ample room to work, and an influence is exerted by men, women, and youth professing to be Christians that is low, sensual, devilish.—Letter 26d, 1887.

Satan is making masterly efforts to involve married men and women and children and youth in impure practices. His temptations find acceptance in many hearts, because they have not been elevated, purified, refined, and ennobled by the sacred truth which they claim to believe. Not a few have been low and vile in thought and common in talk and deportment so that when Satan's temptations come, they have no moral power to resist them and fall an easy prey.—Letter 26d, 1887.

The Downward Steps—Satan's constant temptations are designed to weaken man's government over his own heart, to undermine his power of self-control. He leads man to break the bands which connect him in holy, happy union with his Maker.

Then, when he is disconnected from God, passion obtains control over reason, and impulse over principle, and he becomes sinful in thought and action, his judgment is perverted, his reason

seems to be enfeebled, and he needs to be restored to himself by being restored to God by a correct view of himself in the light of God's word.—Letter 24, 1890.

Avoid Reading, Seeing, and Hearing Impurity—Those who would not fall a prey to Satan's devices must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts. The mind must not be left to dwell at random upon every subject that the enemy of souls may suggest. The heart must be faithfully sentineled, or evils without 229will awaken evils within, and the soul will wander in darkness.—The Acts of the Apostles, 518 .

You will have to become a faithful sentinel over your eyes, ears, and all your senses if you would control your mind and prevent vain and corrupt thoughts from staining your soul. The power of grace alone can accomplish this most desirable work.—Testimonies for the Church 2:561 .

Salacious Novels and Pornography—Impure pictures have a corrupting influence. Novels are eagerly perused by many, and as the result, their imagination becomes defiled.

In the cars, photographs of females in a state of nudity are frequently circulated for sale. These disgusting pictures are also found in daguerrean saloons , and are hung upon the walls of those who deal in engravings. This is an age when corruption is teeming everywhere.

The lust of the eye and corrupt passions are aroused by beholding and by reading.... The mind takes pleasure in contemplating scenes which awaken the lower and baser passions. These vile images, seen through defiled imagination, corrupt the morals and prepare the deluded, infatuated beings to give loose rein to lustful passions. Then follow sins and crimes which drag beings formed in the image of God down to a level with the beasts, sinking them at last in perdition. Avoid reading and seeing things which will suggest impure thoughts. Cultivate the moral and intellectual powers.—Testimonies for the Church 2:410 .

The Mind the Determining Factor—Said Paul, "With my mind serve I the law of God." Becloud this mind through indulgence of animal appetite and passions, and the moral powers are weakened so that the sacred and common are placed upon a level.—Letter 2, 1873.

Masturbation —Youth and children of both sexes engage in moral pollution and practice this disgusting, soul-and-body-destroying vice.

Many professed Christians are so benumbed by the same practice that their moral sensibilities cannot be aroused to understand that it is sin, and that if continued its sure results will be utter shipwreck of body and mind. Man, the noblest being upon the earth, formed in the image of God, transforms himself into a beast! He makes himself gross and corrupt.

Every Christian will have to learn to restrain his passions and be controlled by principle. Unless he does this, he is unworthy of the Christian name.
Some who make high profession do not understand the sin of self-abuse and its sure results. Long-established habit has blinded their understanding. They do not realize the exceeding sinfulness of this degrading sin, which is enervating the system and destroying their brain nerve power.

Moral principle is exceedingly weak when it conflicts with established habit. Solemn messages from heaven cannot forcibly impress the heart that is not fortified against the indulgence of this degrading vice. The sensitive nerves of the brain have lost their healthy tone by morbid excitation to gratify an unnatural desire for sensual indulgence. The brain nerves which communicate with the entire system are the only medium through which Heaven can communicate to man and affect his inmost life.

Whatever disturbs the circulation of the electric currents in the nervous system lessens the strength of the vital powers, and the result is a deadening of the sensibilities of the mind.—Testimonies for the Church 2:347 .

Some children begin to practice self-pollution in their infancy; and as they increase in years the lustful passions grow with their growth and strengthen with their strength. Their minds are not at rest. Girls desire the society of boys, and boys that of the girls. Their deportment is not reserved and modest. They are bold and forward and take indecent liberties. The habit of self-abuse has debased their minds and tainted their souls.—Testimonies for the Church 2:481 .

Sexual Activity Before Marriage —Few temptations are more dangerous or more fatal to young men than the temptation to sensuality, and none if yielded to will prove so decidedly ruinous to soul and body for time and eternity....

You were shown me in her society hours of the night; you know best in what manner these hours were spent. You called on me to speak whether you had broken God’s commandments. I ask you, Have you not broken them?

How was your time employed hours together night after night? Were your position, your attitude, your affections such that you would want them all registered in the ledger of heaven? I saw, I heard things that would make angels blush.... No young man should do as you have done to N, unless married to her; and I was much surprised to see that you did not sense this matter more keenly.

Why I write now is to implore you for your soul’s sake to dally with temptation no longer. Make short work in breaking this spell that like a fearful nightmare has brooded over you. Cut yourself loose now and forever, if you have any desire for the favor of God....

You have spent hours of the night in her company because you were both infatuated.... In the name of the Lord, cease your attention to N or marry her.... You might as well marry her as to be in her society and conduct yourselves as only man and wife should conduct themselves toward each other....

If through the period of your life you wish to enjoy the 232society of N as you now appear to enjoy it and be fascinated with it, why not go a step farther than you already have and make yourself her lawful protector and have an undisputed right to devote the hours you choose in her company? ... Your acts and conversation are offensive to God.—Letter 3, 1879.

Sodom's Dissolute Morals—We are not ignorant of the fall of Sodom because of the corruption of its inhabitants. The prophet has here specified the particular evils which led to dissolute morals. We see the very sins now existing in the world which were in Sodom and which brought upon her the wrath of God, even to her utter destruction.—The Review and Herald, July, 1873.

Sins of the Antediluvians and of Sodom on the Increase—Everywhere are seen wrecks of humanity, neglected family altars, broken-up families. There is a strange abandonment of principle, a lowering of the standard of morality; the sins are fast increasing which caused the judgments of God to be poured upon the earth in the Flood and in the destruction of Sodom by fire.—Testimonies for the Church 5:601 .

Invading the Church Today—Impurity is today widespread, even among the professed followers of Christ. Passion is unrestrained; the animal propensities are gaining strength by indulgence, while the moral powers are constantly becoming weaker....

The sins that destroyed the antediluvians and the cities of the plain exist today—not merely in heathen lands, not only among popular professors of Christianity, but with some who profess to be looking for the coming of the Son of man. If God should present these sins before you as they appear in His sight, you would be filled with shame and terror.—Testimonies for the Church 5:218 .

Shutting the Eyes to Light—Indulgence of the baser passions will lead very many to shut their eyes to the light, 233for they fear that they will see sins which they are unwilling to forsake. All may see if they will. If they choose darkness rather than light, their criminality will be none the less.

Why do not men and women read and become intelligent upon these things which so decidedly affect their physical, intellectual, and moral strength? God has given you a habitation to care for and preserve in the best condition for His service and glory. Your bodies are not your own.—Testimonies for the Church 2:352 .

Balance and Victory

Sincere Repentance and Determined Effort Necessary—Those who corrupt their own bodies cannot enjoy the favor of God until they sincerely repent, make an entire reform, and perfect holiness in the fear of the Lord.—An Appeal to Mothers, 29 .

The only hope for those who practice vile habits is to forever leave them if they place any value upon health here and salvation hereafter. When these habits have been indulged in for quite a length of time, it requires a determined effort to resist temptation and refuse the corrupt indulgence.—An Appeal to Mothers, 27 .

Control the Imagination—The imagination must be positively and persistently controlled if the passions and affections are made subject to reason, conscience, and character.—Testimonies for the Church 2:562 .

Subordinated to God's Will—All who have any true sense of what is embraced in being a Christian know that the followers of Christ are under obligation as His disciples to bring all their passions, their physical powers and mental faculties into perfect subordination to His 234will. Those who are controlled by their passions cannot be followers of Christ. They are too much devoted to the service of their master, the originator of every evil, to leave their corrupt habits and choose the service of Christ.—An Appeal to Mothers, 9, 10 .

Thoughts a Crucial Factor—Impure thoughts lead to impure actions. If Christ be the theme of contemplation, the thoughts will be widely separated from every subject which will lead to impure acts. The mind will strengthen by dwelling upon elevating subjects. If trained to run in the channel of purity and holiness, it will become healthy and vigorous. If trained to dwell upon spiritual themes, it will naturally take that turn. But this attraction of the thoughts to heavenly things cannot be gained without the exercise of faith in God and an earnest, humble reliance upon Him for that strength and grace which will be sufficient for every emergency.—Testimonies for the Church 2:408 .

The Sin of Fantasying—You are responsible to God for your thoughts. If you indulge in vain imaginations, permitting your mind to dwell upon impure subjects, you are, in a degree, as guilty before God as if your thoughts were carried into action. All that prevents the action is the lack of opportunity.—Testimonies for the Church 2:561 .

Bring the Thoughts Under Control—You should control your thoughts. This will not be an easy task; you cannot accomplish it without close and even severe effort....

Not only does God require you to control your thoughts, but also your passions and affections. Your salvation depends upon your governing yourself in these things. Passion and affection are powerful agents. If misapplied, if set in operation through wrong motives, if misplaced, they are

powerful to accomplish your ruin and leave you a miserable wreck, without God and without hope.—Testimonies for the Church 2:561 .
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Harbored Thoughts Become Habit—Polluted thoughts harbored become habit, and the soul is scarred and defiled. Once do a wrong action and a blot is made which nothing can heal but the blood of Christ; and if the habit is not turned from with firm determination, the soul is corrupted, and the streams flowing from this defiling fountain corrupt others.—Letter 26d, 1887.

Thoughts Rightly Controlled—We need to place a high value upon the right control of our thoughts, for such control prepares the mind and soul to labor harmoniously for the Master. It is necessary for our peace and happiness in this life that our thoughts center in Christ. As a man thinketh, so is he. Our improvement in moral purity depends on right thinking and right acting....

Evil thoughts destroy the soul. The converting power of God changes the heart, refining and purifying the thoughts. Unless a determined effort is made to keep the thoughts centered on Christ, grace cannot reveal itself in the life. The mind must engage in the spiritual warfare. Every thought must be brought into captivity to the obedience of Christ. All the habits must be brought under God’s control.

We need a constant sense of the ennobling power of pure thoughts and the damaging influence of evil thoughts. Let us place our thoughts upon holy things. Let them be pure and true, for the only security for any soul is right thinking. We are to use every means that God has placed within our reach for the government and cultivation of our thoughts. We are to bring our minds into harmony with His mind. His truth will sanctify us, body and soul and spirit, and we shall be enabled to rise above temptations.—Letter 123, 1904

Diet an Important Factor—It cannot be too often repeated that whatever is taken into the stomach affects not only the body but ultimately the mind as well. Gross 236and stimulating food fevers the blood, excites the nervous system, and too often dulls the moral perceptions so that reason and conscience are overborne by the sensual impulses. It is difficult, and often well-nigh impossible, for one who is intemperate in diet to exercise patience and self-control.—Christian Temperance and Bible Hygiene, 134, 1890.

Meat Excites and Strengthens Lower Passions—Meat should not be placed before our children. Its influence is to excite and strengthen the lower passions, and has a tendency to deaden the moral powers. Grains and fruits prepared free from grease and in as natural a condition as possible should be the food for the tables of all who claim to be preparing for translation to heaven. The less feverish the diet, the more easily can the passions be controlled.

Gratification of taste should not be consulted irrespective of physical, intellectual, or moral health.—Testimonies for the Church 2:352 .

Put Temptation to Death—The lower passions have their seat in the body and work through it. The words *flesh* or *fleshly* or *carnal lusts* embrace the lower, corrupt nature; the flesh of itself cannot act contrary to the will of God. We are commanded to crucify the flesh, with the affections and lusts. How shall we do it? Shall we inflict pain on the body? No; but put to death the temptation to sin.

The corrupt thought is to be expelled. Every thought is to be brought into captivity to Jesus Christ. All animal propensities are to be subjected to the higher powers of the soul. The love of God must reign supreme; Christ must occupy an undivided throne. Our bodies are to be regarded as His purchased possession. The members of the body are to become the instruments of righteousness.—Manuscript 1, 1888.

Exchange Impure Suggestions for Pure, Elevating Thoughts—The mind must be kept meditating upon 237pure and holy subjects. An impure suggestion must be dismissed at once, and pure, elevating thoughts, holy contemplation, be entertained, thus obtaining more and more knowledge of God by training the mind in the contemplation of heavenly things. God has simple means open to every individual case, sufficient to secure the great end, the salvation of the soul.

Resolve to reach a high and holy standard; make your mark high; act with earnest purpose, as did Daniel, steadily, perseveringly, and nothing that the enemy can do will hinder your improvement. Notwithstanding inconveniences, changes, perplexities, you may constantly advance in mental vigor and moral power.—Letter 26d, 1887.

Don’t Create an Emergency—Every unholy passion must be kept under the control of sanctified reason through the grace abundantly bestowed of God in every emergency. But let no arrangement be made to create an emergency, let there be no voluntary act to place one where he will be assailed with temptation or give the least occasion for others to think him guilty of indiscretion.—Letter 18, 1891.

Keep Away From the Brink—Do not see how close you can walk upon the brink of a precipice and be safe. Avoid the first approach to danger. The soul’s interests cannot be trifled with. Your capital is your character. Cherish it as you would a golden treasure. Moral purity, self-respect, a strong power of resistance, must be firmly and constantly cherished....

Let no one think he can overcome without the help of God. You must have the energy, the strength, the power, of an inner life developed within you. You will then bear fruit unto godliness and will have an intense loathing of vice. You need to constantly strive to work away from earthliness, from cheap conversation, from everything sensual, and aim for nobility of soul

and a pure and 238unspotted character. Your name may be kept so pure that it cannot justly be connected with anything dishonest or unrighteous but will be respected by all the good and pure, and it may be written in the Lamb's book of life.—Manuscript 4a, 1885.

Satan or Christ in Control—When the mind is not under the direct influence of the Spirit of God, Satan can mold it as he chooses. All the rational powers which he controls he will carnalize. He is directly opposed to God in his tastes, views, preferences, likes and dislikes, choice of things and pursuits; there is no relish for what God loves or approves but a delight in those things which He despises....

If Christ is abiding in the heart, He will be in all our thoughts. Our deepest thoughts will be of Him, His love, His purity. He will fill all the chambers of the mind. Our affections will center about Jesus. All our hopes and expectations will be associated with Him. To live the life we now live by faith in the Son of God, looking forward to and loving His appearing, will be the soul's highest joy. He will be the crown of our rejoicing.—Letter 8, 1891.

A Lifelong Vigilance—As long as life shall last there is need of guarding the affections and the passions with a firm purpose. There is inward corruption, there are outward temptations, and wherever the work of God shall be advanced, Satan plans so to arrange circumstances that temptation shall come with overpowering force upon the soul. Not one moment can we be secure only as we are relying upon God, the life hid with Christ in God.—Letter 8b, 1891.

God Is Preparing a People—God's people must not only know His will, but they must practice it. Many will be purged out from the numbers of those who know the truth because they are not sanctified by it. The truth 239must be brought into their hearts, sanctifying and cleansing them from all earthliness and sensuality in the most private life. The soul temple must be cleansed. Every secret act is as if we were in the presence of God and holy angels, as all things are open before God, and from Him nothing can be hid....

God is purifying a people to have clean hands and pure hearts to stand before Him in the judgment. The standard must be elevated, the imagination purified; the infatuation clustering around debasing practices must be given up, and the soul uplifted to pure thoughts, holy practices. All who will stand the test and trial just before us will be partakers of the divine nature, having escaped, not participated in, the corruptions that are in the world through lust.—The Review and Herald, May 24, 1887.

Chapter 26— Brotherly Love

Love for Others Brings Joy—I would say to my brethren everywhere: Cultivate the love of Christ! It should well up from the soul of the Christian like streams in the desert, refreshing and

beautifying, bringing gladness, peace, and joy into his own life and into the lives of others.—Testimonies for the Church 5:565 .

Example of Unselfish Love Irresistible—The more closely we resemble our Saviour in character, the greater will be our love toward those for whom He died. Christians who manifest a spirit of unselfish love for one another are bearing a testimony for Christ which unbelievers can neither gainsay nor resist. It is impossible to estimate the power of such an example. Nothing will so successfully defeat the devices of Satan and his emissaries, nothing will so build up the Redeemer's kingdom, as will the love of Christ manifested by the members of the church.—Testimonies for the Church 5:167, 168 .

Self May Obscure Love—Love is an active principle; it keeps the good of others continually before us, thus restraining us from inconsiderate actions lest we fail of our object in winning souls to Christ. Love seeks not its 241own. It will not prompt men to seek their own ease and indulgence of self. It is the respect we render to *I* that so often hinders the growth of love.—Testimonies for the Church 5:124 .

Humility Outgrowth of Love—Love vaunteth not itself. It is a humble element; it never prompts a man to boast, to exalt himself. Love for God and for our fellowmen will not be revealed in acts of rashness or lead us to be overbearing, faultfinding, or dictatorial. Love is not puffed up. The heart where love reigns will be guided to a gentle, courteous, compassionate course of conduct toward others, whether they suit our fancy or not, whether they respect us or treat us ill.—Testimonies for the Church 5:123, 124 .

True Love Self-effacing—The devotion which God requires reveals itself in unfeigned love for the souls for whom Christ gave His life. Christ dwelling in the heart will be manifested by the love which He enjoins upon His disciples. His true children will prefer others to themselves. They do not seek for the lion's share at any time or in any place, because they do not look upon their talents as superior to those of their brethren. When this is indeed the case, the sign will be given in a revelation of the love which Christ manifested for the souls of men—an unselfish, unfeigned love, which preferred the welfare of others before His own.—Manuscript 121, 1899.

Love Transforms Character—To those who know not the truth, let the love of Jesus be presented, and it will work like leaven for the transformation of character.—Testimonies for the Church 8:60 .

Selfish Love—God would have His children realize that in order to glorify Him their affection must be given to those who most need it.... No selfishness in look, word, or deed is to be manifested when dealing with those of like precious faith, ... whether they be high or low, rich or poor. The love that gives kind words to only a few, 242while others are treated with coldness and indifference, is not love but selfishness. It will not in any way work for the good of souls or

the glory of God. Our love is not to be sealed up for special ones, to the neglect of others. Break the bottle, and the fragrance will fill the house.—Manuscript 17, 1899.

Ability No Substitute for Love—Talk, Pharisaism, and self-praise are abundant; but these will never win souls to Christ. Pure, sanctified love, such love as was expressed in Christ's lifework, is as a sacred perfume. Like Mary's broken box of ointment, it fills the whole house with fragrance. Eloquence, knowledge of truth, rare talents, mingled with love, are all precious endowments. But ability alone, the choicest talents alone, cannot take the place of love.—Testimonies for the Church 6:84 .

Liberality a Proof of Love—The proof of our love is given in a Christlike spirit, a willingness to impart the good things God has given us, a readiness to practice self-denial and self-sacrifice in order to help advance the cause of God and suffering humanity. Never should we pass by the object that calls for our liberality. We reveal that we have passed from death unto life when we act as faithful stewards of God's grace. God has given us His goods; He has given us His pledged word that if we are faithful in our stewardship, we shall lay up in heaven treasures that are imperishable.—The Review and Herald, May 15, 1900.

Giving Genuine Love a Sign of Discipleship—No matter how high the profession, he whose heart is not filled with love for God and his fellowmen is not a true disciple of Christ. Though he should possess great faith and have power even to work miracles, yet without love his faith would be worthless. He might display great liberality; but should he, from some other motive than genuine love, bestow all his goods to feed the poor, the act would not commend him to the favor of God. In his 243zeal he might even meet a martyr's death, yet if not actuated by love, he would be regarded by God as a deluded enthusiast or an ambitious hypocrite.—The Acts of the Apostles, 318, 319 .

The Heart in Which Love Rules—The heart in which love rules will not be filled with passion or revenge, by injuries which pride and self-love would deem unbearable. Love is unsuspecting, ever placing the most favorable construction upon the motives and acts of others.—Testimonies for the Church 5:168, 169 .

The activity of Satan's army, the danger that surrounds the human soul, calls for the energies of every worker. But no compulsion shall be exercised. Man's depravity is to be met by the love, the patience, the long-suffering of God.—Testimonies for the Church 6:237 .

Corrects Peculiarities—When man is a partaker of the divine nature, the love of Christ will be an abiding principle in the soul, and self and its peculiarities will not be exhibited.—Testimonies for the Church 6:52 .

Only Love of Christ Can Heal—Only the love that flows from the heart of Christ can heal. Only he in whom that love flows, even as the sap in the tree or as the blood in the body, can restore the wounded soul.—Education, 114 .

Prepares for Every Eventuality—Everyone who truly loves God will have the spirit of Christ and a fervent love for his brethren. The more a person's heart is in communion with God, and the more his affections are centered in Christ, the less will he be disturbed by the roughness and hardships he meets in this life.—Testimonies for the Church 5:483, 484 .

Brotherhood Never Gained Through Compromise—Those who love Jesus and the souls for whom He has died will follow after the things which make for peace. But they must take care lest in their efforts to prevent discord they surrender truth, lest in warding off division they sacrifice principle. True brotherhood can never be maintained by compromising principle. As Christians approach the Christlike model and become pure in spirit and action they will feel the venom of the serpent. The opposition of the children of disobedience is excited by a Christianity that is spiritual.... That peace and harmony which are secured by mutual concessions to avoid all differences of opinion are not worthy of the name. On points of feeling between man and man, concessions should sometimes be made; but never should one iota of principle be sacrificed to obtain harmony.—The Review and Herald, January 16, 1900.

Divine Love Impartial—Christ came to this earth with a message of mercy and forgiveness. He laid the foundation for a religion by which Jew and Gentile, black and white, free and bond, are linked together in one common brotherhood, recognized as equal in the sight of God. The Saviour has a boundless love for every human being. In each one He sees capacity for improvement. With divine energy and hope He greets those for whom He has given His life.—Testimonies for the Church 7:225 .

Enfolds Human Brotherhood in God's Embrace—Sanctified love for one another is sacred. In this great work Christian love for one another—far higher, more constant, more courteous, more unselfish, than has been seen—preserves Christian tenderness, Christian benevolence, and politeness, and enfolds the human brotherhood in the embrace of God, acknowledging the dignity with which God has invested the rights of man. This dignity Christians must ever cultivate for the honor and glory of God.—Letter 10, 1897

Your Love for Souls Measures Your Love for God—The love revealed in Christ's life of self-denial and self-sacrifice is to be seen in the lives of His followers. We are called "so to walk, even as He walked."... It is our privilege to stand with the light of heaven upon us. It was thus that Enoch walked with God. It was no easier for Enoch to live a righteous life than it is for us at the present time. The world in his time was no more favorable to growth in grace and holiness than it is now.... We are living in the perils of the last days, and we must receive our strength from the same source. We must walk with God....

God calls upon you to put all your strength into the work. You will have to render an account for the good you might have done had you been standing in the right position. It is time you were coworkers with Christ and the heavenly angels. Will you awake? There are souls among you who need your help. Have you felt a burden to bring them to the cross? Bear in mind that just the degree of love you have for God you will reveal for your brethren, and for souls who are lost and undone, out of Christ.—The Review and Herald, January 9, 1900.

Perfect Love in the Church, the Aim of Christ—Jesus could have flashed bright beams of light on the darkest mysteries of science, but He would not spare a moment from teaching the knowledge of the science of salvation. His time, His knowledge, His faculties, His life itself, were appreciated only as the means of working out the salvation of the souls of men. O what love, what matchless love!

Contrast our tame, lifeless, half-paralyzed efforts with the work of the Lord Jesus. Listen to His words, to His prayer to the Father, "I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them" . What language is this! How deep, how broad, how full! The Lord Jesus desires to shed abroad His love 246through every member of the body, His church, that the vitality of that love may circulate through every part of the body and dwell in us as it dwells in Him. The Lord then can love fallen man as He does His own Son; and He declares that He will be satisfied with nothing less than this in our behalf.—Manuscript 11, 1892.

Chapter 27— God's Love

God Is Love—"God is love" . His nature, His law, is love. It ever has been; it ever will be. "The high and lofty One that inhabiteth eternity" , whose "ways are everlasting" , changeth not. With Him "is no variableness, neither shadow of turning" .

Every manifestation of creative power is an expression of infinite love. The sovereignty of God involves fullness of blessing to all created beings....

The history of the great conflict between good and evil, from the time it first began in heaven to the final overthrow of rebellion and the total eradication of sin, is also a demonstration of God's unchanging love.—Patriarchs and Prophets, 33 .

God's Love Demonstrated in Nature—Nature and revelation alike testify of God's love. Our Father in heaven is the source of life, of wisdom, and of joy. Look at the wonderful and beautiful things of nature. Think of their marvelous adaptation to the needs and happiness, not only of man but of all living creatures. The sunshine and the rain, that gladden and refresh the

earth, the hills and seas and plains, all speak to us of the Creator's love. 248It is God who supplies the daily needs of all His creatures....

"God is love" is written upon every opening bud, upon every spire of springing grass. The lovely birds making the air vocal with their happy songs, the delicately tinted flowers in their perfection perfuming the air, the lofty trees of the forest with their rich foliage of living green—all testify to the tender, fatherly care of our God and to His desire to make His children happy.—Steps to Christ, 9, 10 .

Commandments Based on Principle of Love—The precepts of the Decalogue are adapted to all mankind, and they were given for the instruction and government of all. Ten precepts, brief, comprehensive, and authoritative, cover the duty of man to God and to his fellowman; and all based upon the great fundamental principle of love.—Patriarchs and Prophets, 305 .

Jesus and the Law of Sympathetic Love—The law of God was changeless in its character, and therefore Christ gave Himself a sacrifice in behalf of fallen man, and Adam lost Eden and was placed with all his posterity upon probation.

Had the law of God been changed in one precept since the expulsion of Satan from heaven, he would have gained on earth after his fall that which he could not gain in heaven before his fall. He would have received all that he asked for. We know that he did not.... The law ... remains unalterable as the throne of God, and the salvation of every soul is determined by obedience or disobedience....

Jesus, by the law of sympathetic love, bore our sins, took our punishment, and drank the cup of the wrath of God apportioned to the transgressor.... He bore the cross of self-denial and self-sacrifice for us, that we might have life, eternal life. Will we bear the cross for Jesus?— Letter 110, 1896

Sensitive, Loving Nature of Christ—His life, from its beginning to its close, was one of self-denial and self-sacrifice. Upon the cross of Calvary He made the great sacrifice of Himself in behalf of all men that the whole world might have salvation if they would. Christ was hid in God, and God stood revealed to the world in the character of His Son....

Love for a lost world was manifested every day, in every act of His life. Those who are imbued by His spirit will work in the same lines as those in which Christ worked. In Christ the light and love of God were manifested in human nature. No human being has ever possessed so sensitive a nature as did the sinless, Holy One of God, who stood as head and representative of what humanity may become through the imparting of the divine nature.—The Youth's Instructor, August 16, 1894.

God's Love a Living Spring—The love of God is something more than a mere negation; it is a positive and active principle, a living spring, ever flowing to bless others. If the love of Christ dwells in us, we shall not only cherish no hatred toward our fellows, but we shall seek in every way to manifest love toward them.—Thoughts from the Mount of Blessing, 58 .

Universe Expresses God's Love—Would that everyone could rightly estimate the precious gift our heavenly Father has made to our world. The disciples felt that they could not express the love of Christ. They could only say, "Herein is love." The entire universe gives expression to this love and to God's unbounded benevolence.

God might have sent His Son into the world to condemn the world. But amazing grace! Christ came to save, not to destroy. The apostles never touched this theme without their hearts glowing with the inspiration of the matchless love of the Saviour. The apostle John cannot find words to express his feelings. He exclaims, "Behold, what manner of love the Father hath bestowed 250upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not" . How much the Father loved us we can never compute. There is no standard with which to compare it.—Letter 27, 1901

Satan Responsible for Conception of a Harsh, Stern God—Satan led men to conceive of God as a being whose chief attribute is stern justice—one who is a severe judge, a harsh, exacting creditor. He pictured the Creator as a being who is watching with jealous eye to discern the errors and mistakes of men that He may visit judgments upon them. It was to remove this dark shadow, by revealing to the world the infinite love of God, that Jesus came to live among men.—Steps to Christ, 11 .

Love Between the Father and the Son a Type—However much a shepherd may love his sheep, he loves his sons and daughters more. Jesus is not only our shepherd; He is our "everlasting Father." And He says, "I know Mine own, and Mine own know Me, even as the Father knoweth me, and I know the Father" . What a statement is this!—the only-begotten Son, He who is in the bosom of the Father, He whom God has declared to be "the man that is my fellow" —the communion between Him and the eternal God is taken to represent the communion between Christ and His children on the earth!—The Desire of Ages, 483 .
God loves the followers of Christ as He loves His only-begotten Son.—Manuscript 67, 1894.

Christ's Love Is a Vitalizing, Healing Energy—The love which Christ diffuses through the whole being is a vitalizing power. Every vital part—the brain, the heart, the nerves—it touches with healing. By it the highest energies of the being are roused to activity. It frees the soul from the guilt and sorrow, the anxiety and care, 251that crush the life-forces. With it come serenity and composure. It implants in the soul joy that nothing earthly can destroy—joy in the Holy Spirit—health-giving, life-giving joy.—The Ministry of Healing, 115 .

Reviewing God's Love—Thank God for the bright pictures which He has presented to us. Let us group together the blessed assurances of His love that we may look upon them continually: The Son of God leaving His Father's throne, clothing His divinity with humanity, that He might rescue man from the power of Satan; His triumph in our behalf, opening heaven to men, revealing to human vision the presence chamber where the Deity unveils His glory; the fallen race uplifted from the pit of ruin into which sin had plunged it, and brought again into connection with the infinite God, and having endured the divine test through faith in our Redeemer, clothed in the righteousness of Christ, and exalted to His throne—these are the pictures which God would have us contemplate.—Steps to Christ, 118 .

Love Makes Our Heaven—It is the love of Christ that makes our heaven. But when we seek to tell of this love, language fails us. We think of His life on earth, of His sacrifice for us; we think of His work in heaven as our advocate, of the mansions He is preparing for those who love Him; and we can but exclaim, "Oh, the heights and depths of the love of Christ!" As we linger beneath the cross, we gain a faint conception of the love of God, and we say, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" . But in our contemplation of Christ, we are only lingering round the edge of a love that is measureless. His love is like a vast ocean, without bottom or shore.—The Review and Herald, May 6, 1902.

God's Love Infinite, Exhaustless—All the paternal love which has come down from generation to generation 252through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean when compared with the infinite, exhaustless love of God. Tongue cannot utter it; pen cannot portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavor to comprehend the love and compassion of the heavenly Father; and yet there is an infinity beyond. You may study that love for ages; yet you can never fully comprehend the length and the breadth, the depth and the height, of the love of God in giving His Son to die for the world. Eternity itself can never fully reveal it. Yet as we study the Bible and meditate upon the life of Christ and the plan of redemption, these great themes will open to our understanding more and more.—Testimonies for the Church 5:740 .

God's Love Progressive—The years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character.—The Great Controversy, 678 .

Section 6—Selfishness and Self-respect

Chapter 28— Self-respect

Developing Self-respect—If we wish to do good to souls, our success with these souls will be in proportion to their belief in our belief in, and appreciation of, them. Respect shown to the struggling human soul is the sure means through Christ Jesus of the restoration of the self-respect the man has lost. Our advancing ideas of what he may become are a help we cannot ourselves fully appreciate.—Letter 50, 1893.

Respect for the Dignity of Man as Man—Wherever principle is not compromised, consideration of others will lead to compliance with accepted customs; but true courtesy requires no sacrifice of principle to conventionality. It ignores caste. It teaches self-respect, respect for the dignity of man as man, a regard for every member of the great human brotherhood.—Education, 240 .

Maintain Self-respect—Some with whom you are brought in contact may be rough and uncourteous, but do not, because of this, be less courteous yourself. He who wishes to preserve his own self-respect must be careful not to wound needlessly the self-respect of others. This rule should be sacredly observed toward the dullest, the 256most blundering. What God intends to do with these apparently unpromising ones, you do not know. He has in the past accepted persons no more promising or attractive to do a great work for Him. His Spirit, moving upon the heart, has roused every faculty to vigorous action. The Lord saw in these rough, unhewn stones precious material, which would stand the test of storm and heat and pressure. God does not see as man sees. He does not judge from appearances, but searches the heart and judges righteously.—Gospel Workers, 122, 123 .

Conscientiousness Engenders Self-respect—Men of principle need not the restriction of locks and keys; they do not need to be watched and guarded. They will deal truly and honorably at all times—alone, with no eye upon them, as well as in public. They will not bring a stain upon their souls for any amount of gain or selfish advantage. They scorn a mean act. Although no one else might know it, they would know it themselves, and this would destroy their self-respect. Those who are not conscientious and faithful in little things would not be reformed, were there laws and restrictions and penalties upon the point.—Testimony for the Physicians and Helpers of the Sanitarium 1879, 62.

Self-respect Must Be Firmly Cherished—Moral purity, self-respect, a strong power of resistance, must be firmly and constantly cherished. There should not be one departure from reserve. One act of familiarity, one indiscretion, may jeopardize the soul by opening the door to temptation and thus weakening the power of resistance.—Health, Philanthropic, and Medical Missionary Work 1896, 28.

Respect for Others Measured by Self-respect—Through indulgence in sin, self-respect is destroyed; and when that is gone, respect for others is lessened; we think that others are as unrighteous as we are ourselves.—Testimonies for the Church 6:53 .

By Wrong Habits the Student Destroys Self-respect—By wrong habits he loses his power of self-appreciation. He loses self-control. He cannot reason correctly about matters that concern him most closely. He is reckless and irrational in his treatment of mind and body. By wrong habits he makes of himself a wreck. Happiness he cannot have, for his neglect to cultivate pure, healthful principles places him under the control of habits that ruin his peace. His years of taxing study are lost, for he has destroyed himself. He has misused his physical and mental powers, and the temple of the body is in ruins. He is ruined for this life and for the life to come. By acquiring earthly knowledge he thought to gain a treasure, but by laying his Bible aside he sacrificed a treasure worth everything else.—Christ's Object Lessons, 108, 109 .

Impatient Words Injure Self-respect—Those who indulge in such language will experience shame, loss of self-respect, loss of self-confidence, and will have bitter remorse and regret that they allowed themselves to lose self-control and speak in this way. How much better would it be if words of this character were never spoken. How much better to have the oil of grace in the heart, to be able to pass by all provocation, and bear all things with Christlike meekness and forbearance.—The Review and Herald, February 27, 1913;

Parents Never to Forfeit Self-respect by Thoughtless Words—Let not one word of fretfulness, harshness, or passion escape your lips. The grace of Christ awaits your demand. His Spirit will take control of your heart and conscience, presiding over your words and deeds. Never forfeit your self-respect by hasty, thoughtless words. See that your words are pure, your conversation holy. Give your children an example of that which you wish them to be.... Let there be peace, pleasant words, and cheerful countenances.—Letter 28, 1890.

Self-respect Destroyed by Masturbation —The effect of such debasing habits is not the same upon all minds. There are some children who have the moral powers largely developed, who, by associating with children that practice self-abuse, become initiated into this vice. The effect upon such will be too frequently to make them melancholy, irritable, and jealous; yet such may not lose their respect for religious worship and may not show special infidelity in regard to spiritual things. They will at times suffer keenly from feelings of remorse, and will feel degraded in their own eyes and lose their self-respect.—Testimonies for the Church 2:392 .

Do Not Destroy Self-respect—When one at fault becomes conscious of his error, be careful not to destroy his self-respect. Do not discourage him by indifference or distrust. Do not say, "Before giving him my confidence, I will wait to see whether he will hold out." Often this very distrust causes the tempted one to stumble.—The Ministry of Healing, 167, 168 .

Self-support Increases Self-respect—Those who are endeavoring to reform should be provided with employment. None who are able to labor should be taught to expect food and

clothing and shelter free of cost. For their own sake, as well as for the sake of others, some way should be devised whereby they may return an equivalent for what they receive. Encourage every effort toward self-support. This will strengthen self-respect and a noble independence. And occupation of mind and body in useful work is essential as a safeguard against temptation.—The Ministry of Healing, 177 .

Ownership Aids Poor to Gain Self-respect—The sense of being owners of their own homes would inspire them with a strong desire for improvement. 259They would soon acquire skill in planning and devising for themselves; their children would be educated to habits of industry and economy, and the intellect would be greatly strengthened. They would feel that they are men, not slaves, and would be able to regain to a great degree their lost self-respect and moral independence.—Historical Sketches of the Foreign Missions of the Seventh-day Adventists, 165, 166, 1886.

Self-culture and Dignity—It is important for ministers of Christ to see the necessity of self-culture in order to adorn their profession and maintain a becoming dignity. Without mental training they will certainly fail in everything they undertake.—Testimonies for the Church 2:500, 501 .

Beware of Self-pity—We need to beware of self-pity. Never indulge the feeling that you are not esteemed as you should be, that your efforts are not appreciated, that your work is too difficult. Let the memory of what Christ has endured for us silence every murmuring thought. We are treated better than was our Lord. “Seekest thou great things for thyself? seek them not” .—The Ministry of Healing, 476 .

Christ Restores Self-respect—It should not be difficult to remember that the Lord desires you to lay your troubles and perplexities at His feet, and leave them there. Go to Him, saying, “Lord, my burdens are too heavy for me to carry. Wilt Thou bear them for me?” And He will answer, “I will take them. ‘With everlasting kindness will I have mercy on thee.’ I will take your sins and will give you peace. Banish no longer your self-respect; for I have bought you with the price of My own blood. You are Mine. Your weakened will I will strengthen. Your remorse for sin I will remove.”— Letter 2, 1914

Counsel to One Who Had Lost Self-respect—Jesus loves you, and He has given me a message for you. His 260great heart of infinite tenderness yearns over you. He sends you the message that you may recover yourself from the snare of the enemy. You may regain your self-respect. You may stand where you regard yourself, not as a failure, but as a conqueror, in and through the uplifting influence of the Spirit of God. Take hold of the hand of Christ and do not let it go.—Letter 228, 1903.

Cultivate Self-respect—It is not pleasing to God that you should demerit yourself. You should cultivate self-respect by living so that you will be approved by your own conscience and before

men and angels.... It is your privilege to go to Jesus and be cleansed, and to stand before the law without shame or remorse. “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit” . While we should not think of ourselves more highly than we ought, the Word of God does not condemn a proper self-respect. As sons and daughters of God, we should have a conscious dignity of character, in which pride and self-importance have no part.—The Review and Herald, March 27, 1888.

Chapter 29— Dependence and Independence

DEPENDENCE UPON GOD, NOT MAN

Dependence Upon God Is Absolute—God would have every soul for whom Christ has died become a part of the vine, connected with the parent stock, drawing nourishment from it. Our dependence on God is absolute and should keep us very humble; and because of our dependence on Him, our knowledge of Him should be greatly increased. God would have us put away every species of selfishness and come to Him, not as the owner of ourselves, but as the Lord’s purchased possession.—Special Testimonies for Ministers and Workers 8, 1897, 8,9.

Depend Upon God, Not Man—God desires to bring men into direct relation with Himself. In all His dealings with human beings He recognizes the principle of personal responsibility. He seeks to encourage a sense of personal dependence and to impress the need of personal guidance. He desires to bring the human into association with the divine that men may be transformed into the divine likeness. Satan works to thwart this purpose. He seeks to encourage dependence upon men. When minds are turned away from God, the tempter can bring them 262under his rule. He can control humanity.—The Ministry of Healing, 242, 243 .

Make God your entire dependence. When you do otherwise, then it is time for a halt to be called. Stop right where you are and change the order of things.... In sincerity, in soul-hunger, cry after God. Wrestle with the heavenly agencies until you have the victory. Put your whole being into the Lord’s hands—soul, body, and spirit—and resolve to be His loving, consecrated agency, moved by His will, controlled by His mind, infused by His Spirit; ... then you will see heavenly things clearly.—Manuscript 24, 1891.

Make God Your Counselor—In the place of bearing your perplexities to a brother or a minister, take them to the Lord in prayer. Do not place the minister where God should be but make him a subject of your prayers. We have all erred on this point. The minister of Christ is like other men. True, he bears more sacred responsibilities than a common businessman, but he is not infallible. He is compassed with infirmity, and needs grace and divine enlightenment. He needs the heavenly unction to do his work with exactitude and success, giving full proof of his

ministry. There are those who are ignorant of the way of life and salvation, and these will find in the godly minister one who will teach them what they shall do to be saved.

Those who know how to pray, who know what are the invitations of the gospel of Christ, who know the immutability of His promises, show dishonor to God when they lay their burden upon finite men. It is right, always, to counsel together. It is right to converse together. It is right to make the difficulties that present themselves in any enterprise plain before your brethren and your minister. But do not so greatly dishonor God as to depend on man for wisdom. Seek God for the wisdom that cometh from above. Ask your fellow laborers to pray with you, 263and the Lord will fulfill His word, "Where two or three are gathered together in My name, there am I in the midst of them" .—Manuscript 23, 1899.

DEPENDENCE AND INDEPENDENCE IN WORKING RELATIONSHIPS

One Man's Mind—It is a mistake to make men believe that the workers for Christ should make no move save that which has first been brought before some responsible man. Men must not be educated to look to men as to God. While it is necessary that there be a counseling together and a unity of action among the laborers, one man's mind and one man's judgment must not be the controlling power.—The Review and Herald, August 7, 1894.

To Grow in Efficiency—God is the ruler of His people, and He will teach those who give their minds to Him how to use their brains. As they employ their executive ability, they will grow in efficiency. The Lord's heritage is made up of vessels large and small, but each one has his individual work. The mind of one man, or the minds of two or three men, are not to be depended on as certain to be safe for all to follow. Let all look to God, trust in Him, and believe fully in His power. Yoke up with Christ and not with men, for men have no power to keep you from falling.—Letter 88, 1896.

Counsel to an Executive—Your dependence must be in God. You are not to let other men empty their minds into your mind. You are not to allow them by their persuasions to lead you into false paths. Put your trust wholly in Him who declares, "I will never leave thee, nor forsake thee" .—Letter 92, 1903.

Dependence Upon God Builds Confidence—When men cease to depend upon men, when they make God their efficiency, then there will be more confidence manifested one in another. Our faith in God is altogether too feeble and our confidence in one another altogether too meager.—Special Testimonies for Ministers and Workers 3, 1895, 48.

Self-dependence Leads to Temptation—By earnest prayer and dependence upon God, Solomon obtained the wisdom which excited the wonder and admiration of the world. But when he turned from the Source of his strength and went forward relying upon himself, he fell a prey

to temptation. Then the marvelous powers bestowed on this wisest of kings only rendered him a more effective agent of the adversary of souls.—The Great Controversy, 509 .

Dependence on Others May Mean Immaturity—Men who ought to be as true in every emergency as the needle to the pole have become inefficient by their efforts to shield themselves from censure and by evading responsibilities for fear of failure. Men of giant intellect are babes in discipline because they are cowardly in regard to taking and bearing the burdens they should. They are neglecting to become efficient. They have too long trusted one man to plan for them and to do the thinking which they are highly capable of doing themselves in the interest of the cause of God. Mental deficiencies meet us at every point.

Men who are content to let others plan and do their thinking for them are not fully developed. If they were left to plan for themselves, they would be found judicious, close-calculating men. But when brought into connection with God's cause, it is entirely another thing to them; they lose this faculty almost altogether. They are content to remain as incompetent and inefficient as though others must do the planning and much of the thinking for them. Some men appear to be utterly unable to hew out a path for themselves. Must they ever rely upon others to do their planning and their studying, and to be mind and judgment for them? God is ashamed of such soldiers. He 265is not honored by their having any part to act in His work while they are mere machines.—Testimonies for the Church 3:495, 496 .

Independent Men Are Needed—Independent men of earnest endeavor are needed, not men as impressible as putty. Those who want their work made ready to their hand, who desire a fixed amount to do and a fixed salary, and who wish to prove an exact fit without the trouble of adaptation or training are not the men whom God calls to work in His cause. A man who cannot adapt his abilities to almost any place if necessity requires is not the man for this time.

Men whom God will connect with His work are not limp and fiberless, without muscle or moral force of character. It is only by continued and persevering labor that men can be disciplined to bear a part in the work of God. These men should not become discouraged if circumstances and surroundings are the most unfavorable. They should not give up their purpose as a complete failure until they are convinced beyond a doubt that they cannot do much for the honor of God and the good of souls.—Testimonies for the Church 3:496 .

Unsanctified Independence Springs From Selfishness—The evils of self-esteem and an unsanctified independence, which most impair our usefulness and which will prove our ruin if not overcome, spring from selfishness. "Counsel together" is the message which has been again and again repeated to me by the angel of God. By influencing one man's judgment, Satan may endeavor to control matters to suit himself. He may succeed in misleading the minds of two persons; but when several consult together, there is more safety. Every plan will be more closely criticized; every advance move more carefully studied. Hence there will be less danger of precipitate, ill-advised moves, which would bring confusion, perplexity, and defeat. In union

there is strength. In division there is weakness and defeat.—Testimonies for the Church 5:29, 30 .

Independence of Spirit
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The Hazards of Personal Independence—Ever remember what is due to our Christian profession as God's peculiar people; and beware lest in the exercise of personal independence your influence may work against the purposes of God, and you, through Satan's devices, become a stumbling block, directly in the way of those who are weak and halting. There is danger of giving our enemies occasion to blaspheme God and heap scorn upon believers in the truth.—Testimonies for the Church 5:477, 478 .

Independence of Spirit—There have ever been in the church those who are constantly inclined toward individual independence. They seem unable to realize that independence of spirit is liable to lead the human agent to have too much confidence in himself and to trust in his own judgment rather than to respect the counsel and highly esteem the judgment of his brethren, especially of those in the offices that God has appointed for the leadership of His people. God has invested His church with special authority and power, which no one can be justified in disregarding and despising; for he who does this despises the voice of God.—The Acts of the Apostles, 163, 164 .

Concert of Action—One point will have to be guarded, and that is individual independence. As soldiers in Christ's army, there should be concert of action in the various departments of the work.... Each laborer should act with reference to the others. Followers of Jesus Christ will not act independently one of another. Our strength must be in God, and it must be husbanded, to be put forth in noble, concentrated action. It must not be wasted in meaningless movements.—Testimonies for the Church 5:534, 535 .

Self-sufficiency Exposes Us to Wiles of Satan—We are living amid the perils of the last days, and if we 267have a spirit of self-sufficiency and independence, we shall be exposed to the wiles of Satan and be overcome.—Testimonies for the Church 3:66 .

Moral Independence

The Law of Mutual Dependence—We are all woven together in the great web of humanity, and whatever we can do to benefit and uplift others will reflect in blessing upon ourselves. The law of mutual dependence runs through all classes of society. The poor are not more dependent upon the rich than are the rich upon the poor. While the one class ask a share in the blessings which God has bestowed upon their wealthier neighbors, the other need the faithful service, the strength of brain and bone and muscle, that are the capital of the poor.—Patriarchs and Prophets, 534, 535 .

Duty to Obey Individual Religious Convictions—Many are the ways by which Satan works through human influence to bind his captives. He secures multitudes to himself by attaching them by the silken cords of affection to those who are enemies of the cross of Christ. Whatever this attachment may be—parental, filial, conjugal, or social—the effect is the same; the opposers of truth exert their power to control the conscience, and the souls held under their sway have not sufficient courage or independence to obey their own convictions of duty.—The Great Controversy, 597 .

Individual Judgment Stifled—Though reason and conscience are convinced, these deluded souls dare not think differently from the minister; and their individual judgment, their eternal interests, are sacrificed to the unbelief, the pride and prejudice, of another.—The Great Controversy, 597 .

Independently to Stand for Right—It will require courage and independence to rise above the religious standard of the Christian world. They do not follow the Saviour's example of self-denial; they make no sacrifice; they are constantly seeking to evade the cross which Christ declares to be the token of discipleship.—Testimonies for the Church 5:78 .

Moral Independence When Opposing the World—Moral independence will be wholly in place when opposing the world. By conforming entirely to the will of God, we shall be placed upon vantage ground and shall see the necessity of decided separation from the customs and practices of the world. We are not to elevate our standard just a little above the world's standard; but we are to make the line of demarcation decidedly apparent.—The Review and Herald, January 9, 1894.

Moral Independence a Virtue—Our only safety is to stand as God's peculiar people. We must not yield one inch to the customs and fashions of this degenerate age but stand in moral independence, making no compromise with its corrupt and idolatrous practices.—Testimonies for the Church 5:78

INDEPENDENCE OF MIND

True Independence Not Stubbornness—True independence of mind is not stubbornness. It leads the youth to form their opinions on the Word of God, irrespective of what others may say or do. If in the company of the unbelieving, the atheist, or the infidel, it leads them to acknowledge and defend their belief in the sacred truths of the gospel against the cavilings and witticisms of their ungodly associates. If they are with those who think it is a virtue to parade the faults of professed Christians and then scoff at religion, morality, and virtue, real independence 269of mind will lead them courteously yet boldly to show that ridicule is a poor substitute for sound argument. It will enable them to look beyond the caviler to the one who influences him, the adversary of God and man, and to resist him in the person of his agent.—The Review and Herald, August 26, 1884.

Individual Independence Needed—There are men who flatter themselves that they might do something great and good if they were only circumstanced differently, while they make no use of the faculties they already have by working in the positions where Providence has placed them. Man can make his circumstances, but circumstances should never make the man. Man should seize circumstances as his instruments with which to work. He should master circumstances, but should never allow circumstances to master him. Individual independence and individual power are the qualities now needed. Individual character need not be sacrificed, but it should be modulated, refined, elevated.—Testimonies for the Church 3:496, 497 .

How Far to Go in Independence—God would have His people disciplined and brought into harmony of action that they may see eye to eye and be of the same mind and of the same judgment. In order to bring about this state of things, there is much to be done.... The Lord would not have us yield up our individuality. But what man is a proper judge of how far this matter of individual independence should be carried? ...

Peter exhorts his brethren: "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." The apostle Paul also exhorts his Philippian brethren to unity and humility: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of 270one mind. Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves."—Testimonies for the Church 3:360 .

God's Power Our Dependence—Brethren, I entreat you to move with an eye single to the glory of God. Let His power be your dependence, His grace your strength. By study of the Scriptures and earnest prayer seek to obtain clear conceptions of your duty, and then faithfully perform it. It is essential that you cultivate faithfulness in little things, and in so doing you will acquire habits of integrity in greater responsibilities. The little incidents of everyday life often pass without our notice, but it is these things that shape the character. Every event of life is great for good or for evil. The mind needs to be trained by daily tests that it may acquire power to stand in any difficult position. In the days of trial and of peril you will need to be fortified to stand firmly for the right, independent of every opposing influence.—Testimonies for the Church 4:561 .

Chapter 30— Selfishness and Self-centeredness

By Nature We Are Self-centered—Naturally we are self-centered and opinionated. But when we learn the lessons that Christ desires to teach us, we become partakers of His nature; henceforth we live His life. The wonderful example of Christ, the matchless tenderness with which He entered into the feelings of others, weeping with those who wept, rejoicing with those who rejoiced, must have a deep influence upon the character of all who follow Him in sincerity. By kindly words and acts they will try to make the path easy for weary feet.—The Ministry of Healing, 157, 158 .

Selfishness Contracts the Intellect—Selfish interest must ever be made subordinate; for if given room to act, it becomes a controlling power which contracts the intellect, hardens the heart, and weakens the moral power. Then disappointment comes. The man has divorced himself from God and sold himself to unworthy pursuits. He cannot be happy, for he cannot respect himself. He has lowered himself in his own estimation. He is an intellectual failure.—Manuscript 21, 1899.

Selfishness the Cause of Human Guilt—Selfishness is the want of Christlike humility, and its 272existence is the bane of human happiness, the cause of human guilt, and it leads those who cherish it to make shipwreck of faith.—Letter 28, 1888.

Confuses the Senses—Today, as in Christ's day, Satan rules the minds of many. Oh, that his terrible, fearful work could be discerned and resisted! Selfishness has perverted principles, selfishness has confused the senses and clouded the judgment. It seems so strange that notwithstanding all the light that is shining from God's blessed Word, there should be such strange ideas held, such a departure from the spirit and practice of truth.

The desire to grasp large wages, with a determination to deprive others of their God-given rights, has its origin in Satan's mind, and by their obedience to his will and way men place themselves under his banner. Little dependence can be placed on those that have been taken in this snare, unless they are thoroughly converted and renovated; for they have been leavened by wrong principles which they could not perceive were deleterious in their effect.—Special Testimonies for Ministers and Workers 8, February 6, 1896, 26.

Talk Less of Self —Let your heart be softened and melted under the divine influence of the Spirit of God. You should not talk so much about yourself, for this will strengthen no one. You should not make yourself a center and imagine that you must be constantly caring for yourself and leading others to care for you. Get your mind off from yourself into a more healthy channel. Talk of Jesus, and let self go; let it be submerged in Christ, and let this be the language of your heart: "I live; yet not I, but Christ liveth in me" . Jesus will be to you a present help in every time of need. He will not leave you to battle with the powers of darkness alone. Oh, no; He has

laid help upon One that is mighty to save to the uttermost.—Testimonies for the Church 2:320, 321 .
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Beware of Self-sympathy—Cease sympathizing with yourself, and remember the world's Redeemer. Consider the infinite sacrifice He has made in behalf of man, and think of His disappointment that after He has made such a sacrifice in man's behalf, man should choose to ally himself with those who hate Christ and righteousness and should become one with them in the indulgence of perverted appetite, thus bringing eternal ruin to his soul.—Testimonies for the Church 5:508 .

Living for Self Dishonors God—The perils of the last days are upon us. Those who live to please and gratify self are dishonoring the Lord. He cannot work through them, for they would misrepresent Him before those who are ignorant of the truth.... God may see that you are fostering pride. He may see that it is necessary to remove from you blessings which, instead of improving, you have used for the gratification of selfish pride.—Manuscript 24, 1904.

Self-complacency Indicates Spiritual Need—Some are not willing to do self-denying work. They show real impatience when urged to take some responsibility. "What need is there," say they, "of an increase of knowledge and experience?"

This explains it all. They feel that they are "rich, and increased with goods, and have need of nothing," while Heaven pronounces them poor, miserable, blind, and naked. To these the True Witness says, "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see" . Your very self-complacency shows you to be in need of everything. You are spiritually sick and need Jesus as your physician.—Testimonies for the Church 5:265 .

Dangers in Self-flattery—It is difficult for us to understand ourselves, to have a correct knowledge of our own 274characters. The Word of God is plain, but often there is an error in applying it to one's self. There is liability to self-deception and to think its warnings and reproofs do not mean me. "The heart is deceitful above all things, and desperately wicked: who can know it?" . Self-flattery may be construed into Christian emotion and zeal. Self-love and confidence may give us assurance that we are right when we are far from meeting the requirements of God's Word.—Testimonies for the Church 5:332 .

Ruinous Influence of Self-exaltation on Mind—So deep is the impression of self-exaltation in the human heart, so great the desire for human power, that with many mind and heart and soul become absorbed with the idea of ruling and commanding. Nothing can destroy this ruinous influence upon the human mind but seeking the Lord for heavenly eyesight. Only the power of

divine grace can make man understand his true position and accomplish for him the work essential to be wrought in the heart.—Letter 412, 1907.

Avoiding Extremes of Self-confidence —If you form too high an opinion of yourself, you will think that your labors are of more real consequence than they are, and you will plead individual independence which borders on arrogance. If you go to the other extreme and form too low an opinion of yourself, you will feel inferior and will leave an impression of inferiority which will greatly limit the influence that you might have for good. You should avoid either extreme. Feeling should not control you; circumstances should not affect you. You may form a correct estimate of yourself, one which will prove a safeguard from both extremes. You may be dignified without vain self-confidence; you may be condescending and yielding without sacrificing self-respect or individual independence, and your life may be of great influence with those in the higher as well as the lower walks of life.—Testimonies for the Church 3:506 .

Self-centeredness Fosters Disease —Your efforts should be earnest and thorough and persevering in order for you to succeed. You must learn as a follower of Christ to control every expression of fretfulness and passion. Your mind is too much centered upon yourself. You talk too much of yourself, of your infirmities of body.
Your own course is daily bringing upon you disease through your own wrong habits. The apostle entreats his brethren to consecrate their bodies to God. “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” .—Letter 27, 1872.

Self-centeredness Affects Perception —You can help us, my brother, in many ways. But I am commissioned of the Lord to say to you that you are not to be self-centered. Take heed how you hear, how you understand, and how you appropriate the Word of God. The Lord will bless you in drawing in even lines with your brethren. Those whom He has sent forth to proclaim the third angel’s message have been working in unison with the heavenly intelligences. The Lord does not lay upon you a burden to proclaim a message that will bring discord into the ranks of believers. I repeat, He is not leading anyone by His Holy Spirit to frame a theory that will unsettle faith in the solemn messages He has given His people to bear to our world.—Manuscript 32, 1896. .

The Grace of Self-forgetfulness to Be Taught Every Child—One of the characteristics that should be especially cherished and cultivated in every child is that self-forgetfulness which imparts to the life such an 276unconscious grace. Of all excellences of character this is one of the most beautiful, and for every true lifework it is one of the qualifications most essential.—Education, 237

Self-forgetfulness the Basis of True Greatness—It was not enough for the disciples of Jesus to be instructed as to the nature of His kingdom. What they needed was a change of heart that would bring them into harmony with its principles. Calling a little child to Him, Jesus set him in the midst of them; then tenderly folding the little one in His arms, He said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." The simplicity, the self-forgetfulness, and the confiding love of a little child are the attributes that Heaven values. These are the characteristics of real greatness.—The Desire of Ages, 437 .

Self-expiation the Principle of Prayer in False Religions—The heathen looked upon their prayers as having in themselves merit to atone for sin. Hence the longer the prayer the greater the merit. If they could become holy by their own efforts, they would have something in themselves in which to rejoice, some ground for boasting. This idea of prayer is an outworking of the principle of self-expiation which lies at the foundation of all systems of false religion. The Pharisees had adopted this pagan idea of prayer, and it is by no means extinct in our day, even among those who profess to be Christians. The repetition of set, customary phrases when the heart feels no need of God is of the same character as the "vain repetitions" of the heathen.—Thoughts from the Mount of Blessing, 86 .

No Self-assertion in the Life of Christ—In His life no self-assertion was to be mingled. The homage which the world gives to position, to wealth, and to talent was to be foreign to the Son of God. None of the means that men employ to win allegiance or to command homage was the Messiah to use. His utter renunciation of 277self was foreshadowed in the words: "He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench."—Prophets and Kings, 692, 693 .

God's Remedy for Selfishness and Self-exaltation—There is in man a disposition to esteem himself more highly than his brother, to work for self, to seek the highest place; and often this results in evil surmisings and bitterness of spirit. The ordinance preceding the Lord's Supper is to clear away these misunderstandings, to bring man out of his selfishness, down from his stilts of self-exaltation, to the humility of heart that will lead him to serve his brother. The Holy Watcher from heaven is present at this season to make it one of soul searching, of conviction of sin, and of the blessed assurance of sins forgiven. Christ in the fullness of His grace is there to change the current of the thoughts that have been running in selfish channels. The Holy Spirit quickens the sensibilities of those who follow the example of their Lord.

As the Saviour's humiliation for us is remembered, thought links with thought; a chain of memories is called up, memories of God's great goodness and of the favor and tenderness of earthly friends. Blessings forgotten, mercies abused, kindnesses slighted, are called to mind. Roots of bitterness that have crowded out the precious plant of love are made manifest. Defects of character, neglect of duties, ingratitude to God, coldness toward our brethren, are called to remembrance. Sin is seen in the light in which God views it. Our thoughts are not thoughts of self-complacency but of severe self-censure and humiliation. The mind is energized to break

down every barrier that has caused alienation. Evil-thinking and evilspeaking are put away. Sins are confessed, they are forgiven. The subduing grace of Christ comes into the soul, and the love of Christ draws hearts together in a blessed unity.—The Desire of Ages, 650, 651 .

Chapter 31 – Problems of Youth

Youth Are Receptive and Hopeful—The youth are receptive, fresh, ardent, hopeful. When once they have tasted the blessedness of self-sacrifice, they will not be satisfied unless they are constantly learning of the Great Teacher. The Lord will open ways before those who will respond to His call.—Testimonies for the Church 6:471 .

Youth Must Choose Life Destiny—By the thoughts and feelings cherished in early years every youth is determining his own life history. Correct, virtuous, manly habits formed in youth will become a part of the character and will usually mark the course of the individual through life. The youth may become vicious or virtuous, as they choose. They may as well be distinguished for true and noble deeds as for great crime and wickedness.—The Signs of the Times, October 11, 1910.

Training That Produces Mental and Moral Weakness—The severe training of youth—without properly directing them to think and act for themselves as their own capacity and turn of mind will allow, that by this means they may have growth of thought, feelings of self-respect, and confidence in their own ability to perform— 282will ever produce a class who are weak in mental and moral power. And when they stand in the world to act for themselves, they will reveal the fact that they were trained like the animals, and not educated. Their wills, instead of being guided, were forced into subjection by the harsh discipline of parents and teachers.—Testimonies for the Church 3:133 .

The Mind to Be Educated to Rule the Life—Children have an intelligent will, which should be directed to control all their powers. Dumb animals need to be trained, for they have not reason and intellect. But the human mind must be taught self-control. It must be educated to rule the human being, while animals are controlled by a master and are trained to be submissive to him. The master is mind, judgment, and will for his beast. A child may be so trained as to have, like the beast, no will of his own. Even his individuality may be merged in the one who superintends his training; his will, to all intents and purposes, is subject to the will of the teacher.

Children who are thus educated will ever be deficient in moral energy and individual responsibility. They have not been taught to move from reason and principle; their wills have been controlled by another, and the mind has not been called out, that it might expand and strengthen by exercise. They have not been directed and disciplined with respect to their

peculiar constitutions and capabilities of mind to put forth their strongest powers when required. Teachers should not stop here but should give special attention to the cultivation of the weaker faculties, that all the powers may be brought into exercise and carried forward from one degree of strength to another, that the mind may attain due proportions.—Testimonies for the Church 3:132 .

Many Incapable of Thinking for Themselves—There are many families of children who appear to be well trained while under the training discipline; but 283when the system which has held them to set rules is broken up, they seem to be incapable of thinking, acting, or deciding for themselves. These children have been so long under iron rule—not allowed to think and act for themselves in those things in which it was highly proper that they should—that they have no confidence in themselves to move out upon their own judgment, having an opinion of their own.

And when they go out from their parents to act for themselves, they are easily led by others' judgment in the wrong direction. They have not stability of character. They have not been thrown upon their own judgment as fast and as far as practicable, and therefore their minds have not been properly developed and strengthened. They have so long been absolutely controlled by their parents that they rely wholly upon them; their parents are mind and judgment for them.—Testimonies for the Church 3:132, 133 .

The Results of Controlling Through Force or Fear—Those parents and teachers who boast of having complete control of the minds and wills of the children under their care would cease their boastings could they trace out the future lives of the children who are thus brought into subjection by force or through fear. These are almost wholly unprepared to share in the stern responsibilities of life. When these youth are no longer under their parents and teachers, and are compelled to think and act for themselves, they are almost sure to take a wrong course and yield to the power of temptation. They do not make this life a success, and the same deficiencies are seen in their religious life.—Testimonies for the Church 3:133, 134 .

Discipline Which Stimulates and Strengthens—Beyond the discipline of the home and the school, all have to meet the stern discipline of life. How to meet this wisely is a lesson that should be made plain to every child and to every youth. It is true that God loves us, that He is working for our happiness, and that, if His law had 284always been obeyed, we should never have known suffering; and it is no less true that in this world—as the result of sin—suffering, trouble, burdens, come to every life. We may do the children and the youth a lifelong good by teaching them to meet bravely these troubles and burdens. While we should give them sympathy, let it never be such as to foster self-pity. What they need is that which stimulates and strengthens rather than weakens.—Education, 295 .

Reaction to Ironclad Rules—Into your discipline bring not a particle of harshness. Lay no rigid injunctions on the youth. It is these ironclad rules and commands that sometimes lead them to feel that they must and will do the thing they are charged not to do. When giving

caution or reproof to the youth, do it as one who has a special interest in them. Let them see that you have an earnest desire for them to make a good record in the books of heaven.—Letter 67, 1902.

Hard for Youth to Bear Burdens—The young can exert a powerful influence if they will give up their pride and selfishness and devote themselves to God; but as a general thing they will not bear burdens for others. They have to be carried themselves. The time has come when God requires a change in this respect. He calls upon young and old to be zealous and repent. If they continue in their state of lukewarmness, He will spew them out of His mouth. Says the True Witness, "I know thy works." Young man, young woman, your works are known, whether they be good or whether they be evil. Are you rich in good works? Jesus comes to you as a counselor: "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see" .—Testimonies for the Church 1:485 .

Thoughts Become Habits—We need a constant sense of the ennobling power of pure thoughts. The only security for any soul is right thinking. As a man "thinketh in his heart, so is he" . The power of self-restraint strengthens by exercise. That which at first seems difficult, by constant repetition grows easy, until right thoughts and actions become habitual. If we will, we may turn away from all that is cheap and inferior and rise to a high standard; we may be respected by men and beloved of God.—The Ministry of Healing, 491 .

Sad Examples From History—The character of Napoleon Bonaparte was greatly influenced by his training in childhood. Unwise instructors inspired him with a love for conquest, forming mimic armies and placing him at their head as commander. Here was laid the foundation for his career of strife and bloodshed. Had the same care and effort been directed to making him a good man, imbuing his young heart with the spirit of the gospel, how widely different might have been his history.

It is said that Hume, the skeptic, was in early life a conscientious believer in the Word of God. Being connected with a debating society, he was appointed to present the arguments in favor of infidelity. He studied with earnestness and perseverance, and his keen and active mind became imbued with the sophistry of skepticism. Erelong he came to believe its delusive teachings, and his whole afterlife bore the dark impress of infidelity.—The Signs of the Times, October 11, 1910.

The Influence of Reading —Many youth are eager for books. They read anything that they can obtain. I appeal to the parents of such children to control their desire for reading. Do not permit upon your tables the magazines and newspapers in which are found love 286stories. Supply their place with books that will help the youth to put into their character building the very best material—the love and fear of God, the knowledge of Christ. Encourage your children to store

the mind with valuable knowledge, to let that which is good occupy the soul and control its powers, leaving no place for low, debasing thoughts. Restrict the desire for reading matter that does not furnish good food for the mind. The money expended for story magazines may not seem much, but it is too much to spend for that which gives so much that is misleading and so little that is good in return.—Counsels to Parents, Teachers, and Students, 133 .

Mind Takes Level of Things It Observes—The understanding takes the level of the things with which it becomes familiar. If all would make the Bible their study, we should see a people further developed, capable of thinking more deeply, and showing a greater degree of intelligence than the most earnest efforts in studying merely the sciences and histories of the world could make them. The Bible gives the true seeker an advanced mental discipline, and he comes from contemplation of divine things with his faculties enriched; self is humbled, while God and His revealed truth are exalted.—The Review and Herald, August 21, 1888.

Value of Personal Religious Experience—God should be the highest object of our thoughts. Meditating upon Him and pleading with Him elevate the soul and quicken the affections. A neglect of meditation and prayer will surely result in a declension in religious interests. Then will be seen carelessness and slothfulness.

Religion is not merely an emotion, a feeling. It is a principle which is interwoven with all the daily duties and transactions of life. Nothing will be entertained, no 287business engaged in, which will prevent the accompaniment of this principle. To retain pure and undefiled religion, it is necessary to be workers, persevering in effort.

We must do something ourselves. No one else can do our work. None but ourselves can work out our salvation with fear and trembling. This is the very work which the Lord has left for us to do.—Testimonies for the Church 2:505, 506 .

Youth Need Discipline of Labor—And now, as in the days of Israel, every youth should be instructed in the duties of practical life. Each should acquire a knowledge of some branch of manual labor by which, if need be, he may obtain a livelihood. This is essential, not only as a safeguard against the vicissitudes of life, but from its bearing upon physical, mental, and moral development. Even if it were certain that one would never need to resort to manual labor for his support, still he should be taught to work. Without physical exercise, no one can have a sound constitution and vigorous health; and the discipline of well-regulated labor is no less essential to the securing of a strong and active mind and a noble character.—Patriarchs and Prophets, 601 .

Idleness Is a Sin—The idea that ignorance of useful employment is an essential characteristic of the true gentleman or lady is contrary to the design of God in the creation of man. Idleness is a sin, and ignorance of common duties is the result of folly, which afterlife will give ample occasion to bitterly regret.—The Signs of the Times, June 29, 1882.

Training in Domestic Duties Not to Be Neglected—In childhood and youth practical and literary training should be combined. Children should be taught to have a part in domestic duties. They should be instructed how to help father and mother in the little things that they can do. Their minds should be trained to think, their 288memories taxed to remember their appointed work; and in the training to habits of usefulness in the home they are being educated in doing practical duties appropriate to their age. If children have proper home training, they will not be found upon the streets, receiving the haphazard education that so many receive. Parents who love their children in a sensible way will not permit them to grow up with lazy habits and ignorant of how to do home duties.—Counsels to Parents, Teachers, and Students, 149 .

What Every Woman Should Know—Many ladies, accounted well-educated, having graduated with honors at some institution of learning, are shamefully ignorant of the practical duties of life. They are destitute of the qualifications necessary for the proper regulation of the family, and hence essential to its happiness. They may talk of woman's elevated sphere and of her rights, yet they themselves fall far below the true sphere of woman.

It is the right of every daughter of Eve to have a thorough knowledge of household duties, to receive training in every department of domestic labor. Every young lady should be so educated that if called to fill the position of wife and mother, she may preside as a queen in her own domain. She should be fully competent to guide and instruct her children....

It is her right to understand the mechanism of the human body and the principles of hygiene, the matters of diet and dress, labor and recreation, and countless others that intimately concern the well-being of her household. It is her right to obtain such a knowledge of the best methods of treating disease that she can care for her children in sickness, instead of leaving her precious treasures in the hands of stranger nurses and physicians.—The Signs of the Times, June 29, 1882.

When Women Failed to Train Mind—Woman professing godliness generally fail to train the mind. They leave it uncontrolled, to go where it will. This is a great 289mistake. Many seem to have no mental power. They have not educated the mind to think; and because they have not done this, they suppose they cannot. Meditation and prayer are necessary to a growth in grace.

Why there is no more stability among women is because of so little mental culture, so little reflection. Leaving the mind in a state of inaction, they lean upon others to do the brain work, to plan, and think, and remember for them, and thus grow more and more inefficient. Some need to discipline the mind by exercise. They should force it to think. While they depend upon someone to think for them, to solve their difficulties, and they refuse to tax the mind with thought, the inability to remember, to look ahead and discriminate, will continue. Efforts must be made by every individual to educate the mind.—Testimonies for the Church 2:187, 188 .

Women's Dress an Index of the Mind—Dress is an index of the mind and heart. That which is hung upon the outside is the sign of what is within. It does not require intellect or a cultivated mind to overdress. The very fact that women can hang upon their persons such an amount of needless articles of clothing shows that they cannot have time to cultivate their intellects and store their minds with useful knowledge.—Manuscript 76, 1900.

Need for Purity in Thought and Action—I urge upon you the necessity of purity in every thought, in every word, in every action. We have an individual accountability to God, an individual work which no one can do for us. It is to make the world better by precept, personal effort, and example. While we should cultivate sociability, let it not be merely for amusement but for a purpose. There are souls to save.—The Review and Herald, November 10, 1885.

Masturbation Debases the Mind —Some children begin to practice self-pollution in their infancy; and as they increase in years, the lustful passions grow with their growth and strengthen with their strength. Their minds are not at rest. Girls desire the society of boys, and boys that of the girls. Their deportment is not reserved and modest. They are bold and forward, and take indecent liberties. The habit of self-abuse has debased their minds and tainted their souls. Vile thoughts, and the reading of novels, love stories, and vile books excite their imagination, and just such suit their depraved minds.

They do not love work, and when engaged in labor they complain of fatigue; their backs ache, their heads ache. Is there not sufficient cause? Are they fatigued because of their labor? No, no! Yet the parents indulge these children in their complaints and release them from labor and responsibility. This is the very worst thing that they can do for them. They are thus removing almost the only barrier that prevents Satan from having free access to their weakened minds. Useful labor would in some measure be a safeguard from his decided control of them.—Testimonies for the Church 2:481 .

The Youth Will Use Energies—Youthful talent, well organized and well trained, is needed in our churches. The youth will do something with their overflowing energies. Unless these energies are directed into right channels, they will be used by the youth in a way that will hurt their own spirituality and prove an injury to those with whom they associate.—Gospel Workers, 211 .

Youth Need Activity—The young naturally desire activity, and if they find no legitimate scope for their pent-up energies after the confinement of the schoolroom, they become restless and impatient of control and thus are led to engage in the rude, unmanly sports that 291disgrace so many schools and colleges and even to plunge into scenes of actual dissipation. Many of the youth who left their homes innocent are corrupted by their associations at school.—The Signs of the Times, June 29, 1882,

Respond to Suggestion—No recreation helpful only to themselves will prove so great a blessing to the children and youth as that which makes them helpful to others. Naturally enthusiastic and impressible, the young are quick to respond to suggestion. In planning for the culture of plants, let the teacher seek to awaken an interest in beautifying the school grounds and the schoolroom. A double benefit will result. That which the pupils seek to beautify they will be unwilling to have marred or defaced. A refined taste, a love of order, and a habit of caretaking will be encouraged; and the spirit of fellowship and cooperation developed will prove to the pupils a lifelong blessing.—Education, 212, 213 .

Sometimes Fail to See God as a Loving Father—The young generally conduct themselves as though the precious hours of probation, while mercy lingers, were one grand holiday and they were placed in this world merely for their own amusement, to be gratified with a continued round of excitement. Satan has been making special efforts to lead them to find happiness in worldly amusements and to justify themselves by endeavoring to show that these amusements are harmless, innocent, and even important for health. The impression has been given by some physicians that spirituality and devotion to God are detrimental to health. This suits the adversary of souls.—Testimonies for the Church 1:501 .

Diseased Imaginations Misrepresent God—There are persons with diseased imaginations who do not rightly represent the religion of Christ; such have not the pure religion of the Bible. Some are scourging themselves all through life because of their sins; all they can 292see is an offended God of justice. Christ and His redeeming power through the merits of His blood they fail to see. Such have not faith. This class are generally those who have not well-balanced minds.

Through disease transmitted to them from their parents and an erroneous education in youth, they have contracted wrong habits which injure the constitution and the brain, causing the moral organs to become diseased and making it impossible for them to think and act rationally upon all points. They have not well-balanced minds. Godliness and righteousness are not destructive to health, but are health to the body and strength to the soul.—Testimonies for the Church 1:501, 502 .

Need for Restraint—Always act from principle, never from impulse. Temper the natural impetuosity of your nature with meekness and gentleness. Indulge in no lightness or trifling. Let no low witticism escape your lips. Even the thoughts are not to be allowed to run riot. They must be restrained, brought into captivity to the obedience of Christ. Let them be placed upon holy things. Then, through the grace of Christ, they will be pure and true.—The Ministry of Healing, 491 .

Keeping Sentimentalism Out of the Life—You are now in your student’s life; let your mind dwell upon spiritual subjects. Keep all sentimentalism apart from your life. Give to yourself vigilant self-instruction and bring yourself under self-control. You are now in the formative

period of character; nothing with you is to be considered trivial or unimportant which will detract from your highest, holiest interest, your efficiency in the preparation to do the work God has assigned you.

Preserve ever simplicity of action but make your standard high for the harmonious manifestation and improvement of your mental faculties. Be determined to correct every fault. Hereditary tendencies may be overcome—the quick, violent outbursts of temper so 293changed that these manifestations will be, through the grace of Christ, entirely overcome. We are, individually, to consider that we are in God's workshop.—Letter 23, 1893.

Facing the Need for Counsel—The young should not be left to think and act independently of the judgment of their parents and teachers. Children should be taught to respect experienced judgment and to be guided by their parents and teachers. They should be so educated that their minds will be united with the minds of their parents and teachers, and so instructed that they can see the propriety of heeding their counsel. Then when they go forth from the guiding hand of their parents and teachers, their characters will not be like the reed trembling in the wind.—Testimonies for the Church 3:133 .

The Highest Training Expected—The Lord desires us to obtain all the education possible, with the object in view of imparting our knowledge to others. None can know where or how they may be called to labor or to speak for God. Our heavenly Father alone sees what He can make of men. There are before us possibilities which our feeble faith does not discern. Our minds should be so trained that if necessary we can present the truths of His word before the highest earthly authorities in such a way as to glorify His name. We should not let slip even one opportunity of qualifying ourselves intellectually to work for God.—Christ's Object Lessons, 333, 334 .

The Mind Ever Active—The mind will never cease to be active. It is open to influences, good or bad. As the human countenance is stamped by the sunbeam on the polished plate of the artist, so are thoughts and impressions stamped on the mind of the child; and whether these impressions are of the earth earthy or moral and religious, they are well-nigh ineffaceable.

When reason is awakening, the mind is most susceptible, and so the very first lessons are of great importance. 294These lessons have a powerful influence in the formation of character. If they are of the right stamp, and if, as the child advances in years, they are followed up with patient perseverance, the earthly and the eternal destiny will be shaped for good. This is the word of the Lord: "Train up a child in the way he should go: and when he is old, he will not depart from it" .—Special Testimonies On Education, 71, c1897.

Youth the Time of Opportunity—The hearts of youth are now like impressible wax, and you may lead them to admire the Christian character; but in a few years the wax may become granite.—The Review and Herald, February 21, 1878.

It is in youth that the affections are most ardent, the memory most retentive, and the heart most susceptible to divine impressions; and it is during youth that the mental and physical powers should be set to the task in order that great improvements may be made in view of the world that now is and that which is to come.—The Youth's Instructor, October 25, 1894.

Chapter 32— Infatuation and Blind Love

Courtship—Good Common Sense Needed—The youth trust altogether too much to impulse. They should not give themselves away too easily or be captivated too readily by the winning exterior of the lover. Courtship, as carried on in this age, is a scheme of deception and hypocrisy, with which the enemy of souls has far more to do than the Lord. Good common sense is needed here if anywhere; but the fact is, it has little to do in the matter.—The Review and Herald, January 26, 1886.

Noblest Traits to Be Developed—The ideas of courtship have their foundation in erroneous ideas concerning marriage. They follow impulse and blind passion. The courtship is carried on in a spirit of flirtation. The parties frequently violate the rules of modesty and reserve and are guilty of indiscretion, if they do not break the law of God. The high, noble, lofty design of God in the institution of marriage is not discerned; therefore the purest affections of the heart, the noblest traits of character, are not developed.—Manuscript 4a, 1885.

Pure Affection More Heavenly Than Earthly—Not one word should be spoken, not one action performed, that you would not be willing the holy angels should look upon and register in the books above. You should have an eye single to the glory of God. The heart should have only pure, sanctioned affection, worthy of the followers of Jesus Christ, exalting in its nature, and more heavenly than earthly. Anything different from this is debasing, degrading in courtship; and marriage cannot be holy and honorable in the sight of a pure and holy God unless it is after the exalted Scriptural principle.—Manuscript 4a, 1885.

Danger of Late Hours—The habit of sitting up late at night is customary; but it is not pleasing to God, even if you are both Christians. These untimely hours injure health, unfit the mind for the next day's duties, and have an appearance of evil. My brother, I hope you will have self-respect enough to shun this form of courtship. If you have an eye single to the glory of God you will move with deliberate caution. You will not suffer love-sick sentimentalism to so blind your vision that you cannot discern the high claims that God has upon you as a Christian.—Testimonies for the Church 3:44, 45 .

Infatuation a Poor Ground for Marriage—These hours of midnight dissipation, in this age of depravity, frequently lead to the ruin of both parties thus engaged. Satan exults and God is

dishonored when men and women dishonor themselves. The good name of honor is sacrificed under the spell of this infatuation, and the marriage of such persons cannot be solemnized under the approval of God. They are married because passion moved them, and when the novelty of the affair is over, they will begin to realize what they have done.—The Review and Herald, September 25, 1888.

Counterfeit Love Uncontrollable—That love which has no better foundation than mere sensual gratification 297will be headstrong, blind, and uncontrollable. Honor, truth, and every noble, elevated power of the mind are brought under the slavery of passions. The man who is bound in the chains of this infatuation is too often deaf to the voice of reason and conscience; neither argument nor entreaty can lead him to see the folly of his course.—The Signs of the Times, July 1, 1903.

Unsanctified Love Misleads—Unsanctified human affection always misleads, for it beckons in other paths than the way God has pointed out.—Letter 34, 1891.

Repetition of Sin Lessens Powers of Resistance—He who has once yielded to temptation will yield more readily the second time. Every repetition of the sin lessens his power of resistance, blinds his eyes, and stifles conviction. Every seed of indulgence sown will bear fruit. God works no miracle to prevent the harvest.—Patriarchs and Prophets, 268 .

Passion Destroys Everything—The words of Christ should ever be borne in mind: “As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank” . Appetite bears sway over mind and conscience in this age. Gluttony, winebibbing, liquor drinking, tobacco using prevail, but Christ’s followers will be temperate in eating and drinking. They will not indulge appetite at the expense of health and spiritual growth.

“They married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all” . We see the same manifestation now in regard to marriage. Youth, and even men and women who ought to be wise and discerning, act as if bewitched upon this question. A satanic power seems to take possession of them. The most indiscreet marriages are formed. God is not consulted. Human feelings, desires, and passions bear down 298everything before them, until the die is cast. Untold misery is the result of this state of things, and God is dishonored. The marriage vow covers every kind of lustful abomination. Shall there not be a decided change in reference to this matter?— Letter 74, 1896.

Blind Love Affects Every Faculty—Every faculty of those who become affected by this contagious disease—blind love—is brought in subjection to it. They seem to be devoid of good sense, and their course of action is disgusting to all who behold it. My brother, you have made yourself a subject of talk and have lowered yourself in the estimation of those whose approval you should prize.

With many the crisis of the disease is reached in an immature marriage, and when the novelty is past and the bewitching power of lovemaking is over, one or both parties awake to their true situation. They then find themselves ill-mated, but united for life.

Bound to each other by the most solemn vows, they look with sinking hearts upon the miserable life they must lead. They ought then to make the best of their situation; but many will not do this. They will either prove false to their marriage vows or make the yoke which they persisted in placing upon their own necks so very galling that not a few cowardly put an end to their existence.—Testimonies for the Church 5:110, 111 .

Early Teenage Love—Satan controls the minds of the youth in general. Your daughters are not taught self-denial and self-control. They are petted, and their pride is fostered. They are allowed to have their own way until they become headstrong and self-willed, and you are put to your wit's end to know what course to pursue to save them from ruin. Satan is leading them on to be a proverb in the mouth of unbelievers because of their boldness, their lack of reserve and womanly modesty.

The young boys are likewise left to have their own way. They have scarcely entered their teens before they 299are by the side of little girls of their own age, accompanying them home and making love to them. And the parents are so completely in bondage through their own indulgence and mistaken love for their children that they dare not pursue a decided course to make a change and restrain their too-fast children in this fast age.—Testimonies for the Church 2:460 .

Clandestine Courtships—The young have many lessons to learn, and the most important one is to learn to know themselves. They should have correct ideas of their obligations and duties to their parents and should be constantly learning in the school of Christ to be meek and lowly of heart. While they are to love and honor their parents, they are also to respect the judgment of men of experience with whom they are connected in the church.

A young man who enjoys the society and wins the friendship of a young lady, unbeknown to her parents, does not act a noble Christian part toward her or toward her parents. Through secret communications and meetings he may gain an influence over her mind; but in so doing he fails to manifest that nobility and integrity of soul which every child of God will possess. In order to accomplish their ends they act a part that is not frank and open and according to the Bible standard, and prove themselves untrue to those who love them and try to be faithful guardians over them. Marriages contracted under such influences are not according to the Word of God. He who would lead a daughter away from duty, who would confuse her ideas of God's plain and positive commands to obey and honor her parents, is not one who would be true to the marriage obligations.—The Review and Herald, January 26, 1886.

Not to Trifle With Hearts—To trifle with hearts is a crime of no small magnitude in the sight of a holy God. And yet some will show preference for young ladies and call out their affections, and then go their way and forget 300all about the words they have spoken and their effect. A new face attracts them, and they repeat the same words, devote to another the same attentions.—The Review and Herald, November 4, 1884.

Talk of Subjects Upon Which Minds Run—With many young ladies the boys are the theme of conversation; with the young men, it is the girls. "Out of the abundance of the heart the mouth speaketh" . They talk of those subjects upon which their minds mostly run. The recording angel is writing the words of these professed Christian boys and girls. How will they be confused and ashamed when they meet them again in the day of God! Many children are pious hypocrites. The youth who have not made a profession of religion stumble over these hypocritical ones and are hardened against any effort that may be made by those interested in their salvation.—Testimonies for the Church 2:460 .

Why Youth Prefer Company of Youth—Why the young feel more liberty when the older ones are absent is: they are with those of their kind. Each thinks he is as good as the other. All fail of the mark but measure themselves by themselves, and compare themselves among themselves, and neglect the only perfect and true standard. Jesus is the True Pattern. His self-sacrificing life is our example.—Testimonies for the Church 1:154, 155 .

A Young Lady Counseled to Guard the Affections—You are altogether too free with your affections and would, if left to your own course of action, make a lifelong mistake. Do not sell yourself at a cheap market. Do not be free with any gentleman student. Consider that you are preparing to do a work for the Master, that in order to act well your part, and render back the talents to Him who has given them to you, and to hear the precious commendation from His lips, "Well done, good and faithful servant" , you must take heed and not be careless of your associations.

In order to act your part in the service of God you must go forth with the advantages of as thorough an intellectual training as possible. You need a vigorous, symmetrical development of the mental capabilities, a graceful, Christian, many-sided development of culture, to be a true worker for God. You need your taste and your imagination chastened and refined and all your aspirations made pure by habitual self-control. You need to move from high, elevated motives. Gather all the efficiency you can, making the most of your opportunities for the education and training of the character to fill any position which the Lord may assign you. You need so much a balance wheel in judicious counsel. Do not despise advice.—Letter 23, 1893.

Discipline Yourself—You will be inclined to accept the attention of those who are your inferiors in everything. You must be made wiser through the grace of Christ. You must consider every step in the light that you are not your own; you are bought with a price. May the Lord be your Counselor. Do nothing to impair or cripple your efficiency. Deal faithfully with yourself;

with painstaking effort discipline yourself. The grace of Jesus Christ will help you at every step if you will be teachable and considerate.

I write you this now, and will write again erelong, for as the mistake of your past life has been set before me, I dare not withhold most earnest entreaties that you hold yourself strictly to discipline.... Be not led astray into any false paths and do not show a preference for the society of young men, for you will not only injure your own reputation and future prospects, but you will raise hopes and expectations in the minds of those to whom you show preference, and they will become as if bewitched with love-sick sentimentalism and spoil their student life. You and they are at the school for the purpose of obtaining an education to qualify you in intellect and character for greater usefulness in this life and for the future immortal life. Make no mistake in 302receiving attentions or giving encouragement to any young man. The Lord has designated that He has a work for you to do. Let it be your motive to answer the mind and will of God, and not to follow your own inclination and be bound up in future destiny with cords like bands of steel.—Letter 23, 1893

Wrong Attachments Can Impair Mental Powers —You have no right to place your affections on any young man without your father's and your mother's full sanction. You are but a child, and for you to show a preference for any young man without the full knowledge and sanction of your father is to dishonor him. Your attachment to this young man is robbing you of a peaceful mind and of healthful sleep. It is filling your mind with foolish fancies and with sentimentalism. It is retarding you in your studies and is working serious evil to your mental and physical powers. If opposed, you become irritable and low spirited.—Letter 9, 1904.

School Regulations—The rules of this college strictly guard the association of young men and young women during the school term. It is only when these rules are temporarily suspended, as is sometimes the case, that gentlemen are permitted to accompany ladies to and from public gatherings.

Our own college at Battle Creek has similar regulations, though not so stringent. Such rules are indispensable to guard the youth from the danger of premature courtship and unwise marriage. Young people are sent to school by their parents to obtain an education, not to flirt with the opposite sex. The good of society, as well as the highest interest of the students, demands that they shall not attempt to select a life partner while their own character is yet undeveloped, their judgment immature, and while they are at the same time deprived of parental care and guidance.—The Signs of the Times, March 2, 1882.

Factors of Age, Conditions, and Turn of Mind—In all our dealings with students, age and character must be taken into account. We cannot treat the young and the old just alike. There are circumstances under which men and women of sound experience and good standing may be granted some privileges not given to the younger students. The age, the conditions, and the turn of mind must be taken into consideration. We must be wisely considerate in all our work. But

we must not lessen our firmness and vigilance in dealing with students of all ages or our strictness in forbidding the unprofitable and unwise association of young and immature students.—Counsels to Parents, Teachers, and Students, 101 .

Perils of Infatuation—Some of those who attend the college do not properly improve their time. Full of the buoyancy of youth, they spurn the restraint that is brought to bear upon them. Especially do they rebel against the rules that will not allow young gentlemen to pay their attentions to young ladies. Full well is known the evil of such a course in this degenerate age.

In a college where so many youth are associated, imitating the customs of the world in this respect would turn the thoughts in a channel that would hinder them in their pursuit of knowledge and in their interest in religious things. The infatuation on the part of both young men and women in thus placing the affections upon each other during school days shows a lack of good judgment. As in your own case, blind impulse controls reason and judgment. Under this bewitching delusion the momentous responsibility felt by every sincere Christian is laid aside, spirituality dies, and the judgment and eternity lose their awful significance.—Testimonies for the Church 5:110 .

When Human Loves Come First—With many, the love for the human eclipses the love for the divine. They take the first step in backsliding by venturing to disregard the Lord's express command; and complete apostasy is too often the result. It has ever proved a dangerous thing for men to carry out their own will in opposition to the requirements of God. Yet it is a hard lesson for men to learn that God means what He says. As a rule, those who choose for their friends and companions, persons who reject Christ and trample upon God's law eventually become of the same mind and spirit.—The Signs of the Times, May 19, 1881.

Mixed Marriages—If you, my brother, are allured to unite your life interest with a young, inexperienced girl, who is really deficient in education in the common, practical, daily duties of life, you make a mistake; but this deficiency is small compared with her ignorance in regard to her duty to God. She has not been destitute of light; she has had religious privileges, and yet she has not felt her wretched sinfulness without Christ. If, in your infatuation, you can repeatedly turn from the prayer meeting—where God meets with His people—in order to enjoy the society of one who has no love for God and who sees no attractions in the religious life, how can you expect God to prosper such a union?—Testimonies for the Church 3:44 .

Marriage of Christians With Unbelievers—There is in the Christian world an astonishing, alarming indifference to the teaching of God's Word in regard to the marriage of Christians with unbelievers. Many who profess to love and fear God choose to follow the bent of their own minds rather than take counsel of Infinite Wisdom. In a matter which vitally concerns the happiness and well-being of both parties for this world and the next, reason, judgment, and the fear of God are set aside, and blind impulse, stubborn determination, is allowed to control.

Men and women who are otherwise sensible and conscientious close their ears to counsel; they are deaf to the appeals and entreaties of friends and kindred and of the servants of God. The expression of a caution or warning is regarded as impertinent meddling, and the friend who is

faithful enough to utter a remonstrance is treated as an enemy. All this is as Satan would have it. He weaves his spell about the soul, and it becomes bewitched, infatuated. Reason lets fall the reins of self-control upon the neck of lust; unsanctified passion bears sway, until, too late, the victim awakens to a life of misery and bondage. This is not a picture drawn by the imagination but a recital of facts. God's sanction is not given to unions which He has expressly forbidden.—Testimonies for the Church 5:365, 366 .

Definition of an Unbeliever—Though the companion of your choice were in all other respects worthy , yet he has not accepted the truth for this time; he is an unbeliever, and you are forbidden of Heaven to unite yourself with him. You cannot, without peril to your soul, disregard this divine injunction.—Testimonies for the Church 5:364 .

The Forbidden Ground of Unholy Fancies —You have been represented to me as being in great peril. Satan is on your track, and at times he has whispered to you pleasing fables and has shown you charming pictures of one whom he represents as a more suitable companion for you than the wife of your youth, the mother of your children.

Satan is working stealthily, untiringly, to effect your downfall through his specious temptations. He is determined to become your teacher, and you need now to place yourself where you can get strength to resist him. He hopes to lead you into the mazes of spiritualism. He hopes to wean your affections from your wife and to fix them upon another woman. He desires that you will allow your mind to dwell upon this woman until through unholy affection she becomes your god.

The enemy of souls has gained much when he can lead the imagination of one of Jehovah's chosen watchmen to dwell upon the possibilities of association, in the world to come, with some woman whom he loves, and of there raising up a family. We need no such pleasing pictures. All such views originate in the mind of the tempter....

It is presented to me that spiritual fables are taking many captive. Their minds are sensual, and unless a change comes, this will prove their ruin. To all who are indulging these unholy fancies, I would say, Stop; for Christ's sake, stop right where you are. You are on forbidden ground. Repent, I entreat of you, and be converted.—Letter 231, 1903.

Free Love—I have seen the results of these fanciful views of God, in apostasy, spiritualism, and free-lovism. The free-love tendency of these teachings was so concealed that at first it was difficult to make plain its real character. Until the Lord presented it to me, I knew not what to call it, but I was instructed to call it unholy spiritual love.—Testimonies for the Church 8:292 .

Love Is Not Sentimentalism—The love and sympathy which Jesus would have us give to others does not savor of sentimentalism, which is a snare to the soul; it is a love that is of heavenly extraction, which Jesus exemplifies by both precept and example. But instead of manifesting this love, how often we are alienated and estranged one from another.... The result is estrangement from God, a dwarfed experience, a blighting of Christian growth.—The Youth's Instructor, October 20, 1892.

Counterfeit Identified—We are admonished by the apostle: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another" . Paul would have us distinguish between the pure, unselfish love which is prompted by the spirit of Christ, and the unmeaning, deceitful pretense with which the world abounds.

This base counterfeit has misled many souls. It would blot out the distinction between right and wrong, by agreeing with the transgressor instead of faithfully showing him his errors. Such a course never springs from real friendship. The spirit by which it is prompted dwells only in the carnal heart. While the Christian will be ever kind, compassionate, and forgiving, he can feel no harmony with sin. He will abhor evil and cling to that which is good, at the sacrifice of association or friendship with the ungodly. The spirit of Christ will lead us to hate sin, while we are willing to make any sacrifice to save the sinner.—Testimonies for the Church 5:171 .

Selecting a Companion—Let a young woman accept as a life companion only one who possesses pure, manly traits of character, one who is diligent, aspiring, and honest, one who loves and fears God. Let a young man seek one to stand by his side who is fitted to bear her share of life's burdens, one whose influence will ennoble and refine him and who will make him happy in her love.—The Ministry of Healing, 359 .

Chapter 33— Dangers Facing Youth

Habits Determine Destiny—In childhood and youth the character is most impressible. The power of self-control should then be acquired. By the fireside and at the family board, influences are exerted whose results are as enduring as eternity. More than any natural endowment, the habits established in early years decide whether a man will be victorious or vanquished in the battle of life. Youth is the sowing time. It determines the character of the harvest for this life and for the life to come.—The Desire of Ages, 101 .

Self-discipline Versus Self-indulgence—The world is given to self-indulgence. Errors and fables abound. Satan's snares for destroying souls are multiplied. All who would perfect holiness in the fear of God must learn the lessons of temperance and self-control. The appetites and passions must be held in subjection to the higher powers of the mind. This self-discipline is essential to that mental strength and spiritual insight which will enable us to understand and to practice the sacred truths of God's Word. For this reason temperance finds its place in the work of preparation for Christ's second coming.—The Desire of Ages, 101 .

"Quit Yourselves Like Men, Be Strong."—Young men should have broad ideas, wise plans, that they may make the most of their opportunities, catch the inspiration and courage that animated the apostles. John says, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one" . An elevated standard is presented before the youth, and God is inviting them to come into real service for

Him. True-hearted young men who delight to be learners in the school of Christ can do a great work for the Master if they will only give heed to the command of the Captain as it sounds down along the lines to our time: “Quit you like men, be strong” .—The Review and Herald, June 16, 1891.

Peril of Neglecting Training and Special Preparation—Young men who desire to enter the field as ministers, colporteurs, or canvassers should first receive a suitable degree of mental training, as well as special preparation for their calling. Those who are uneducated, untrained, and unrefined are not prepared to enter a field in which the powerful influences of talent and education combat the truths of God’s Word. Neither can they successfully meet the strange forms of error, religious and philosophical combined, to expose which requires a knowledge of scientific as well as Scriptural truth.—Testimonies for the Church 5:390 .

Brilliance No Assurance of Success—It is not true that brilliant young men always make the greatest success. How often men of talent and education have been placed in positions of trust and have proved failures. Their glitter had the appearance of gold, but when it was tried, it proved to be but tinsel and dross. They made a failure of their work through unfaithfulness.

They were not industrious and persevering and did not go to the bottom of things. They were not willing to begin at the bottom of the ladder, and with patient toil, ascend round after round till they reached the top. They walked in the sparks of their own kindling. They did not depend on the wisdom which God alone can give. Their failure was not because they did not have a chance, but because they were not sober-minded. They did not feel that their educational advantages were of value to them, and so did not advance as they might have advanced in the knowledge of religion and science. Their mind and character were not balanced by high principles of right.—The Review and Herald, December 8, 1891.

No Virtue in Ignorance—You have thought that it was of the highest importance to obtain an education in the sciences. There is no virtue in ignorance, and knowledge will not necessarily dwarf Christian growth; but if you seek for it from principle, having the right object before you and feeling your obligation to God to use your faculties to do good to others and promote His glory, knowledge will aid you to accomplish this end; it will help you to bring into exercise the powers which God has given you and to employ them in His service.—Testimonies for the Church 3:223 .

Choosing the Side of Unbelief—The word of God will judge every one of us at the last great day. Young men talk about science and are wise above that which is written; they seek to explain the ways and work of God to meet their finite comprehension, but it is all a miserable failure.

True science and inspiration are in perfect harmony. False science is a something independent of God. It is pretentious ignorance. This deceptive power has captivated and enslaved the minds of many, and they have chosen darkness rather than light. They have taken their position on the side of unbelief, as though it were a virtue and the sign of a great mind to doubt, when it is the sign of a mind too weak and narrow to perceive God in His created works. They could not

fathom the mystery of His providence should they study with all their power for a lifetime. And because the works of God cannot be explained by finite minds, Satan brings his sophistry to bear upon them and entangles them in the meshes of unbelief. If these doubting ones will come into close connection with God, He will make His purposes clear to their understanding.—Testimonies for the Church 4:584, 585 .

Destructive Power of Doubt—There is no excuse for doubt or skepticism. God has made ample provision to establish the faith of all men if they will decide from the weight of evidence. But if they wait to have every seeming objection removed before they believe, they will never be settled, rooted, and grounded in the truth. God will never remove all seeming difficulties from our path. Those who wish to doubt may find opportunity; those who wish to believe will find plenty of evidence upon which to base their faith.

The position of some is unexplainable, even to themselves. They are drifting without an anchor, beating about in the fog of uncertainty. Satan soon seizes the helm and carries their frail bark wherever he pleases. They become subject to his will. Had these minds not listened to Satan, they would not have been deceived by his sophistry; had they been balanced on the side of God they would not have become confused and bewildered.—Testimonies for the Church 4:583, 584 .

Failure to Put Acquired Knowledge to Practical Use—But, young men, if you gain ever so much knowledge and yet fail to put that knowledge to a practical use, you fail of your object. If, in obtaining an education, you become so absorbed in your studies that you neglect prayer and religious privileges and become careless and indifferent to the welfare of your souls, if you cease to learn in the school of Christ, you are selling your birthright for a mess of pottage. The object for which you are obtaining an education should not be lost sight of for a moment. It should be to so develop and direct your faculties that you may be more useful and bless others to the extent of your ability.

If by obtaining knowledge you increase your love of yourselves and your inclination to excuse yourselves from bearing responsibilities, you are better without an education. If you love and idolize books, and allow them to get between you and your duties, so that you feel a reluctance to leave your studies and your reading to do essential labor that someone must do, you should restrain your desire to study and cultivate a love for doing those things in which you now take no interest. He that is faithful in that which is least will also be faithful in greater things.—Testimonies for the Church 3:223, 224 .

The Evils of Physical Inaction and Excessive Mental Activity—The whole body is designed for action; and unless the physical powers are kept in health by active exercise, the mental powers cannot long be used to their highest capacity. The physical inaction which seems almost inevitable in the schoolroom—together with other unhealthful conditions—makes it a trying place for children, especially for those of feeble constitution....No wonder that in the schoolroom the foundation of lifelong illness is so often laid. The brain, the most delicate of all the physical organs, and that from which the nervous energy of the whole system is derived,

suffers the greatest injury. By being forced into premature or excessive activity, and this under unhealthful conditions, it is enfeebled, and often the evil results are permanent.—Education, 207, 208 .

Shunning Burdens and Toil —These young men have duties at home which they overlook. They have not learned to take up the duties and bear the home responsibilities which it is their duty to bear. They have a faithful, practical mother, who has borne many burdens which her children should not have suffered her to bear. In this they have failed to honor their mother. They have not shared the burdens of their father as was their duty, and have neglected to honor him as they should. They follow inclination rather than duty.

They have pursued a selfish course in their lives, in shunning burdens and toil, and have failed to obtain a valuable experience which they cannot afford to be deprived of if they would make life a success. They have not felt the importance of being faithful in little things, nor have they felt under obligation to their parents to be true, thorough, and faithful in the humble, lowly duties of life which lie directly in their pathway. They look above the common branches of knowledge, so very necessary for practical life.—Testimonies for the Church 3:221, 222 .

Recreation Versus Amusement—There is a distinction between recreation and amusement. Recreation, when true to its name, re-creation, tends to strengthen and build up. Calling us aside from our ordinary cares and occupations, it affords refreshment for mind and body, and thus enables us to return with new vigor to the earnest work of life. Amusement, on the other hand, is sought for the sake of pleasure and is often carried to excess; it absorbs the energies that are required for useful work and thus proves a hindrance to life’s true success.—Education, 207 .

Senseless Mirth—Our recreations should not be scenes of senseless mirth, taking the form of the nonsensical. We can conduct them in such a manner as will benefit and elevate those with whom we associate and better qualify us and them to more successfully attend to the duties devolving upon us as Christians.—The Health Reformer, July, 1871. .

The Fashionable Modern Dance—David’s dancing in reverent joy before God has been cited by pleasure lovers in justification of the fashionable modern dance, but there is no ground for such an argument. In our day, dancing is associated with folly and midnight reveling. Health and morals are sacrificed to pleasure. By the frequenters of the ballroom, God is not an object of thought and reverence; prayer or the song of praise would be felt to be out of place in their assemblies.

This test should be decisive. Amusements that have a tendency to weaken the love for sacred things and lessen our joy in the service of God are not to be sought by Christians. The music and dancing in joyful praise to God at the removal of the ark had not the faintest resemblance to the dissipation of modern dancing. The one tended to the remembrance of God, and exalted His holy name. The other is a device of Satan to cause men to forget God and to dishonor Him.—Patriarchs and Prophets, 707 .

Seeking Satisfaction in Amusements and Pleasures—The enemy seeks in many ways to draw our minds from the study of the Word. Many he leads to seek for satisfaction in amusements and pleasures that seem desirable to the carnal heart. But the true children of God are not seeking their happiness in this world; they seek for the lasting joys of a home in the eternal city where Christ dwells, and where the redeemed shall receive the rewards of obedience to the requirements of God. These do not desire the transitory, cheap amusements of this life, but the enduring bliss of heaven.—Manuscript 51, 1912.

Foolish Thoughts and Trifling Conversation—Why not keep your minds fixed on the unsearchable riches of Christ that you may present to others the gems of truth? ... It is impossible to do this while we indulge an idle, restless spirit, seeking constantly for something that will merely gratify the senses, something to amuse, and cause a foolish laugh.... We should not set our minds upon such things as these, when there are unsearchable riches for us. It will take us all eternity to comprehend the riches of the glory of God and of Jesus Christ.

But minds that are occupied with frivolous reading, with exciting stories, or with seeking after amusement do not dwell upon Christ and cannot rejoice in the fullness of His love. The mind that finds pleasure in foolish thoughts and trifling conversation is as destitute of the joy of Christ as were the hills of Gilboa of dew or rain.—The Review and Herald, March 15, 1892.

The Whirl of Excitement—The cities of today are fast becoming like Sodom and Gomorrah. Holidays are numerous; the whirl of excitement and pleasure attracts thousands from the sober duties of life. The exciting sports—theatergoing, horse racing, gambling, liquor drinking, and reveling—stimulate every passion to activity.

The youth are swept away by the popular current. Those who learn to love amusement for its own sake open the door to a flood of temptations. They give themselves up to social gaiety and thoughtless mirth. They are led on from one form of dissipation to another, until they lose both the desire and the capacity for a life of usefulness. Their religious aspirations are chilled; their spiritual life is darkened. All the nobler faculties of the soul, all that link man with the spiritual world, are debased.—Testimonies for the Church 9:89, 90 .

Parties of Pleasure—Many allow the youth to attend parties of pleasure, thinking that amusement is essential for health and happiness; but what dangers are in this path! The more the desire for pleasure is gratified, the more it is cultivated and the stronger it becomes. The life experience is largely made up of self-gratification in amusement. God bids us beware. “Let him that thinketh he standeth take heed lest he fall” .—Counsels to Parents, Teachers, and Students, 347 .

Frivolity a Danger—One pattern only is given to the young, but how do their lives compare with the life of Christ? I feel alarmed as I witness everywhere the frivolity of young men and young women who profess to believe the truth. God does not seem to be in their thoughts. Their minds are filled with nonsense. Their conversation is only empty, vain talk. They have a keen ear for music, and Satan knows what organs to excite to animate, engross, and charm the mind

so that Christ is not desired. The spiritual longings of the soul for divine knowledge, for a growth in grace, are wanting.—Testimonies for the Church 1:496, 497 .

Indulgence Robs Brain of Its Power—The same Witness that recorded the profanity of Belshazzar is present with us wherever we go. Young man, young woman, you may not realize that God is looking upon you; you may feel that you are at liberty to act out the impulses of the natural heart, that you may indulge in lightness and trifling, but for all these things you must give an account. As you sow, you will reap, and if you are taking the foundation from your house, robbing your brain of its nutriment and your nerves of their power by dissipation and indulgence of appetite and passion, you will have an account to render to Him who says, "I know thy works."—The Review and Herald, March 29, 1892.

Indiscriminate Pleasure Dwarfs the Mind—As hurried eating of temporal food is detrimental to physical health, so the greedy swallowing of everything bearing the semblance of pleasure dwarfs the mind, causing it to refuse the spiritual food which is presented. The mind is educated to crave pleasure as the inebriate craves the glass of liquor. It seems impossible to resist the temptation. Sober thinking is distasteful because the presentation is not satisfying. There is nothing pleasing in the idea of reading and studying the words of eternal life.—Letter 117, 1901.

Dangerous Amusements—Any amusement which disqualifies them for secret prayer, for devotion at the altar of prayer, or for taking part in the prayer meeting is not safe, but dangerous.—Testimonies for the Church 3:223 .

Indulgence of Appetite Impairs Health of Body and Soul—Do you consider, young man, in choosing your principles of action and subjecting your mind to influences, you are forming your character for eternity? You can hide nothing from God. You may practice evil habits in secret, but it is not hid from God and angels. They view these things and you must meet them again. God is not pleased with you; you are required to be far in advance of what you are now in spiritual knowledge.

With all the privileges and opportunities that God has granted you, you do not have corresponding works. You owe a duty to others, and a duty imperfectly understood will be imperfectly performed. There will be mistakes and errors that not only will be injurious to yourself but will help to fasten wrong practices upon others. You have habits of appetite that you indulge to the detriment of the health of the body as well as the soul. Your habits have been intemperate, after the habits and customs of the world, and your health has been injured by your indulgence of appetite. The brain has been beclouded, and you will never have clear, pure thoughts until your habits and practices are in accordance with the laws of God in nature.—Letter 36, 1887.

Avoid Temptations—Avoid running into temptation. When temptations surround you, and you cannot control the circumstances which expose you to them, then you may claim the promise of God and with confidence and conscious power exclaim, "I can do all things through Christ which strengtheneth me" . There is strength for you all in God. But you will never feel your

need of that strength which alone is able to save you unless you feel your weakness and sinfulness.

Jesus, your precious Saviour, now calls you to take your position firmly upon the platform of eternal truth. If you suffer with Him, He will crown you with glory in His everlasting kingdom. If you are willing to sacrifice all for Him, then He will be your Saviour. But if you choose your own way, you will follow on in darkness until it is too late to secure the eternal reward.—Testimonies for the Church 3:45, 46 .

Cherish Righteous Ambition—Love the right because it is right, and analyze your feelings, your impressions, in the light of the Word of God. Misdirected ambition will lead you into sorrow as surely as you yield to it. I am trying to catch the very words and expressions that were made in reference to this matter, and as my pen hesitates a moment, the appropriate words come to my mind. I want you to understand me.

Cherish an ambition that will bring glory to God because it is sanctified by the Holy Spirit. Let the holy oil, which comes from the two olive branches, burn with a holy radiance upon the altar of your soul. The work of these olive branches represents the richest impartation of the Holy Spirit.—Letter 123, 1904.

Chapter 34— Conscience

Exalt the Conscience to Its Rightful Place of Authority—God has given men more than a mere animal life. He “so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” He expects those for whom He has made so great a sacrifice to show their appreciation of His love by following the example that Christ has set them, living lives that are in harmony with His will. He expects them to respond to the love He has expressed for them by denying self for the good of others. He expects them to use the powers of mind and body in His service. He has given them affections, and He expects them to use this precious gift to His glory. He has given them a conscience, and He forbids that this gift be in any way misused; it is, rather, to be exalted to the place of authority to which He has assigned it.—The Southern Watchman, March 1, 1904.

Control Conscience and Cultivate an Amiable Disposition—We should all cultivate an amiable disposition and subject ourselves to the control of conscience. The spirit of the truth makes better men and women of those who receive it in their hearts. It works like leaven till the entire being is brought into conformity to its principles. It opens the heart that has been frozen by avarice; it opens the hand that has ever been closed to human suffering; and charity and kindness are seen as its fruits.—Testimonies for the Church 4:59 .

A Pure Conscience a Wonderful Acquirement—A conscience void of offense toward God and man is a wonderful acquirement.—Manuscript 126, 1897.

Rejecting Conscience Is a Fearful Danger—Day by day men and women are deciding their eternal destiny. I have been shown that many are in great danger. When a man will do or say anything to gain his end, nothing but the power of God can save him. His character needs to be transformed before he can have a good conscience, void of offense toward God and man. Self must die, and Christ must take possession of the soul temple. When, by rejecting the light that God has given, men abuse and trample upon the conscience, they are in fearful danger. Their future eternal welfare is imperiled.—Letter 162, 1903.

Satan Attempts to Drown Conscience—Satan uses his influence to drown the voice of God and the voice of conscience, and the world acts as if under his control. Men have chosen him as their leader. They stand under his banner. They will not come to Christ that they might have life. Infatuated with schemes for pleasure and amusement, they are striving for that which will perish with the using.—Manuscript 161, 1897.

One Wrong Step Changes a Life—The removal of one safeguard from the conscience, the failure to do the very thing that the Lord has marked out, one step in the path of wrong principle, often leads to an entire change of the life and action.... We are safe only in following where Christ leads the way. The path will grow clearer, brighter and brighter, unto the perfect day.—Letter 71, 1898.

Violated Conscience Is Weakened—A conscience once violated is greatly weakened. It needs the strength of constant watchfulness and unceasing prayer. Testimonies for the Church 2:90, 91 .

Violated Conscience Becomes Unreliable—He who after hearing the truth turns from it because to accept it would retard his success in business lines turns from God and the light. He sells his soul in a cheap market. His conscience will ever be unreliable. He has made a bargain with Satan, violating his conscience, which if kept pure and upright, would have been of more value to him than the whole world. He who refuses light partakes of the fruit of disobedience, as did Adam and Eve in Eden.—Manuscript 27, 1900.

Loss of Conscious Integrity Paralyzes Energies—When you lose your conscious integrity, your soul becomes a battlefield for Satan; you have doubts and fears enough to paralyze your energies and drive you to discouragement. When the favor of God was gone, you know that some of you have tried to supply the place and seek compensation for the loss of the Holy Spirit’s witness that you are a child of God in worldly excitement, in the society of worldlings.—Letter 14, 1885.

Violated Conscience Becomes a Tyrant—Conscience violated becomes a tyrant over other consciences.—Letter 88, 1896.

Satan Controls the Conscience Numbed by Alcohol—The drunkard sells his reason for a cup of poison. Satan takes control of his reason, affections, conscience. Such a man is destroying the temple of God. Tea drinking helps to do this same work. Yet how many there are who place

these destroying agencies on their tables, thereby quenching the divine attributes.—Manuscript 130, 1899.

Diet Affects Conscience—Gross and stimulating food fevers the blood, excites the nervous system, and too often dulls the moral perceptions so that reason and conscience are overborne by the sensual impulses.—Christian Temperance and Bible Hygiene, 134, 1890.

Health and Conscience—Health is an inestimable blessing, and one which is more closely related to conscience and religion than many realize. It has a great deal to do with one's capability. Every minister should feel that as he would be a faithful guardian of the flock, he must preserve all his powers in condition for the best possible service.—Gospel Workers, 175 .

Conscience Effective Agent in Restoring Health—If you are burdened and weary, you need not curl up like leaves upon a withered branch. Cheerfulness and a clear conscience are better than drugs and will be an effective agent in your restoration to health.—The Health Reformer, June, 1871.

Possible to Be Conscientiously Wrong—The idea is entertained by many that a man may practice anything that he conscientiously believes to be right. But the question is, Has the man a well-instructed, good conscience, or is it biased and warped by his own preconceived opinions? Conscience is not to take the place of "Thus saith the Lord." Consciences do not all harmonize and are not all inspired alike. Some consciences are dead, seared as with a hot iron. Men may be conscientiously wrong as well as conscientiously right. Paul did not believe in Jesus of Nazareth, and he hunted the Christians from city to city, verily believing that he was doing service to God.—Letter 4, 1889.

Human Perceptions an Unstable Guide—"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" .

These words have a first and second sense, a literal and a figurative meaning. They are full of truth in regard to the bodily eye, with which we see external objects. And they are true also in regard to the spiritual eye, the conscience, with which we estimate good and evil. If the eye of the soul, the conscience, is perfectly healthy, the soul will be taught aright.

But when the conscience is guided by human perceptions, which are not subdued and softened by the grace of Christ, the mind is in a diseased condition. Things are not seen in their true bearings. The imagination is wrought upon, and the eye of the mind sees things in a false, distorted light.

You need clear, sympathetic eyesight. Your conscience has been abused, and has become hardened, but if you will follow the right course, renewed sensitiveness will come to it.—Letter 45, 1904.

When We Can Trust the Conscience—But one says, "My conscience does not condemn me in not keeping the commandments of God." But in the Word of God we read that there are good and bad consciences, and the fact that your conscience does not condemn you in not keeping the law of God does not prove that you are uncondemned in His sight.

Take your conscience to the Word of God and see if your life and character are in accordance with the standard of righteousness which God has there revealed. You can then determine whether or not you have an intelligent faith and what manner of conscience is yours. The conscience of man cannot be trusted unless it is under the influence of divine grace. Satan takes advantage of an unenlightened conscience, and thereby leads men into all manner of delusions, because they have not made the Word of God their counselor. Many have invented a gospel of their own in the same manner as they have substituted a law of their own for God's law.—The Review and Herald, September 3, 1901.

God's Word the Standard—It is not enough for a man to think himself safe in following the dictates of his conscience.... The question to be settled is, Is the conscience in harmony with the Word of God? If not, it cannot safely be followed, for it will deceive. The conscience must be enlightened by God. Time must be given to a study of the Scriptures and to prayer. Thus the mind will be stablished, strengthened, and settled.—Letter 21, 1901.

Is Conscience Changing your Life?—You may have a conscience and that conscience may bring conviction to you, but the question is, Is that conviction a working agent? Does that conviction reach your heart and the doings of the inner man? Is there a purification of the soul temple of its defilement? That is what we want, because it is a time such as it was in the days of the children of Israel; and if there are any sins upon you, do not stop till they are corrected and put away.—Manuscript 13, 1894.

Influence of Truth on the Conscience and on the Heart—The psalmist says, "The entrance of Thy words giveth light; it giveth understanding unto the simple" . When truth is working only upon the conscience, it creates much uneasiness; but when truth is invited into the heart, the whole being is brought into captivity to Jesus Christ. Even the thoughts are captured, for the mind of Christ works where the will is submitted to the will of God. "Let this mind be in you, which was also in Christ Jesus" . He whom the Lord makes free is free indeed, and he cannot be brought into servile bondage to sin.—Manuscript 67, 1894.

Truth Held Only by Conscience Will Agitate the Mind—By his conscience every honest Jew was convinced that Jesus Christ was the Son of God, but the heart in its pride and ambition would not surrender. An opposition was maintained against the light of truth, which they had decided to resist and deny. When the truth is held as truth only by the conscience, when the heart is not stimulated and made receptive, the truth only agitates the mind. But when the truth is received as truth by the heart, it has passed through the conscience and captivated the soul by its pure principles. It is placed in the heart by the Holy Spirit, who molds its beauty to the mind that its transforming power may be seen in the character.—Manuscript 130, 1897.

God Does Not Force the Conscience—God never forces the will or the conscience, but Satan's constant resort—to gain control of those whom he cannot otherwise seduce—is compulsion by cruelty. Through fear or force he endeavors to rule the conscience and to secure homage to himself.—The Great Controversy, 591 .

When Conscience Is a Sure Guide—He whose conscience is a sure guide will not stop to reason when light shines upon him out of God's Word. He will not be guided by human counsel. He will not allow worldly business to stand in the way of obedience. He will lay every selfish interest at the door of investigation and will approach the Word of God as one whose eternal interest is hanging in the balance.—Manuscript 27, 1900.

Emotions and Desires Subjected to Reason and Conscience—If we would not commit sin, we must shun its very beginnings. Every emotion and desire must be held in subjection to reason and conscience. Every unholy thought must be instantly repelled. To your closet, followers of Christ. Pray in faith and with all the heart. Satan is watching to ensnare your feet. You must have help from above if you would escape his devices.—Testimonies for the Church 5:177 .

But it is for you to hold every emotion and passion under control, in calm subjection to reason and conscience. Then Satan loses his power to control the mind.—The Review and Herald, June 14, 1892.

Scars Ever Remain—What did that dishonest man gain by his worldly policy? How high a price did he pay for his success? He has sacrificed his noble manhood and has started on the road that leads to perdition. He may be converted; he may see the wickedness of his injustice to his fellowmen—and, as far as possible, make restitution; but the scars of a wounded conscience will ever remain.—The Signs of the Times, February 7, 1884.

Christ's Grace Sufficient for Guilty Conscience—When sin struggles for the mastery in the heart, when guilt oppresses the soul and burdens the conscience, when unbelief clouds the mind, remember that Christ's grace is sufficient to subdue sin and banish the darkness. Entering into communion with the Saviour, we enter the region of peace.—The Ministry of Healing, 250 .

You Can Make Yourself What You Choose—Again I warn you as one who must meet these lines in that day when the case of everyone shall be decided. Yield yourself to Christ without delay; He alone, by the power of His grace, can redeem you from ruin. He alone can bring your moral and mental powers into a state of health. Your heart may be warm with the love of God; your understanding, clear and mature; your conscience, illuminated, quick, and pure; your will, upright and sanctified, subject to the control of the Spirit of God. You can make yourself what you choose. If you will now face right about, cease to do evil and learn to do well, then you will be happy indeed; you will be successful in the battles of life and rise to glory and honor in the better life than this. "Choose you this day whom ye will serve" .—Testimonies for the Church 2:564, 565 .

Not to Meddle With Others' Consciences—Conscience in regard to the things of God is a sacred treasure, which no human beings, whatever be their position, have a right to meddle with. Nebuchadnezzar offered the Hebrews another chance, and when they refused it, he was exceedingly angry and commanded the burning fiery furnace to be heated seven times hotter than it was wont to be heated. He told the captives that he would cast them into this furnace. Full of faith and trust, the answer came, Our God whom we serve is able to deliver us; if He does not, well: we commit ourselves to a faithful God.—Letter 90, 1897.

No Criterion for Others—God does not wish you to make your conscience a criterion for others. You have a duty to perform, which is to make yourself cheerful and to cultivate unselfishness in your feelings until it will be your greatest pleasure to make all around you happy.—Testimonies for the Church 4:62 .

Parents to Help Children to Preserve a Clean Conscience—I am instructed to say to parents, Do all in your power to help your children to have a pure, clean conscience. Teach them to feed on the Word of God. Teach them that they are the Lord's little children. Do not forget that He has appointed you as their guardians. If you will give them proper food and dress them healthfully, and if you will diligently teach them the Word of the Lord, line upon line, precept upon precept, here a little and there a little, with much prayer to our heavenly Father, your efforts will be richly rewarded.—Manuscript 4, 1905.

Conscience to Be Cleansed—Every room in the soul temple has become more or less defiled, and needs cleansing. The cobwebbed closet of conscience is to be entered. The windows of the soul are to be closed earthward and thrown wide open heavenward that the bright beams of the Sun of righteousness may have free access. The memory is to be refreshed by Bible principles. The mind is to be kept clear and pure that it may distinguish between good and evil. As you repeat the prayer Christ taught His disciples, and then strive to answer it in the daily life, the Holy Spirit will renew the mind and heart and will give you strength to carry out high and holy purposes.—Manuscript 24, 1901.

Clear Conscience Brings Perfect Peace—Inward peace and a conscience void of offense toward God will quicken and invigorate the intellect like dew distilled upon the tender plants. The will is then rightly directed and controlled, and is more decided, and yet free from perverseness. The meditations are pleasing because they are sanctified. The serenity of mind which you may possess will bless all with whom you associate. This peace and calmness will, in time, become natural and will reflect its precious rays upon all around you, to be again reflected upon you. The more you taste this heavenly peace and quietude of mind, the more it will increase. It is an animated, living pleasure which does not throw all the moral energies into a stupor but awakens them to increased activity. Perfect peace is an attribute of heaven which angels possess. May God help you to become a possessor of this peace.—Testimonies for the Church 2:327 .

Section 8—Guiding Principles in Education

Chapter 35— The Influence of Perception

A Law in Intellectual and Spiritual Worlds—It is a law both of the intellectual and the spiritual nature that by beholding we become changed. The mind gradually adapts itself to the subjects upon which it is allowed to dwell. It becomes assimilated to that which it is accustomed to love and reverence.—The Great Controversy, 555 .

Beholding Evil Corrupted Antediluvians—By beholding evil, men became changed into its image, until God could bear with their wickedness no longer, and they were swept away by the flood.—Special Testimonies On Education, 43, 44 , May 11, 1896.

Changed for the Better—Looking unto Jesus we obtain brighter and more distinct views of God, and by beholding we become changed. Goodness, love for our fellowmen, becomes our natural instinct. We develop a character which is the counterpart of the divine character. Growing into His likeness, we enlarge our capacity for knowing God. More and more we enter into fellowship with the heavenly world, and we have continually increasing power to receive the riches of the knowledge and wisdom of eternity.—Christ's Object Lessons, 355 .

Changed for the Worse—It is by beholding that we become changed. And as those sacred precepts in which God has opened to men the perfection and holiness of His character are neglected and the minds of the people are attracted to human teachings and theories, what marvel that there has followed a decline of living piety in the church. Saith the Lord, "They have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" .—The Great Controversy, 478 .

Life Is Changed by Seeing—The Word of God is a lamp to our feet and a light to our path. "Thy Word have I hid in mine heart, that I might not sin against Thee" . The heart preoccupied with the Word of God is fortified against Satan. Those who make Christ their daily companion and familiar friend will feel that the powers of an unseen world are all around them, and by looking unto Jesus they will become assimilated to His image. By beholding they become changed to the divine pattern; their character is softened, refined, and ennobled for the heavenly kingdom.—Testimonies for the Church 4:616 .

Selective Perception—God does not wish us to hear all that is to be heard or to see all that is to be seen. It is a great blessing to close the ears that we hear not, and the eyes that we see not. The greatest anxiety should be to have clear eyesight to discern our own shortcomings and a quick ear to catch all needed reproof and instruction, lest by our inattention and carelessness we let them slip and become forgetful hearers and not doers of the work.—Testimonies for the Church 1:707, 708 .

Keeping Powers of Perception Alert—If you are called upon to attend a council meeting, ask yourself whether your perceptive faculties are in a proper condition to weigh evidence. If you are not in a proper condition, if your brain is confused, you have no right to take part in the meeting. Are you fractious? Is your temper sweet and fragrant, or is it so disturbed and

disagreeable that you will be led to make hasty decisions? Do you feel as though you would like to fight someone? Then do not go to the meeting; for if you go you will surely dishonor God.

Take an ax and chop wood or engage in some physical exercise until your spirit is mild and easy to be entreated. Just as surely as your stomach is creating a disturbance in your brain, your words will create a disturbance in the assembly. More trouble is caused by disturbed digestive organs than many realize.—Manuscript 62, 1900.

Perception Influenced by Physical Habits Controlled by Conscience—Those who would have clear minds to discern Satan's devices must have their physical appetites under the control of reason and conscience. The moral and vigorous action of the higher powers of the mind are essential to the perfection of Christian character. And the strength or the weakness of the mind has very much to do with our usefulness in this world and with our final salvation.—The Review and Herald, September 8, 1874.

Exercise Improves Perception—Brain and muscle must be taxed proportionately if health and vigor are to be maintained. The youth can then bring to the study of the Word of God healthy perception and well-balanced nerves. They will have wholesome thoughts and can retain the precious things that are brought from the Word. They will digest its truths and as a result will have brain power to discern what is truth. Then, as occasion demands, they can give to every man that asks a reason of the hope that is in them with meekness and fear.—Testimonies for the Church 6:180 .

Increasing Perfection Increases Perception—The nearer man approaches to moral perfection, the keener are his sensibilities, the more acute is his perception of sin, and the deeper his sympathy for the afflicted.—The Great Controversy, 570 .

Grief Dimmed Mary's Perception—Then she turned away, even from the angels, thinking that she must find someone who could tell her what had been done with the body of Jesus. Another voice addressed her, "Woman, why weepest thou? Whom seekest thou?" Through her tear-dimmed eyes Mary saw the form of a man, and thinking that it was the gardener, she said, "Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away."—The Desire of Ages, 790 .

Perceived Jesus by His Voice—But now in His own familiar voice Jesus said to her, "Mary." Now she knew that it was not a stranger who was addressing her, and turning she saw before her the living Christ. In her joy she forgot that He had been crucified. Springing toward Him, as if to embrace His feet, she said, "Rabboni."—The Desire of Ages, 790 .

Appetite Deadens Perceptive Faculties—The world's Redeemer knew that indulgence of appetite was bringing physical debility and deadening the perceptive faculties so that sacred and eternal things could not be discerned. He knew that self-indulgence was perverting the moral powers and that man's great need was conversion—in heart and mind and soul, from the life of self-indulgence to one of self-denial and self-sacrifice.—Letter 158, 1909.

Sins Dim Perception—It is sin that darkens our minds and dims our perceptions. As sin is purged from our hearts, the light of the knowledge of the glory of God in the face of Jesus Christ, illuminating His Word and reflected from the face of nature, more and more fully will declare Him "merciful and gracious, long-suffering, and abundant in goodness and truth" .

In His light shall we see light, until mind and heart and soul are transformed into the image of His holiness.—The Ministry of Healing, 464, 465 .

Perceptive Powers Beclouded—Pride, self-love, selfishness, hatred, envy, and jealousy have beclouded the perceptive powers.—Testimonies for the Church 2:605 .

How Christ Met Perceptions Dulled by Sin—Christ stooped to take upon Himself human nature that He might reach the fallen race and lift them up. But the minds of men had become darkened by sin, their faculties were benumbed and their perceptions dulled, so that they could not discern His divine character beneath the garb of humanity. This lack of appreciation on their part was an obstacle to the work which He desired to accomplish for them; and in order to give force to His teaching He was often under the necessity of defining and defending His position.

By referring to His mysterious and divine character, He sought to lead their minds into a train of thought which would be favorable to the transforming power of truth. Again, He used the things of nature with which they were familiar to illustrate divine truth. The soil of the heart was thus prepared to receive the good seed. He made His hearers feel that His interests were identified with theirs, that His heart beat in sympathy with them in their joys and griefs. At the same time they saw in Him the manifestation of power and excellence far above that possessed by their most-honored rabbis.

The teachings of Christ were marked with a simplicity, dignity, and power heretofore unknown to them, and their involuntary exclamation was, "Never man spake like this man." The people listened to Him gladly.—Testimonies for the Church 5:746, 747 .

Uncontrolled Passions Injure Perceptive Faculties—The lower passions are to be strictly guarded. The perceptive faculties are abused, terribly abused, when the passions are allowed to run riot. When the passions are indulged, the blood, instead of circulating to all parts of the body, thereby relieving the heart and clearing the mind, is called in undue amount to the internal organs. Disease comes as the result. The man cannot be healthy until the evil is seen and remedied.—Letters from Ellen G. White to Sanitarium Workers 15, April 3, 1900, 18.

The Mind Can Be Educated to Accept Sin—A long preparatory process, unknown to the world, goes on in the heart before the Christian commits open sin. The mind does not come down at once from purity and holiness to depravity, corruption, and crime. It takes time to degrade those formed in the image of God to the brutal or the satanic. By beholding we become changed. By the indulgence of impure thoughts man can so educate his mind that sin which he once loathed will become pleasant to him.—Patriarchs and Prophets, 459 .

Powers Become Playthings of the Enemy—God gives no permission to man to violate the laws of his being. But man, through yielding to Satan's temptations to indulge intemperance,

brings the higher faculties into subjection to the animal appetites and passions. When these gain the ascendency, man, who was created a little lower than the angels, with faculties susceptible of the highest cultivation, surrenders to be controlled by Satan. And he gains easy access to those who are in bondage to appetite. Through intemperance, some sacrifice one half, others two thirds, of their physical, mental, and moral powers and become playthings for the enemy.—The Review and Herald, September 8, 1874.

Counsel to One Who Imagined Injury When It Did Not Exist—Sister D has been deceived in some things. She has thought that God instructed her in a special sense, and you both have believed and acted accordingly. The discernment which she has thought she possessed in a *special* sense is a deception of the enemy. She is naturally quick to see, quick to understand, quick to anticipate, and is of an extremely sensitive nature. Satan has taken advantage of these traits of character and has led you both astray.

Brother D, you have been a bondman for quite a length of time. Much of that which Sister D has thought was discernment has been jealousy. She has been disposed to regard everything with a jealous eye, to be suspicious, surmising evil, distrustful of almost everything. This causes unhappiness of mind, despondency, and doubt, where faith and confidence should exist. These unhappy traits of character turn her thoughts into a gloomy channel, where she indulges a foreboding of evil, while a highly sensitive temperament leads her to imagine neglect, slight, and injury, when it does not exist....

These unhappy traits of character, with a strong, set will, must be corrected and reformed, or they will eventually cause you both to make shipwreck of your faith.—Testimonies for the Church 1:708, 709 .

Dwell Not on Satan's Power—It is by beholding that we become changed. By dwelling upon the love of God and our Saviour, by contemplating the perfection of the divine character and claiming the righteousness of Christ as ours by faith, we are to be transformed into the same image. Then let us not gather together all the unpleasant pictures—the iniquities and corruptions and disappointments, the evidences of Satan's power—to hang in the halls of our memory, to talk over and mourn over until our souls are filled with discouragement. A discouraged soul is a body of darkness, not only failing himself to receive the light of God but shutting it away from others. Satan loves to see the effect of the pictures of his triumphs, making human beings faithless and disheartened.—Testimonies for the Church 5:744, 745 .

Environment Influences—The more the patient can be kept out of doors, the less care will he require. The more cheerful his surroundings, the more hopeful will he be. Shut up in the house, be it ever so elegantly furnished, he will grow fretful and gloomy. Surround him with the beautiful things of nature; place him where he can see the flowers growing and hear the birds singing, and his heart will break into song in harmony with the songs of the birds. Relief will come to body and mind. The intellect will be awakened, the imagination quickened, and the mind prepared to appreciate the beauty of God's Word.—The Ministry of Healing, 265 .

Surroundings Affect Experience—I was then shown a young girl ... who had departed from God and was enshrouded in darkness. Said the angel: "She did run well for a season; what did hinder her?" I was pointed back and saw that it was a change of surroundings. She was associating with youth like herself, who were filled with hilarity and glee, pride, and love of the world. Had she regarded the words of Christ, she need not have yielded to the enemy. "Watch ... and pray, lest ye enter into temptation." Temptation may be all around us, but this does not make it necessary that we should enter into temptation. The truth is worth everything. Its influence tends not to degrade but to elevate, refine, purify, and exalt to immortality and the throne of God. Said the angel, "Will you have Christ, or the world?"

Satan presents the world with its most alluring, flattering charms to poor mortals, and they gaze upon it, and its glitter and tinsel eclipse the glory of heaven and that life which is as enduring as the throne of God. A life of peace, happiness, joy unspeakable, which shall know nothing of sorrow, sadness, pain, or death, is sacrificed for a short lifetime of sin.—Testimonies for the Church 2:100, 101 .

Seeing Molds Personality—The sight of her eyes and the hearing of her ears have perverted her heart.—Testimonies for the Church 4:108 .

Perceptions Confused by Choosing Temporal Advantages—Lot chose Sodom as a place of residence because he looked more to the temporal advantages he would gain than to the moral influences that would surround himself and his family. What did he gain so far as the things of this world are concerned? His possessions were destroyed, part of his children perished in the destruction of that wicked city, his wife was turned to a pillar of salt by the way, and he himself was saved "so as by fire." Nor did the evil results of his selfish choice end here; but the moral corruption of the place was so interwoven with the character of his children that they could not distinguish between good and evil, sin and righteousness.—The Signs of the Times, May 29, 1884.

Perceptions Dimmed to Eternal Verities—Those who have made a wrong use of means dedicated to God will be required to give an account of their stewardship. Some have selfishly grasped means because of their love of gain. Others have not a tender conscience; it has become seared through long-cherished selfishness....

Their minds have so long run in a low, selfish channel that they cannot appreciate eternal things. They do not value salvation. It seems impossible to elevate their minds to rightly estimate the plan of salvation or the value of the atonement. Selfish interests have engrossed the entire being; like a lodestone they hold the mind and affections, binding them down to a low level. Some of these persons will never attain to perfection of Christian character because they do not see the value and necessity of such a character. Their minds cannot be elevated so that they will be charmed with holiness. Self-love and selfish interests have so warped the character that they cannot be made to distinguish the sacred and eternal from the common.—Testimonies for the Church 2:519, 520 .

That Which Quickens the Perceptions—When hearts are purified from selfishness and egotism, they are in harmony with the message God sends them. The perceptions are quickened, the sensibilities refined. Like appreciates like. “He that is of God heareth God’s words” .—Testimonies for the Church 5:696 .

Chapter 36— Principles of Motivation

Success Demands Aim—Success in any line demands a definite aim. He who would achieve true success in life must keep steadily in view the aim worthy of his endeavor. Such an aim is set before the youth of today.—Education, 262 .

Should Aim as High as Possible—The specific place appointed us in life is determined by our capabilities. Not all reach the same development or do with equal efficiency the same work. God does not expect the hyssop to attain the proportions of the cedar, or the olive the height of the stately palm. But each should aim just as high as the union of human with divine power makes it possible for him to reach.—Education, 267 .

Students to Have a Real Aim—Teach the students to use for the highest, holiest purpose the talents God has given them that they may accomplish the greatest good in this world. Students need to learn what it means to have a real aim in life, and to obtain an exalted understanding of what true education means.—The Madison School, November 14, 1905, 16.

Christ Encourages Lofty Aims—He would give encouragement to our loftiest aims, security to our choicest treasure.—Christ’s Object Lessons, 374 .

Failing to Realize One’s Potential—Many do not become what they might because they do not put forth the power that is in them. They do not, as they might, lay hold on divine strength. Many are diverted from the line in which they might reach the truest success. Seeking greater honor or a more pleasing task, they attempt something for which they are not fitted.

Many a man whose talents are adapted for some other calling is ambitious to enter a profession; and he who might have been successful as a farmer, an artisan, or a nurse fills inadequately the position of a minister, a lawyer, or a physician. There are others, again, who might have filled a responsible calling, but who, for want of energy, application, or perseverance, content themselves with an easier place.—Education, 267 .

Great Possibilities in Life—And as regards life’s possibilities, who is capable of deciding what is great and what is small? How many a worker in the lowly places of life, by setting on foot agencies for the blessing of the world, has achieved results that kings might envy!—Education, 266 .

"Something Better"—The Law of True Living—"Something better" is the watchword of education, the law of all true living. Whatever Christ asks us to renounce, He offers in its stead something better.

Often the youth cherish objects, pursuits, and pleasures that may not appear to be evil but that fall short of the highest good. They divert the life from its noblest aim. Arbitrary measures or direct denunciation may not avail in leading these youth to relinquish that which they hold dear. Let them be directed to something better than display, ambition, or self-indulgence. Bring them in contact with truer beauty, with loftier principles, and with nobler lives. Lead them to behold the One "altogether lovely."

When once the gaze is fixed upon Him, the life finds its center. The enthusiasm, the generous devotion, the passionate ardor, of the youth find here their true object. Duty becomes a delight and sacrifice a pleasure. To honor Christ, to become like Him, to work for Him, is the life's highest ambition and its greatest joy.—Education, 296, 297 .

Develop Highest Motives for Advancement—Those in training to be nurses and physicians should daily be given instruction that will develop the highest motives for advancement. They should attend our colleges and training schools; and the teachers in these institutions of learning should realize their responsibility to work with and pray with the students. In these schools, students should learn to be true medical missionaries, firmly bound up with the gospel ministry.—The Madison School, November 14, 1905, 12.

The Foolish Rich Man's Selfish Aimlessness—This man's aims were no higher than those of the beasts that perish. He lived as if there were no God, no heaven, no future life; as if everything he possessed were his own and he owed nothing to God or man. The psalmist described this rich man when he wrote. "The fool hath said in his heart, There is no God."—Christ's Object Lessons, 257, 258 .

An Aimless Life a Living Death—An aimless life is a living death. The mind should dwell upon themes relating to our eternal interests. This will be conducive to health of body and mind.—The Review and Herald, July 29, 1884.

Fungus Roots on Aimlessness—One of the chief causes of mental inefficiency and moral weakness is the lack of concentration for worthy ends. We pride ourselves on the wide distribution of literature; but the multiplication of books, even books that in themselves are not harmful, may be a positive evil....

A large share of the periodicals and books that, like the frogs of Egypt, are overspreading the land are not merely commonplace, idle, and enervating, but unclean and degrading. Their effect is not merely to intoxicate and ruin the mind but to corrupt and destroy the soul.

The mind, the heart, that is indolent, aimless, falls an easy prey to evil. It is on diseased, lifeless organisms that fungus roots. It is the idle mind that is Satan's workshop. Let the mind be directed to high and holy ideals, let the life have a noble aim, an absorbing purpose, and evil finds little foothold.—Education, 189, 190 .

Aimlessness a Predisposing Cause of Intemperance—In order to reach the root of intemperance we must go deeper than the use of alcohol or tobacco. Idleness, lack of aim, or evil associations may be the predisposing cause.—Education, 202, 203 .

Few Evils More to Be Dreaded—Few evils are more to be dreaded than indolence and aimlessness. Yet the tendency of most athletic sports is a subject of anxious thought to those who have at heart the well-being of the youth.... They stimulate the love of pleasure and excitement, thus fostering a distaste for useful labor, a disposition to shun practical duties and responsibilities. They tend to destroy a relish for life's sober realities and its tranquil enjoyments. Thus the door is opened to dissipation and lawlessness, with their terrible results.—Education, 210, 211 .

No One to Live an Aimless Life—Every soul is to minister. He is to use every physical, moral, and mental power—through sanctification of the Spirit—that he may be a laborer together with God. All are bound to devote themselves actively and unreservedly to God's service. They are to cooperate with Jesus Christ in the great work of helping others. Christ died for every man. He has ransomed every man by giving His life on the cross. This He did that man might no longer live an aimless, selfish life but that he might live unto Jesus Christ, who died for his salvation. All are not called upon to enter the ministry, but nevertheless, they are to minister. It is an insult to the Holy Spirit of God for any man to choose a life of self-serving.—Letter 10, 1897.

Right Motives to Be Cultivated—The true motives of service are to be kept before old and young. The students are to be taught in such a way that they will develop into useful men and women. Every means that will elevate and ennoble them is to be employed. They are to be taught to put their powers to the best use. Physical and mental powers are to be equally taxed. Habits of order and discipline are to be cultivated. The power that is exerted by a pure, true life is to be kept before the students. This will aid them in the preparation for useful service. Daily they will grow purer and stronger, better prepared through His grace and a study of His Word to put forth aggressive efforts against evil.—The Review and Herald, August 22, 1912.

Actions Reveal Motives—Actions reveal principles and motives. The fruit borne by many who claim to be plants in the Lord's vineyard shows them to be but thorns and briers. A whole church may sanction the wrong course of some of its members, but that sanction does not prove the wrong to be right. It cannot make grapes of thorn berries.—Testimonies for the Church 5:103 .

Motives, Not Appearance, Judged—It is an important duty for all to become familiar with the tenor of their conduct from day to day and the motives which prompt their actions. They need to become acquainted with the particular motives which prompt particular actions. Every action of their lives is judged, not by the external appearance, but from the motive which dictated the action.—Testimonies for the Church 3:507 .

Followers of Christ Find New Motives—No other science is equal to that which develops in the life of the student the character of God. Those who become followers of Christ find that new motives of action are supplied, new thoughts arise, and new actions must result. But they can

make advancement only through conflict; for there is an enemy who ever contends against them, presenting temptations to cause the soul to doubt and sin. There are hereditary and cultivated tendencies to evil that must be overcome. Appetite and passion must be brought under the control of the Holy Spirit. There is no end to the warfare this side of eternity. But while there are constant battles to fight, there are also precious victories to gain; and the triumph over self and sin is of more value than the mind can estimate.—Counsels to Parents, Teachers, and Students, 20 .

Two Antagonistic Motive Powers—The Bible is its own expositor. Scripture is to be compared with scripture. The student should learn to view the Word as a whole and to see the relation of its parts. He should gain a knowledge of its grand central theme, of God's original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the nature of the two principles that are contending for supremacy and should learn to trace their working through the records of history and prophecy, to the great consummation. He should see how this controversy enters into every phase of human experience; how in every act of life he himself reveals the one or the other of the two antagonistic motives; and how, whether he will or not, he is even now deciding upon which side of the controversy he will be found.—Education, 190 .

Every Action Has Twofold Character—Every course of action has a twofold character and importance. It is virtuous or vicious, right or wrong, according to the motive which prompts it. A wrong action, by frequent repetition, leaves a permanent impression upon the mind of the actor and also on the minds of those who are connected with him in any relation, either spiritual or temporal. The parents or teachers who give no attention to the small actions that are not right establish those habits in the youth.—The Review and Herald, May 17, 1898.

Action Derives Quality From Motive—Every action derives its quality from the motive which prompts it, and if the motives are not high and pure and unselfish, the mind and character will never become well balanced.—The Youth's Instructor, April 7, 1898.

Motives Give Character to Acts—It is the motive that gives character to our acts, stamping them with ignominy or with high moral worth. Not the great things which every eye sees and every tongue praises does God account most precious. The little duties cheerfully done, the little gifts which make no show, and which to human eyes may appear worthless, often stand highest in His sight. A heart of faith and love is dearer to God than the most costly gift. The poor widow gave her living to do the little that she did. She deprived herself of food in order to give those two mites to the cause she loved. And she did it in faith, believing that her heavenly Father would not overlook her great need. It was this unselfish spirit and childlike faith that won the Saviour's commendation.—The Desire of Ages, 615 .

God Reveals the Motives—God leads His people on, step by step. He brings them into positions which are calculated to reveal the motives of the heart. Some endure at one point but fall off at the next. At every advance step the heart is tested and tried a little closer. If any find their hearts opposed to the straight work of God, it should convince them that they have a work

to do in overcoming, or they will be finally rejected of the Lord.—The Review and Herald, April 8, 1880.

Our Secret Motives Decide Destiny—Our acts, our words, even our most secret motives, all have their weight in deciding our destiny for weal or woe. Though they may be forgotten by us, they will bear their testimony to justify or to condemn.—The Great Controversy, 486, 487 .

God Estimates Men by Purity of Motive—Not by their wealth, their education, or their position does God estimate men. He estimates them by their purity of motive and their beauty of character. He looks to see how much of His Spirit they possess and how much of His likeness their life reveals. To be great in God's kingdom is to be as a little child in humility, in simplicity of faith, and in purity of love.—The Ministry of Healing, 477, 478 .

God Judges by the Motives—There is much in the conduct of a minister that he can improve. Many see and feel their lack, yet they seem to be ignorant of the influence they exert. They are conscious of their actions as they perform them, but suffer them to pass from their memory, and therefore do not reform.

If ministers would make the actions of each day a subject of careful thought and deliberate review, with the object to become acquainted with their own habits of life, they would better know themselves. By a close scrutiny of their daily life under all circumstances they would know their own motives, the principles which actuate them. This daily review of our acts, to see whether conscience approves or condemns, is necessary for all who wish to arrive at the perfection of Christian character.

Many acts which pass for good works, even deeds of benevolence, will, when closely investigated, be found to be prompted by wrong motives. Many receive applause for virtues which they do not possess. The Searcher of hearts inspects motives, and often the deeds which are highly applauded by men are recorded by Him as springing from selfish motives and base hypocrisy. Every act of our lives, whether excellent and praiseworthy or deserving of censure, is judged by the Searcher of hearts according to the motives which prompted it.—Testimonies for the Church 2:511, 512 .

Sometimes Difficult to Discern Motives—Amid the cares of active life it is sometimes difficult to discern our own motives, but progress is made daily either for good or evil.—Testimonies for the Church 5:420 .

Real Conversion Changes Motives—Real conversion is a decided change of feelings and motives; it is a virtual taking leave of worldly connections, a hastening from their spiritual atmosphere, a withdrawing from the controlling power of their thoughts, opinions, and influences.—Testimonies for the Church 5:82, 83 .

The Great Motive Powers of the Soul—The great motive powers of the soul are faith, hope, and love; and it is to these that Bible study, rightly pursued, appeals. The outward beauty of the Bible, the beauty of imagery and expression, is but the setting, as it were, for its real treasure—the beauty of holiness. In its record of the men who walked with God, we may catch glimpses

of His glory. In the One “altogether lovely” we behold Him, of whom all beauty of earth and heaven is but a dim reflection. “I, if I be lifted up,” He said, “will draw all men unto Me” .—Education, 192 .

Chapter 37— Principles of Study and Learning

The Mind and Affections Must Be Trained—God has given reason, the mental faculties of the mind; but if left to themselves uneducated and untrained, they leave man as is revealed in the fierce heathen. The mind and affections require education and direction by teachers. It must be line upon line, and precept upon precept, to guide and train the human moral agent to work in cooperation with God. God works in the human agent by the light of His truth. The mind enlightened by the truth, sees truth in distinction from error.—Letter 135, 1898.

Highest Culture of Mind Receives God’s Fullest Approval—The human mind is susceptible of the highest cultivation. A life devoted to God should not be a life of ignorance. Many speak against education because Jesus chose uneducated fishermen to preach His gospel. They assert that He showed preference for the uneducated. Many learned and honorable men believed His teaching. Had these fearlessly obeyed the convictions of their consciences, they would have followed Him. Their abilities would have been accepted and employed in the service of Christ, had they offered them. But they had not moral power, in face of the frowning priests and jealous rulers, to confess Christ, and venture their reputation in connection with the humble Galilean....

Jesus did not despise education. The highest culture of the mind, if sanctified through the love and fear of God, receives His fullest approval. The humble men chosen by Christ were with Him three years, subject to the refining influence of the Majesty of heaven. Christ was the greatest educator the world ever knew.

God will accept the youth with their talent and their wealth of affection if they will consecrate themselves to Him. They may reach to the highest point of intellectual greatness; and if balanced by religious principle, they can carry forward the work which Christ came from heaven to accomplish, and in thus doing be coworkers with the Master.—The Review and Herald, June 21, 1877.

Not Satisfied With Second-rate Work—The true teacher is not satisfied with second-rate work. He is not satisfied with directing his students to a standard lower than the highest which it is possible for them to attain. He cannot be content with imparting to them only technical knowledge, with making them merely clever accountants, skillful artisans, successful tradesmen. It is his ambition to inspire them with principles of truth, obedience, honor, integrity, and purity—principles that will make them a positive force for the stability and uplifting of society. He desires them, above all else, to learn life’s great lesson of unselfish service.—Education, 29, 30 .

Mind to Be Carried Higher—I am instructed that we are to carry the minds of our students higher than it is now thought by many to be possible. Heart and mind are to be trained to preserve their purity by receiving daily supplies from the fountain of eternal truth. The Divine Mind and Hand has preserved through the ages the record of creation in its purity. It is the Word of God alone that gives to us an authentic account of the creation of our world. This Word is to be the chief study in our schools. Here we may hold converse with patriarchs and prophets; here we may learn what our redemption has cost the One who was equal with the Father from the beginning, and who sacrificed His life that a people might stand before Him redeemed from every common, earthly thing and renewed in the image of God.—Letter 64, 1909.

True Education Combines Intellectual and Moral—The Lord has been waiting long for our teachers to walk in the light He has sent them. There is need of a humbling of self that Christ may restore the moral image of God in man. The character of the education given must be greatly changed before it can give the right mold to our institutions. It is only when intellectual and moral powers are combined for the attainment of education that the standard of the Word of God is reached.—The Review and Herald, September 3, 1908.

True Piety Elevates and Refines—Our people everywhere allow their minds to take too low a range, too narrow a view. They allow the plans of human agencies to guide them and a worldly spirit to mold them, rather than Christ's plans and Christ's Spirit. I am instructed to say to our people, Look above the earthly to the heavenly. Numbers are no evidence of success; if they were, Satan might claim much. It is the degree of moral power that pervades our institutions, our schools, and our churches. It should be the joy of all, from the highest to the least, to represent Christ in Christlike virtues. Let all our teachers learn that true piety, love shown in obedience to God, will elevate and refine.—Letter 316, 1908.

Thoroughness Necessary—Thoroughness is necessary to success in character building. There must be an earnest desire to carry out the plans of the Master Builder. The timbers used must be solid; no careless, unreliable work can be accepted; it would ruin the building. The whole being is to be put into this work. It demands strength and energy; there is no reserve to be wasted in unimportant matters. There must be determined human force put into the work, in cooperation with the Divine Worker. There must be earnest, persevering effort to break away from the customs and maxims and associations of the world. Deep thought, earnest purpose, steadfast integrity, are essential. There must be no idleness. Life is a sacred trust; and every moment should be wisely improved.—The Youth's Instructor, February 19, 1903.

Trivial Matters Enfeeble the Mind—The student who, in the place of the broad principles of the Word of God, will accept common ideas and will allow the time and attention to be absorbed in commonplace, trivial matters, will find his mind will become dwarfed and enfeebled; he will lose the power of growth. The mind must be trained to comprehend the important truths that concern eternal life.—Letter 64, 1909.

Temporal Affairs Not to Be Neglected—Life is too solemn to be absorbed in temporal and earthly matters, in a treadmill of care and anxiety for the things that are but an atom in

comparison with the things of eternal interest. Yet God has called us to serve Him in the temporal affairs of life. Diligence in this work is as much a part of true religion as is devotion. The Bible gives no endorsement to idleness. It is the greatest curse that afflicts our world. Every man and woman who is truly converted will be a diligent worker.—Christ's Object Lessons, 343 .

The Quality of Men Called to Teach —The cause of God needs teachers who have high moral qualities and can be trusted with the education of others, men who are sound in the faith and have tact and patience, who walk with God and abstain from the very appearance of evil, who stand so closely connected with God that they can be channels of light—in short, Christian gentlemen. The good impressions made by such will never be effaced, and the training thus given will endure throughout eternity. What is neglected in this training process is likely to remain undone. Who will undertake this work?

We would that there were strong young men, rooted and grounded in the faith, who had such a living connection with God that they could, if so counseled by our leading brethren, enter the higher colleges in our land, where they would have a wider field for study and observation. Association with different classes of minds, an acquaintance with the workings and results of popular methods of education, and a knowledge of theology as taught in the leading institutions of learning would be of great value to such workers, preparing them to labor for the educated classes and to meet the prevailing errors of our time. Such was the method pursued by the ancient Waldenses; and, if true to God, our youth, like theirs, might do a good work, even while gaining their education, in sowing the seeds of truth in other minds.—Testimonies for the Church 5:583, 584 .

Correct Habits Leave Impress on Character—The formation of correct habits is to leave its impress upon the mind and characters of the children that they may practice the right way. It means much to bring these children under the direct influence of the Spirit of God, training and disciplining them in the nurture and admonition of the Lord. The formation of correct habits, the exhibition of a right spirit, will call for earnest efforts in the name and strength of Jesus. The instructor must persevere, giving line upon line, precept upon precept, here a little and there a little, in all long-suffering and patience, sympathy and love, binding these children to his heart by the love of Christ revealed in himself.—Christian Education, 153 .

Characters Not Formed in One Mold—Teachers are to consider that they are not dealing with angels, but human beings with like passions as they themselves have. Characters are not formed in one mold. There is every phase of character received by children as an inheritance. The defects and the virtues in traits of character are thus revealed. Let every instructor take this into consideration. Hereditary and cultivated deformity of human character, as also beauty of character, will have to be met, and much grace cultivated in the instructor to know how to deal with the erring for their present and eternal good. Impulse, impatience, pride, selfishness, and self-esteem, if cherished, will do a great amount of evil which may thrust the soul upon Satan's battleground without wisdom to navigate his bark, but he will be in danger of being tossed about at the sport of Satan's temptations until shipwrecked. Every teacher has his own peculiar

traits of character to watch lest Satan should use him as his agent to destroy souls, by his own unconsecrated traits of character.—Letter 50, 1893.

Must Be Christlike in Dealing With Minds—It is a daily working agency that is to be brought into exercise, a faith that works by love and purifies the soul of the educator. Is the revealed will of God placed as your highest authority? If Christ is formed within, the hope of glory, then the truth of God will so act upon your natural temperament that its transforming agency will be revealed in a changed character, and you will not by your influence through the revealings of an unsanctified heart and temper turn the truth of God into a lie before any of your pupils; nor in your presentation of a selfish, impatient, unchristlike temper in dealing with any human mind, reveal that the grace of Christ is not sufficient for you at all times and in all places. Thus you will show that the authority of God over you is not merely in name but in reality and truth. There must be a separation from all that is objectionable or unchristlike, however difficult it may be to the true believer.—Christian Education, 148 .

Continual Censure Bewilders the Child—Heaven sees in the child the undeveloped man or woman, with capabilities and powers that, if correctly guided and developed with heavenly wisdom, will become the human agencies through whom the divine influences can cooperate to be laborers together with God. Sharp words and continual censure bewilder the child but never reform him. Keep back that pettish word; keep your own spirit under discipline to Jesus Christ; then will you learn how to pity and sympathize with those brought under your influence. Do not exhibit impatience and harshness, for if these children did not need educating, they would not need the advantages of the school. They are to be patiently, kindly, and in love brought up the ladder of progress, climbing step by step in obtaining knowledge.—Christian Education, 147 .

Care in Suspending Students—Be careful what you do in the line of suspending students. This is a solemn business. It should be a very grave fault which requires this discipline.

Then there should be a careful consideration of all the circumstances connected with the case. Students sent from home a short distance or a long distance, thousands and thousands of miles, are away from, and deprived of, the advantages of home, and if expelled are refused the privileges of school. All their expenses have to be met by someone who has had hope and confidence in these subjects that their money would not be invested in vain. The student enters into or falls into temptation, and he is to be disciplined for his wrong. He feels keenly that his record is marred, and he disappoints those who have trusted him to develop a character under the influence of his training in his scholastic life, which will pay all that has been invested in his behalf.

But he is suspended for his foolish course of action. What will he do? Courage is at the lowest ebb, courage and even manliness is not cherished. He is an expense, and precious time is lost. Who is tender and kind and feels the burden of these souls? What wonder that Satan takes advantage of the circumstances. They are thrust on Satan’s battleground and the very worst feelings of the human heart are called into exercise, and strengthen and become confirmed.—Letter 50, 1893.

Avoid Creating Feelings of Injustice—When you jostle against the elements manifested by those who have no Bible religion but only a profession, do not forget that you are a Christian. You greatly lower your influence and mar your own Christian experience when you lose your self-control and give them the least occasion to think that you have ill-treated them. Leave not this impression upon their minds if you can possibly avoid it. In this probationary time we are forming our characters for the future immortal life; but that is not all, for in this very process of character building we need to be extremely cautious how we build, for others will build after the pattern we give them.—Letter 20, 1892.

Mind Must Have Pure Food—The mind, like the body, must have pure food in order to have health and strength. Give your children something to think of that is out of and above themselves. The mind that lives in a pure, holy atmosphere will not become trifling, frivolous, vain, and selfish.—Letter 27, 1890.

We are living in a time when everything that is false and superficial is exalted above the real, the natural, and the enduring. The mind must be kept free from everything that would lead it in a wrong direction. It should not be encumbered with trashy stories, which do not add strength to the mental powers. The thoughts will be of the same character as the food we provide for the mind.—Testimonies for the Church 5:544.

Infidel Books —The study of books written by infidels does great harm. Thus tares are sown in the minds and hearts of students. Yet this is the food often given to the brain, while many have little knowledge of subjects which pertain to eternal interests, which they ought to understand.

The talent of time is precious. Every day it is given to us in trust, and we shall be called upon to give an account of it to God. It is to be used to God's glory, and if we would prolong our lives, if we would gain the life that measures with the life of God, we must give the mind pure food. No time should be wasted that might have been used to good account.—Manuscript 15, 1898.

Students to Learn to Obey God—I see that a great sentiment must be worked to, and out, under the divine direction in our schools. But the one great lesson the students must learn is to seek with all their heart, mind, and strength to know God and obey Him implicitly. The science of the salvation of the human soul is the first lesson of life. No line of literature or education in book knowledge is to become supreme. But to know God and Jesus Christ, whom He hath sent, is life eternal.

Let the students take the love and fear of God with them into their school life. This is wisdom more precious than words can express. Connected with God, it can be said of them, as of Daniel, God gave him wisdom and knowledge in all mysteries.

Learning is good. The wisdom of Solomon is desirable; but the wisdom of a greater than Solomon is far more desirable and essential. Through the learning in our schools we cannot reach Christ, but we can through Christ reach the highest end of the ladder in science; for the word of inspiration says, "Ye are complete in Him" . Our first business is to see and acknowledge God, and then He will direct our path.—Letter 120, 1896.

Chapter 38— Balance in Education

Education Has Eternal Implications.—Education is a work the effect of which will be seen throughout the ceaseless ages of eternity.—Testimonies for the Church 6:154 .

To Restore Harmony in the Being—The true object of education is to restore the image of God in the soul. In the beginning God created man in His own likeness. He endowed him with noble qualities. His mind was well balanced, and all the powers of his being were harmonious. But the fall and its effects have perverted these gifts. Sin has marred and well-nigh obliterated the image of God in man. It was to restore this that the plan of salvation was devised and a life of probation was granted to man. To bring him back to the perfection in which he was first created is the great object of life—the object that underlies every other. It is the work of parents and teachers, in the education of the youth, to cooperate with the divine purpose; and in so doing they are "laborers together with God."—Patriarchs and Prophets, 595 .

All Capabilities to Be Developed—All the varied capabilities that men possess—of mind and soul and body—are given them by God to be so employed as to reach the highest possible degree of excellence. But this cannot be a selfish and exclusive culture; for the character of God, whose likeness we are to receive, is benevolence and love. Every faculty, every attribute, with which the Creator has endowed us is to be employed for His glory and for the uplifting of our fellowmen. And in this employment is found its purest, noblest, and happiest exercise.—Patriarchs and Prophets, 595 .

True Education Is Broad—True education means more than taking a certain course of study. It is broad. It includes the harmonious development of all the physical powers and the mental faculties. It teaches the love and fear of God and is a preparation for the faithful discharge of life's duties.—Counsels to Parents, Teachers, and Students, 64 .

All-round Development for Every Duty—And those who would be workers together with God must strive for perfection of every organ of the body and quality of the mind. True education is the preparation of the physical, mental, and moral powers for the performance of every duty; it is the training of body, mind, and soul for divine service. This is the education that will endure unto eternal life.—Christ's Object Lessons, 330 .

All Powers to Reach Their Highest Potential—God designs that the college at Battle Creek shall reach a higher standard of intellectual and moral culture than any other institution of the kind in our land. The youth should be taught the importance of cultivating their physical, mental, and moral powers that they may not only reach the highest attainments in science, but through a knowledge of God may be educated to glorify Him; that they may develop symmetrical characters, and thus be fully prepared for usefulness in this world and obtain a moral fitness for the immortal life.—Testimonies for the Church 4:425 .

Knowledge of Science of All Kinds Is Power—The schools established among us are matters of grave responsibility, for important interests are involved. In a special manner our schools are

a spectacle unto angels and to men. A knowledge of science of all kinds is power, and it is in the purpose of God that advanced science shall be taught in our schools as a preparation for the work that is to precede the closing scenes of earth's history. The truth is to go to the remotest bounds of the earth, through agents trained for the work. But while the knowledge of science is a power, the knowledge which Jesus in person came to impart to the world was the knowledge of the gospel. The light of truth was to flash its bright rays into the uttermost parts of the earth, and the acceptance or rejection of the message of God involved the eternal destiny of souls.—The Review and Herald, December 1, 1891.

Youth to Be Thinkers—Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thought.

Instead of confining their study to that which men have said or written, let students be directed to the sources of truth, to the vast fields opened for research in nature and revelation. Let them contemplate the great facts of duty and destiny, and the mind will expand and strengthen. Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions.—Education, 17, 18 .

True Education Develops Character—The education and training of the youth is an important and solemn work. The great object to be secured should be the proper development of character, that the individual may be fitted rightly to discharge the duties of the present life and to enter at last upon the future, immortal life. Eternity will reveal the manner in which the work has been performed. If ministers and teachers could have a full sense of their responsibility, we should see a different state of things in the world today. But they are too narrow in their views and purposes. They do not realize the importance of their work or its results.—Testimonies for the Church 4:418 .

Greatest Value Is to Build Character—The students work hard and faithfully. They are gaining in strength of nerve and in solidity as well as activity of muscles. This is the proper education which will bring forth from our schools young men who are not weak and inefficient, who have not a one-sided education, but an all-round physical, mental, and moral training.

The builders of character must not forget to lay the foundation which will make education of the greatest value. This will require self-sacrifice, but it must be done. The physical training will, if properly conducted, prepare for mental taxation. But the one alone always makes a deficient man.

The physical taxation combined with mental effort keeps the mind and morals in a more healthful condition, and far better work is done. Under this training students will come forth from our schools educated for practical life, able to put their intellectual capabilities to the best use. Physical and mental exercise must be combined if we would do justice to our students. We

have been working on this plan here with complete satisfaction, notwithstanding the inconvenience under which students have to labor.—Special Testimonies for Ministers and Workers 4, August 27, 1895, 16.

Many Fail to Understand True Principles—Many students are in so great haste to complete their education that they are not thorough in anything which they undertake. Few have sufficient courage and self-control to act from principle. Most students fail to understand the true object of education, and hence fail to take such a course as to secure this object. They apply themselves to the study of mathematics or the languages, while they neglect a study far more essential to the happiness and success of life. Many who can explore the depths of the earth with the geologist or traverse the heavens with the astronomer show not the slightest interest in the wonderful mechanism of their own bodies. Others can tell just how many bones there are in the human frame and correctly describe every organ of the body, and yet they are as ignorant of the laws of health and the cure of disease as though life were controlled by blind fate instead of definite and unvarying law.—The Signs of the Times, June 29, 1892.

Education Is Not of Brain Alone—Students who have gained book knowledge without gaining a knowledge of practical work cannot lay claim to a symmetrical education. The energies that should have been devoted to business of various lines have been neglected. Education does not consist in using the brain alone. Physical employment is a part of the training essential for every youth. An important phase of education is lacking if the student is not taught how to engage in useful labor.—Counsels to Parents, Teachers, and Students, 307, 308 .

Physical and Mental to Be Equally Taxed—Much has been said and written in regard to the importance of training the mind for its highest service. This has sometimes led to the opinion that if the intellect is educated to put forth its highest powers, it will strengthen the physical and moral nature for the development of the whole man. Time and experience have proved this to be an error. We have seen men and women go forth as graduates from college who were in no way qualified to make a proper use of the wonderful physical organism with which God had provided them. The whole body is designed for action, not for inaction.

If the physical powers are not taxed equally with the mental, too much strain is brought upon the latter. Unless every part of the human machinery performs its allotted tasks, the mental powers cannot be used to their highest capability for any length of time. Natural powers must be governed by natural laws, and the faculties must be educated to work harmoniously and in accord with these laws. The teachers in our schools can disregard none of these particulars without shirking responsibility. Pride may lead them to seek for a high worldly standard of intellectual attainment that students may make a brilliant show; but when it comes to solid acquirements—those which are essential to fit men and women for any and every emergency in practical life—such students are only partially prepared to make life a success. Their defective education often leads to failure in whatever branch of business they undertake.—Testimonies for the Church 5:522 .

Not to Escape Life's Burdens—Let the youth be impressed with the thought that education is not to teach them how to escape life's disagreeable tasks and heavy burdens; that its purpose is to lighten the work by teaching better methods and higher aims. Teach them that life's true aim is not to secure the greatest possible gain for themselves but to honor their Maker in doing their part of the world's work and lending a helpful hand to those weaker or more ignorant.—Education, 221, 222 .

Harmonious Development Needed—The right use of one's self is the most valuable lesson that can be learned. We are not to do brain work and stop there, or make physical exertion and stop there; we are to make the best use of the various parts that compose the human machinery—brain, bone, muscle, head, and heart.—The Youth's Instructor, April 7, 1898. .

Ignorance Does Not Increase Spirituality—Young men should not enter upon the work of explaining the Scriptures and lecturing upon the prophecies when they do not have a knowledge of the important Bible truths they try to explain to others. They may be deficient in the common branches of education and therefore fail to do the amount of good they could do if they had had the advantages of a good school. Ignorance will not increase the humility or spirituality of any professed follower of Christ. The truths of the Divine Word can be best appreciated by an intellectual Christian. Christ can be best glorified by those who serve Him intelligently. The great object of education is to enable us to use the powers which God has given us in such a manner as will best represent the religion of the Bible and promote the glory of God.—Testimonies for the Church 3:160 .

Education Requires Painstaking Efforts—Teachers should lead students to think and clearly to understand the truth for themselves. It is not enough for the teacher to explain or for the student to believe; inquiry must be awakened, and the student must be drawn out to state the truth in his own language, thus making it evident that he sees its force and makes the application. By painstaking effort the vital truths should thus be impressed upon the mind. This may be a slow process, but it is of more value than rushing over important subjects without due consideration. God expects His institutions to excel those of the world, for they are His representatives. Men truly connected with God will show to the world that a more than human agent is standing at the helm.—Testimonies for the Church 6:154 .

Set Up Well-defined Landmarks—Let the youth set up well-defined landmarks by which they may be guided in emergencies. When a crisis comes that demands active, well-developed physical powers and a clear, strong, practical working mind; when difficult work is to be done where every stroke must tell, and perplexities can be met only through seeking wisdom from God, then the youth who have learned to overcome difficulties by earnest labor can respond to the call for workers, "Here am I, send me." Let the hearts of young men and young women be as clear as crystal. Let not their thoughts be trivial, but sanctified by virtue and holiness. They need not be otherwise. With purity of thought through sanctification of the Spirit, their lives may be refined, elevated, ennobled.—Letters to Physicians and Ministers 1, July 1900, 31,32.

Formation of Right Habits Important—It should be the fixed purpose of every youth to aim high in all his plans for lifework. Adopt for your government in all things the standard that God's Word presents. This is the Christian's positive duty, and it should be also his positive pleasure. Cultivate respect for yourself because you are Christ's purchased possession.

Success in the formation of right habits, advancement in that that is noble and just, will give you an influence that all will value. Live for something besides self.

If your motives are pure and unselfish, if you are ever looking for work which somebody must do, if you are always on the alert to show kindly attentions and do courteous deeds, you are unconsciously building your own monument. This is the work that God calls upon all children and youth to do.—Letters to Physicians and Ministers 1, July 1900, 32.

Self-support an Important Part of Education—In acquiring an education many students would gain a most valuable training if they would become self-sustaining. Instead of incurring debts or depending on the self-denial of their parents, let young men and young women depend on themselves. They will thus learn the value of money, the value of time, strength, and opportunities, and will be under far less temptation to indulge idle and spendthrift habits. The lessons of economy, industry, self-denial, practical business management, and steadfastness of purpose, thus mastered, would prove a most important part of their equipment for the battle of life. And the lesson of self-help learned by the student would go far toward preserving institutions of learning from the burden of debt under which so many schools have struggled and which has done so much toward crippling their usefulness.—Education, 221 .

Education Molds Social Fabric—Throughout the world, society is in disorder, and a thorough transformation is needed. The education given to the youth is to mold the whole social fabric.—The Ministry of Healing, 406 .

Need for Schools to Teach Agriculture—Our schools could aid effectively in the disposition of the unemployed masses. Thousands of helpless and starving beings, whose numbers are daily swelling the ranks of the criminal classes, might achieve self-support in a happy, healthy, independent life if they could be directed in skillful, diligent labor in the tilling of the soil.—Education, 220 .

Education Continues Through Life—In the school of Christ, students are never graduated. Among the pupils are both old and young. Those who give heed to the instructions of the Divine Teacher constantly advance in wisdom, refinement, and nobility of soul, and thus they are prepared to enter that higher school where advancement will continue throughout eternity.—Counsels to Parents, Teachers, and Students, 51 .

True Ambition—Dear youth, what is the aim and purpose of your life? Are you ambitious for education that you may have a name and position in the world? Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils and help to enact laws for the nation? There is nothing wrong in these aspirations. You may every one of you make your mark. You should be

content with no mean attainments. Aim high and spare no pains to reach the standard.—The Review and Herald, August 19, 1884.

The Most Essential Knowledge—Let the youth advance as fast and as far as they can in the acquisition of knowledge. ... And as they learn, let them impart their knowledge. It is thus that their minds will acquire discipline and power. It is the use they make of knowledge that determines the value of their education. To spend a long time in study, with no effort to impart what is gained, often proves a hindrance rather than a help to real development. In both the home and the school it should be the student's effort to learn how to study and how to impart the knowledge gained. Whatever his calling, he is to be both a learner and a teacher as long as life shall last.—The Ministry of Healing, 402 .

The most essential education for our youth today to gain, and that which will fit them for the higher grades of the school above, is an education that will teach them how to reveal the will of God to the world.—The Review and Herald, October 24, 1907.

The essential knowledge is a knowledge of God and of Him whom He has sent.

Every child and every youth should have a knowledge of himself. He should understand the physical habitation that God has given him and the laws by which it is kept in health. All should be thoroughly grounded in the common branches of education. And they should have industrial training that will make them men and women of practical ability, fitted for the duties of everyday life. To this should be added training and practical experience in various lines of missionary effort.—The Ministry of Healing, 402 .

"What 'University Course' Can Equal This?"—"The great day of the Lord is near..." and a world is to be warned.... Thousands of the youth ... should be giving themselves to this work.... Let every Christian educator ... encourage and assist the youth under his care in gaining a preparation to join the ranks.

There is no line of work in which it is possible for the youth to receive greater benefit.... They are co-workers with the angels; rather, they are the human agencies through whom the angels accomplish their mission. Angels speak through their voices, and work by their hands. And the human workers, cooperating with heavenly agencies, have the benefit of their education and experience. As a means of education, what "university course" can equal this?—Education, 270, 271 .

To Impart Knowledge Is Essential—It is necessary to their complete education that students be given time to do missionary work—time to become acquainted with the spiritual needs of the families in the community around them. They should not be so loaded down with studies that they have no time to use the knowledge they have acquired. They should be encouraged to make earnest missionary effort for those in error, becoming acquainted with them and taking to them the truth. By working in humility, seeking wisdom from Christ, praying and watching unto prayer, they may give to others the knowledge that has enriched their lives.—Counsels to Parents, Teachers, and Students, 545, 546 .

Section 9—Interrelationship of Body and Mind

Chapter 39— Harmonious Action of the Whole Personality Necessary

A Mysterious Interrelationship—Between the mind and the body there is a mysterious and wonderful relation. They react upon each other. To keep the body in a healthy condition to develop its strength, that every part of the living machinery may act harmoniously, should be the first study of our life. To neglect the body is to neglect the mind. It cannot be to the glory of God for His children to have sickly bodies or dwarfed minds.—Testimonies for the Church 3:485, 486 .

Harmony Depends Upon Conformity to Fixed Laws—The harmony of creation depends upon the perfect conformity of all beings, of everything, animate and inanimate, to the law of the Creator. God has ordained laws for the government, not only of living beings, but of all the operations of nature. Everything is under fixed laws, which cannot be disregarded. But while everything in nature is governed by natural laws, man alone, of all that inhabits the earth, is amenable to moral law.—Patriarchs and Prophets, 52 .

A Harp of a Thousand Strings—It is not only the privilege but the sacred duty of all to understand the laws God has established in their beings.... And as they more fully understand the human body, ... they will seek to bring their bodies into subjection to the noble powers of the mind. The body will be regarded by them as a wonderful structure, formed by the Infinite Designer, and given in their charge to keep this harp of a thousand strings in harmonious action.—The Health Reformer, September, 1871.

All Part of a Perfect Whole—We are all represented as being members of the body, united in Christ. In this body there are various members, and one member cannot perform exactly the same office as another.... Yet all these organs are necessary to the perfect whole and work in beautiful harmony with one another. The hands have their office, and the feet theirs. One is not to say to the other, “You are inferior to me”; the hands are not to say to the feet, “We have no need of you”; but all are united to the body to do their specific work and should be alike respected, as they conduce to the comfort and usefulness of the perfect whole.—Testimonies for the Church 4:128 .

The Harmonious Development of Both Mental and Moral Faculties—The improvement of the mind is a duty which we owe to ourselves, to society, and to God. But we should never devise means for the cultivation of the intellect at the expense of the moral and the spiritual. And it is only by the harmonious development of both the mental and the moral faculties that the highest perfection of either can be attained.—The Review and Herald, January 4, 1881.

Lack of Harmonious Action Brings Disease—It is the lack of harmonious action in the human organism that brings disease. The imagination may control the other parts of the body to their injury. All parts of the system must work harmoniously. The different parts of the body, especially those remote from the heart, should receive a free circulation of blood. The limbs act

an important part and should receive proper attention.—Special Testimonies, Series B 15:18, April 3, 1900.

An Impaired Faculty Injures the Whole—If one faculty is suffered to remain dormant, or is turned out of its proper course, the purpose of God is not carried out. All the faculties should be well developed. Care should be given to each, for each has a bearing upon the others, and all must be exercised in order that the mind be properly balanced.

If one or two organs are cultivated and kept in continual use because it is the choice of your children to put the strength of the mind in one direction to the neglect of other mental powers, they will come to maturity with unbalanced minds and inharmonious characters. They will be apt and strong in one direction but greatly deficient in other directions just as important. They will not be competent men and women. Their deficiencies will be marked and will mar the entire character.—Testimonies for the Church 3:26 .

When the minds of ministers, schoolteachers, and students are continually excited by study, and the body is allowed to be inactive, the nerves of emotion are taxed while the nerves of motion are inactive. The wear being all upon the mental organs, they become overworked and enfeebled, while the muscles lose their vigor for want of employment. There is no inclination to exercise the muscles by engaging in physical labor, because exertion seems to be irksome.—Testimonies for the Church 3:490 .

Caution Concerning Overwork—Remember that man must preserve his God-given talent of intelligence by keeping the physical machinery in harmonious action. Daily physical exercise is necessary to the enjoyment of health. It is not work but *overwork,* without periods of rest, that breaks people down, endangering the life-forces. Those who overwork soon reach the place where they work in a hopeless way.

The work done to the Lord is done in cheerfulness and with courage. God wants us to bring spirit and life and hopefulness into our work. Brain workers should give due attention to every part of the human machinery, equalizing the taxation. Physical and mental effort, wisely combined, will keep the whole man in a condition that makes him acceptable to God....

Bring into the day’s work hopefulness, courage, and amiability. Do not overwork. Better far leave undone some of the things planned for the day’s work than to undo oneself and become overtaxed, losing the courage necessary for the performance of the tasks of the next day. Do not today violate the laws of nature, lest you lose your strength for the day to follow.—Letter 102, 1903.

Counsel to One Who Indulged in Exaggerated Language—From the light which God has given me, I know that spiritual deformity is being developed in you. In the place of giving a faultless exhibition of right principles and correct habits, you are gathering to yourselves sentiments and principles which will exclude you and all who partake of the same spirit from the heavenly courts. Your mind is becoming deformed by the way in which you treat it. I entreat

of you to change decidedly about. Check all exaggerated language, for it destroys the harmony of the mind.

The body needs careful culture, that it may be kept in a healthy condition. So the mind needs to be strictly disciplined, lest it shall be unduly developed in some things and insufficiently developed in others. Because these susceptible organs are not in your sight, where you can see the harm that you are doing to your intellectual powers and how much they need regulating, you are not conscious of the harm you are doing them. You entertain unsound theories, and your mind is made to serve these theories.

The way in which you are mismanaging your mental machinery is wearing it out. But you cannot see what harm this is doing. Sooner or later your friends with you will see the unfavorable development of your thoughts and actions. Your stomach is beginning to testify to the action of the mind. A symmetrical and well-disciplined mind would change for the better the powers of digestion.—Letter 29, 1897.

Harmony Uses Complementary Effort —We cannot all have the same minds or cherish the same ideas; but one is to be a benefit and blessing to the other, that where one lacks, another may supply what is requisite. You have certain deficiencies of character and natural biases that render it profitable for you to be brought in contact with a mind differently organized, in order to properly balance your own. Instead of superintending so exclusively, you should consult with your wife and arrive at joint decisions. You do not encourage independent effort on the part of your family; but if your specific directions are not scrupulously carried out, you too frequently find fault with the delinquents.—Testimonies for the Church 4:128 .

Lower Propensities to Be Under Control—“We are laborers together with God” . Man is to work out his own salvation with fear and trembling; for it is God that worketh in him both to will and to do of His good pleasure. God gives man physical and mental powers. None are needless. Not one is to be misused or abused. The lower propensities are to be kept under control of the higher powers.—Letter 139, 1898.

Health of the Body and Mind—The life of Daniel is an inspired illustration of what constitutes a sanctified character. It presents a lesson for all, and especially for the young. A strict compliance with the requirements of God is beneficial to the health of body and mind.

In order to reach the highest standard of moral and intellectual attainments, it is necessary to seek wisdom and strength from God and to observe strict temperance in all the habits of life. In the experience of Daniel and his companions we have an instance of the triumph of principle over temptation to indulge the appetite. It shows us that through religious principle young men may triumph over the lusts of the flesh and remain true to God’s requirements, even though it cost them a great sacrifice.—The Review and Herald, January 25, 1881.

Healthy Life Favors Perfection of Character—A pure, healthy life is most favorable for the perfection of Christian character and for the development of the powers of mind and body.—The Review and Herald, December 1, 1896.

Mind, Sinew, and Muscle to Work Harmoniously—By properly using our powers to their fullest extent in the most useful employment, by keeping every organ in health, by so preserving every organ that mind, sinew, and muscle shall work harmoniously, we may do the most precious service for God.—The Youth's Instructor, April 7, 1898.

Happiness the Fruit of Harmonious Action of All Powers—Those who serve God in sincerity and truth will be a peculiar people, unlike the world, separate from the world. Their food will be prepared, not to encourage gluttony or gratify a perverted taste, but to secure to themselves the greatest physical strength, and consequently the best mental conditions....

Our heavenly Father has bestowed upon us the great blessing of health reform, that we may glorify Him by obeying the claims He has upon us.... The harmonious, healthy action of all the powers of body and mind results in happiness; the more elevated and refined the powers, the more pure and unalloyed the happiness.—The Review and Herald, July 29, 1884.

The Influence of Rejoicing—God's people have many lessons to learn. They will have perfect peace if they will keep the mind stayed on Him who is too wise to err and too good to do them harm. They are to catch the reflection of the smile of God, and reflect it to others. They are to see how much sunshine they can bring into the lives of those around them. They are to keep near to Christ, so close that they sit together with Him as His little children, in sweet, sacred unity. They are never to forget that as they receive the affection and love of God, they are under the most solemn obligation to impart it to others. Thus they may exert an influence of rejoicing, which blesses all who come within its reach, irradiating their pathway.—Letter 40, 1903. .

Chapter 40— Body Affects Mind

Close Relationship Between Mind and Body—There is an intimate relation between the mind and the body, and in order to reach a high standard of moral and intellectual attainment, the laws that control our physical being must be heeded.—Patriarchs and Prophets, 601 .

Mental Effort Affected by Physical Vigor—We should seek to preserve the full vigor of all our powers for the accomplishment of the work before us. Whatever detracts from physical vigor weakens mental effort. Hence, every practice unfavorable to the health of the body should be resolutely shunned.

Says the great apostle, "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." We cannot maintain consecration to God and yet injure our health by the willful indulgence of a wrong habit. Self-denial is one of the conditions, not only of admission into the service of Christ, but of continuance therein. Christ Himself declared, in unmistakable language, the conditions of discipleship: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me."

Yet, how many who call themselves Christians are unwilling to exercise self-denial, even for Christ's sake. How often the love for some pernicious indulgence is stronger than the desire for a sound mind in a sound body. Precious hours of probation are spent, God-given means squandered, to please the eye or to gratify the appetite. Custom holds thousands in bondage to the earthly and sensual. Many are willing captives; they desire no better portion.—The Signs of the Times, June 1, 1882.

The Power of Discriminating Between Right and Wrong—Anything that lessens physical strength enfeebles the mind and makes it less capable of discriminating between right or wrong.—Christ's Object Lessons, 346 .

Wrong Habits Yield Distorted Concepts—Brother ____, you dwell upon yourself. You view many things in a perverted light. You have suspicion of men, great distrust and jealousy, and you surmise evil. You think everybody is determined to ruin you. Many of these trials originate with you yourself. Many things are construed by you to be premeditated to injure you, when this is farthest from the real truth. You do yourself the greatest injury by your wrong course.

You are your greatest enemy. Your wrong habits unbalance the circulation of the blood and determine the blood to the brain, and then you view everything in a perverted light. You are quick and high-tempered, and you have not cultivated self-control. Your will and your way seem right to you. But unless you see the defects in your character and wash your robe and make it white in the blood of the Lamb, you will surely fail of everlasting life. You love the theory of the truth, but you do not let it sanctify your life. You do not carry out in your daily deportment the principles of the truth you profess.—Letter 27, 1872.

Physical Habits Affect the Brain—The brain is the citadel of the being. Wrong physical habits affect the brain and prevent the attainment of that which the students desire—a good mental discipline. Unless the youth are versed in the science of how to care for the body as well as for the mind, they will not be successful students. Study is not the principal cause of breakdown of the mental powers. The main cause is improper diet, irregular meals, a lack of physical exercise, and careless inattention in other respects to the laws of health. When we do all that we can to preserve the health, then we can ask God in faith to bless our efforts.—Counsels to Parents, Teachers, and Students, 299 .

Peter and Body-Mind Relationship—The apostle Peter understood the relation between the mind and the body and raised his voice in warning to his brethren: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" . Many regard this text as a warning against licentiousness only; but it has a broader meaning. It forbids every injurious gratification of appetite or passion. Every perverted appetite becomes a warring lust. Appetite was given us for a good purpose, not to become the minister of death by being perverted, and thus degenerating into "lusts which war against the soul." —Christian Temperance and Bible Hygiene, 53, 54, 1890.

Misuse of Physical Powers Unbalances Nervous System—The misuse of our physical powers shortens the period of time in which our lives can be used for the glory of God. And it unfits us

to accomplish the work God has given us to do. By allowing ourselves to form wrong habits, by keeping late hours, by gratifying appetite at the expense of health, we lay the foundation for feebleness. By neglecting physical exercise, by overworking mind or body, we unbalance the nervous system.

Those who thus shorten their lives and unfit themselves for service by disregarding nature's laws are guilty of robbery toward God. And they are robbing their fellowmen also. The opportunity of blessing others, the very work for which God sent them into the world, has by their own course of action been cut short. And they have unfitted themselves to do even that which in a briefer period of time they might have accomplished. The Lord holds us guilty when by our injurious habits we thus deprive the world of good.—Christ's Object Lessons, 346, 347 .

Idleness Weakens Brain Power—The reason the youth have so little strength of brain and muscle is because they do so little in the line of useful labor. "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before Me: therefore I took them away as I saw good" .—Testimonies for the Church 4:96 .

Manual Labor Relaxes the Mind—The whole system needs the invigorating influence of exercise in the open air. A few hours of manual labor each day would tend to renew the bodily vigor and rest and relax the mind.—Testimonies for the Church 4:264, 265 .

Bathing Invigorates Body and Mind—Whether a person is sick or well, respiration is more free and easy if bathing is practiced. By it the muscles become more flexible, the mind and body are alike invigorated, the intellect is made brighter, and every faculty becomes livelier.—Testimonies for the Church 3:70 .

Rest Versus Stimulants—Wrong physical habits injure the brain, and the whole system becomes deranged. An effort may be made to brace the wearied nerves by taking stimulants, but this will not remove the difficulty.

Unless a decided change is made, unless there is an intelligent recognition of the necessity of giving the brain rest instead of stimulants, the human agent will lose his self-control and will disgrace the cause of God.—Letter 205, 1904.

The Mind at Peaceful Rest—We should devote more time to humble, earnest prayer to God, for wisdom to bring up our children in the nurture and admonition of the Lord. The health of the mind is dependent upon the health of the body. As Christian parents, we are bound to train our children in reference to the laws of life.

In Christ they will obtain strength and hope, and will not be troubled with restless longings for something to divert the mind and satisfy the heart. They have found the Pearl of Great Price, and the mind is at peaceful rest. Their pleasures are of a pure, elevated, heavenly character. They have no painful reflections, no remorse. Such pleasures do not enfeeble the body or prostrate the mind, but give health and vigor to both

The inhabitants of heaven are perfect, because the will of God is their joy and supreme delight.—Appeal to Mothers, 20-27.

Chapter 41— Diet and Mind

Brain Must Be Healthy—The brain is the organ and instrument of the mind, and controls the whole body. In order for the other parts of the system to be healthy the brain must be healthy. And in order for the brain to be healthy the blood must be pure. If by correct habits of eating and drinking the blood is kept pure, the brain will be properly nourished.—

The Brain Supplied With Life and Strength—The human organism is a wonderful piece of machinery, but it can be abused The transformation of food into good blood is a wonderful process, and all human beings should be intelligent upon this subject....

Each organ of the body gathers its nutrition to keep its different parts in action. The brain must be supplied with its share, the bone with its portion. The great Master Builder is at work every moment, supplying every muscle and tissue, from the brain to the ends of the fingers and toes, with life and strength.—Letter 17, 1895.

Results of Flaunting Nature's Laws—God has granted to this people great light, yet we are not placed beyond the reach of temptation.… An invalid—apparently very conscientious, yet bigoted and self-sufficient—freely avows his contempt for the laws of health and life, which divine mercy has led us as a people to accept. His food must be prepared in a manner to satisfy his morbid cravings. Rather than sit at a table where wholesome food is provided, he will patronize restaurants, because he can there indulge appetite without restraint. A fluent advocate of temperance, he disregards its foundation principles. He wants relief but refuses to obtain it at the price of self-denial.

That man is worshiping at the shrine of perverted appetite. He is an idolater. The powers which, sanctified and ennobled, might be employed to honor God, are weakened and rendered of little service. An irritable temper, a confused brain, and unstrung nerves are among the results of his disregard of nature's laws. He is inefficient, unreliable.—Testimonies for the Church 5:196, 197 .

Close Relation Between Eating and Mind—In connection with the injunction of Peter that we are to add "to temperance patience," I referred to the blessings of health reform, and the advantages to be gained by the use of proper combinations of simple, nourishing foods. The close relationship that eating and drinking sustain to the state of one's mind and temper was dwelt upon. We cannot afford to develop a bad temper through wrong habits of living.—The Review and Herald, July 12, 1906.

Indulgence Greatest Cause of Mental Debility—Indulgence of appetite is the greatest cause of physical and mental debility and lies at the foundation of the feebleness which is apparent everywhere.—Testimonies for the Church 3:487 .

Mind Confused by Improper Diet—We should not provide for the Sabbath a more liberal supply or a greater variety of food than for other days. Instead of this, the food should be more simple, and less should be eaten, in order that the mind may be clear and vigorous to comprehend spiritual things. Overeating befogs the brain. The most precious words may be heard and not appreciated, because the mind is confused by an improper diet. By overeating on the Sabbath, many have done more than they think to dishonor God.—Testimonies for the Church 6:357 .

Through Appetite Satan Controls Mind—Through appetite Satan controls the mind and the whole being. Thousands who might have lived have passed into the grave, physical, mental, and moral wrecks, because they sacrificed all their powers to the indulgence of appetite.—Christian Temperance and Bible Hygiene, 37, 1890.

The Digestive Organs Affect Life's Happiness—The digestive organs have an important part to act in our life happiness. God has given us intelligence that we may learn what we should use as food. Shall we not, as sensible men and women, study whether the things we eat will be in agreement or whether they will cause trouble? People who have a sour stomach are very often of a sour disposition. Everything seems to be contrary to them, and they are inclined to be peevish and irritable. If we would have peace among ourselves, we should give more thought than we do to having a peaceful stomach.—Manuscript 41, 1908.

Vigor of Mind Depends Upon the Body —Obey the principles of health reform and educate others to do this. The health of the mind is to a large degree dependent upon the health of the body, and the health of the body is dependent upon the way in which the living machinery is treated. Eat only that food which will keep your stomach in the most healthy condition.

You need to learn more thoroughly the philosophy of taking proper care of yourself in regard to the matter of diet. Arrange your work so that you can have your meals at regular hours. You must exercise a special care in this matter. Remember that to live the truth as it is in Jesus requires much self-discipline.—Letter 297, 1904.

Irregular Hours and Careless Inattention to Laws of Health—The mind does not wear out nor break down so often on account of diligent employment and hard study as on account of eating improper food at improper times, and of careless inattention to the laws of health.… Irregular hours for eating and sleeping sap the brain forces. The apostle Paul declares that he who would be successful in reaching a high standard of godliness must be temperate in all things. Eating, drinking, and dressing all have a direct bearing upon our spiritual advancement.—The Youth's Instructor, May 31, 1894.

Overcrowding the Stomach Weakens the Mind—Overeating, even of the most wholesome food, is to be guarded against. Nature can use no more than is required for building up the

various organs of the body, and excess clogs the system. Many a student is supposed to have broken down from overstudy, when the real cause was overeating. While proper attention is given to the laws of health there is little danger from mental taxation, but in many cases of so-called mental failure it is the overcrowding of the stomach that wearies the body and weakens the mind.—Education, 205 .

Indulgence Blunts Nobler Sentiments of Mind—The indulgence of appetite in overeating is gluttony. The great variety of foods often taken at one meal is enough to create a disordered stomach and a disordered temper. Therefore God requires of every human being cooperation with Him, that none may go beyond his proper boundary in overeating or in partaking of improper articles of food. This indulgence strengthens the animal propensities and blunts the nobler sentiments of the mind. The whole being is degraded, and the human agent becomes the slave of appetite, by pampering and indulging his own groveling sensual passions.—Manuscript 113, 1898.

Overeating Produced Forgetfulness and Loss of Memory —You are a gourmand when at the table. This is one great cause of your forgetfulness and loss of memory. You say things which I know you have said, and then turn square about and say that you said something entirely different. I knew this, but passed it over as the sure result of overeating. Of what use would it be to speak about it? It would not cure the evil.—Letter 17, 1895.

Overeating Blunts the Emotions —Intemperance in eating, even of food of the right quality, will have a prostrating influence upon the system and will blunt the keener and holier emotions. Strict temperance in eating and drinking is highly essential for the healthy preservation and vigorous exercise of all the functions of the body.

Strictly temperate habits, combined with exercise of the muscles as well as of the mind, will preserve both mental and physical vigor and give power of endurance to those engaged in the ministry, to editors, and to all others whose habits are sedentary. As a people, with all our profession of health reform, we eat too much. Indulgence of appetite is the greatest cause of physical and mental debility, and lies at the foundation of feebleness, which is apparent everywhere.—Testimonies for the Church 3:487 .

Restrict the Varieties of Food—We must care for the digestive organs and not force upon them a great variety of food. He who gorges himself with many kinds of food at a meal is doing himself injury. It is more important that we eat that which will agree with us than that we taste of every dish that may be placed before us. There is no door in our stomach by which we can look in and see what is going on; so we must use our mind, and reason from cause to effect. If you feel all wrought up, and everything seems to go wrong, perhaps it is because you are suffering the consequences of eating a great variety of food.—Manuscript 41, 1908.

God's Plan for Us—God desires us, by strict temperance, to keep the mind clear and keen that we may be able to distinguish between the sacred and the common. We should strive to understand the wonderful science of the matchless compassion and benevolence of God. Those who eat too largely and those who eat unhealthful food bring trouble upon themselves, unfitting

themselves for the service of God. It is dangerous to eat meat, for animals are suffering from many deadly diseases. Those who persist in eating the flesh of animals sacrifice spirituality to perverted appetite. Their bodies become full of disease.—Manuscript 66, 1901.

Intellectual Activity Diminished by a Heavy Meat Diet—The intellectual, the moral, and the physical powers are depreciated by the habitual use of flesh meats. Meat eating deranges the system, beclouds the intellect, and blunts the moral sensibilities.—Testimonies for the Church 2:64 .

What We Eat Diminishes Intellectual Activity—We are composed of what we eat, and eating much flesh will diminish intellectual activity. Students would accomplish much more in their studies if they never tasted meat. When the animal part of the human agent is strengthened by meat eating, the intellectual powers diminish proportionately.

A religious life can be more successfully gained and maintained if meat is discarded, for this diet stimulates into intense activities, lustful propensities, and enfeebles the moral and spiritual nature. “The flesh ... against the spirit, and the spirit against the flesh” .

We greatly need to encourage and cultivate pure, chaste thoughts and to strengthen the moral powers rather than the lower and carnal powers. God help us to awake from our self-indulgent appetites!—Letter 72, 1896. .

Meat Eating and Disposition—As a general thing, the Lord did not provide His people with flesh meat in the desert because He knew that the use of this diet would create disease and insubordination. In order to modify the disposition and bring the higher powers of the mind into active exercise, He removed from them the flesh of dead animals.—Manuscript 38, 1898.

Results of Pork Eating—It is not the physical health alone that is injured by pork eating. The mind is affected and the finer sensibilities are blunted by the use of this gross article of food.—Healthful Living, 58, 1865 .

Imprudent Eater Disqualifies for Counseling—Sugar is not good for the stomach. It causes fermentation, and this clouds the brain and brings peevishness into the disposition. And it has been proved that two meals are better than three for the health of the system.

What a pity it is that often, when the greatest self-denial should be exercised, the stomach is crowded with a mass of unhealthful food, which lies there to decompose. The affliction of the stomach affects the brain. The imprudent eater does not realize that he is disqualifying himself for giving wise counsel, disqualifying himself for laying plans for the best advancement of the work of God. But this is so. He cannot discern spiritual things, and in council meetings, when he should say Yea and Amen, he says Nay. He makes propositions that are wide of the mark. The food he has eaten has benumbed his brain power.

Self-indulgence debars the human agent from witnessing for the truth. The gratitude we offer to God for His blessings is greatly affected by the food placed in the stomach. Indulgence of appetite is the cause of dissension, strife, discord, and many other evils. Impatient words are

spoken and unkind deeds are done, dishonest practices are followed, and passion is manifested—and all because the nerves of the brain are diseased by the abuse heaped on the stomach.—Manuscript 93, 1901.

Coffee Affects Mental and Moral Powers—Coffee is a hurtful indulgence. It temporarily excites the mind, ... but the aftereffect is exhaustion, prostration, paralysis of the mental, moral, and physical powers. The mind becomes enervated, and unless through determined effort the habit is overcome, the activity of the brain is permanently lessened.—Christian Temperance and Bible Hygiene, 34, 1890.

Erroneous Eating Leads to Erroneous Thinking—The health of the body is to be regarded as essential for growth in grace and the acquirement of an even temper. If the stomach is not properly cared for, the formation of an upright, moral character will be hindered. The brain and nerves are in sympathy with the stomach. Erroneous eating and drinking result in erroneous thinking and acting.—Testimonies for the Church 9:160 .

High Appreciation of Atonement Blunted—When we pursue a course to lessen mental and physical vigor—in eating, drinking, or in any of our habits—we dishonor God, for we rob Him of the service He claims of us. When we indulge appetite at the expense of health or when we indulge habits which lessen our vitality and mental vigor, we cannot have a high appreciation of the atonement and a right estimate of eternal things. When our minds are beclouded and partially paralyzed by disease, we are easily overcome by the temptations of Satan.—Letter 27, 1872.

Too Much Thought About Food—It is impossible to prescribe by weight the quantity of food which should be eaten. It is not advisable to follow this process, for by so doing the mind becomes self-centered. Eating and drinking become altogether too much a matter of thought. Those who do not make a god of the stomach will carefully guard the appetite. They will eat plain, nourishing food.... They will eat slowly and will masticate their food thoroughly. After eating they will take proper exercise in the open air. Such need never trouble themselves to measure out precise quantities.

There are many who have carried a heavy weight of responsibility as to the quantity and quality of food best adapted to nourish the system. Some, especially dyspeptics, have worried so much in regard to their bill of fare that they have not taken sufficient food to nourish the system. They have done great injury to the house they live in and, we fear, have spoiled themselves for this life.—Letter 142, 1900.

Eat According to Your Best Judgment, Then Be at Rest—Some are continually anxious lest their food, however simple and healthful, may hurt them. To these let me say, Do not think that your food will injure you; do not think about it at all. Eat according to your best judgment; and when you have asked the Lord to bless the food for the strengthening of your body, believe that He hears your prayer, and be at rest.—The Ministry of Healing, 321 .

Intemperate Persons Cannot Be Patient—There are ample reasons why there are so many nervous women in the world, complaining of the dyspepsia, with its train of evils. The cause has been followed by the effect. It is impossible for intemperate persons to be patient. They must first reform bad habits, learn to live healthfully, and then it will not be difficult for them to be patient.

Many do not seem to understand the relation the mind sustains to the body. If the system is deranged by improper food, the brain and nerves are affected, and slight things annoy those who are thus afflicted. Little difficulties are to them troubles mountain high. Persons thus situated are unfitted to properly train their children. Their life will be marked with extremes, sometimes very indulgent, at other times severe, censuring for trifles which deserved no notice.—Healthful Living, 41, 1865 .

Dyspepsia Leads to Irritability—A dyspeptic stomach always leads to irritability. A sour stomach leads to a sour temper. Your body must be kept in subjection if you make it a meet temple for the indwelling of the Holy Spirit.... Eat sparingly of even wholesome food. Exercise moderately, and you will feel that your life is of some account.—Letter 27, 1872.

Unhealthful Food Stupefies the Conscience—In health reform our people have been retrograding. Satan sees that he cannot have so great power over minds when the appetite is kept under control as when it is indulged, and he is constantly at work to lead men to indulgence. Under the influence of unhealthful food the conscience becomes stupefied, the mind is darkened, and its susceptibility to impressions is impaired....

Will our people see and feel the sin of perverting the appetite? Will they discard all hurtful indulgences, and let the means thus saved be devoted to spreading the truth?—Manuscript 5, 1875.

A Definition of Temperance in Eating—The principles of temperance must be carried further than the mere use of spirituous liquors. The use of stimulating and indigestible food is often equally injurious to health and in many cases sows the seeds of drunkenness. True temperance teaches us to dispense entirely with everything hurtful and to use judiciously that which is healthful. There are few who realize as they should how much their habits of diet have to do with their health, their character, their usefulness in this world, and their eternal destiny. The appetite should ever be in subjection to the moral and intellectual powers. The body should be servant to the mind, and not the mind to the body.—Patriarchs and Prophets, 562 .

Shunning Extremes—Those who understand the laws of health and who are governed by principle will shun the extremes both of indulgence and of restriction. Their diet is chosen, not for the mere gratification of appetite, but for the upbuilding of the body. They seek to preserve every power in the best condition for highest service to God and man. The appetite is under the control of reason and conscience, and they are rewarded with health of body and mind. While they do not urge their views offensively upon others, their example is a testimony in favor of right principles. These persons have a wide influence for good.—The Ministry of Healing, 319 .

Chapter 42— Mind and Health

Mind Controls the Whole Man—The mind controls the whole man. All our actions, good or bad, have their source in the mind. It is the mind that worships God and allies us to heavenly beings.... All the physical organs are the servants of the mind, and the nerves are the messengers that transmit its orders to every part of the body, guiding the motions of the living machinery....

The harmonious action of all the parts—brain, bone, and muscle—is necessary to the full and healthful development of the entire human organism.—Special Testimonies On Education, 33, c1897.

Electric Power Vitalizes Whole System—The electric power of the brain, promoted by mental activity, vitalizes the whole system, and is thus an invaluable aid in resisting disease.—Education, 197 .

Few Realize the Power of Mind Over Body—But few realize the power that the mind has over the body. A great deal of the sickness which afflicts humanity has its origin in the mind and can only be cured by restoring the mind to health. There are very many more than we imagine who are sick mentally. Heart sickness makes many dyspeptics, for mental trouble has a paralyzing influence upon the digestive organs.—Testimonies for the Church 3:184 .

Victims of Diseased Imagination—The mind needs to be controlled, for it has a most powerful influence upon the health. The imagination often misleads, and when indulged, brings severe forms of disease upon the afflicted....

The season most to be dreaded by one going among these invalids is winter. It is winter indeed, not only outdoors but in, to those who are compelled to live in the same house and sleep in the same room. These victims of a diseased imagination shut themselves indoors and close the windows, for the air affects their lungs and their heads. Imagination is active; they expect to take cold, and they will have it. No amount of reasoning can make them believe that they do not understand the philosophy of the whole matter. Have they not proved it? they will argue.

It is true that they have proved one side of the question—by persisting in their own course—and yet they do take cold if in the least exposed. Tender as babies, they cannot endure anything; yet they live on, and continue to close the windows and doors, and hover over the stove and enjoy their misery.

They have surely proved that their course has not made them well, but has increased their difficulties. Why will not such allow reason to influence the judgment and control the imagination? Why not now try an opposite course, and in a judicious manner obtain exercise and air out of doors?—Testimonies for the Church 2:523-525 .

Mind Impedes Circulation —If your mind is impressed and fixed that a bath will injure you, the mental impression is communicated to all the nerves of the body. The nerves control the circulation of the blood; therefore the blood is, through the impression of the mind, confined to

the blood vessels, and the good effects of the bath are lost. All this is because the blood is prevented by the mind and will from flowing readily and from coming to the surface to stimulate, arouse, and promote the circulation.

For instance, you are impressed that if you bathe you will become chilly. The brain sends this intelligence to the nerves of the body, and the blood vessels, held in obedience to your will, cannot perform their office and cause a reaction after the bath.—Testimonies for the Church 3:69, 70 .

Fruit of a Listless, Dreamy Mind —You have a diseased imagination. You have thought yourself diseased, but this has been more imaginary than real. You have been untrue to yourself.... You appeared like a person without a backbone. You were half reclining upon others, which is a wrong position for a lady to occupy in the presence of others. If you had only thought so, you could have walked as well and sat as erect as many others.

The condition of your mind leads to indolence and to a dread of exercise, when this exercise would prove one of the greatest means of your recovery. You will never recover unless you lay aside this listless, dreamy condition of mind and arouse yourself to *do,* to work while the day lasts. Do, as well as imagine and plan. Turn your mind away from romantic projects. You mingle with your religion a romantic, lovesick sentimentalism, which does not elevate, but only lowers. It is not you alone who is affected; others are injured by your example and influence.—Testimonies for the Church 2:248, 249 .

Health Sacrificed to Feelings —Dear _____, you have a diseased imagination; and you dishonor God by allowing your feelings to have complete control of your reason and judgment. You have a determined will, which causes the mind to react upon the body, unbalancing the circulation and producing congestion in certain organs; and you are sacrificing health to your feelings.—Testimonies for the Church 5:310 .

Mental Illness Produced by Unsanctified Tongues —Sister _____ was so weighted down with sorrow that she lost her reason. I ask, Who, in the day of judgment, will be held responsible for putting out the light of that mind that should be shining today? Who will be accountable in the day of God for the work that caused the distress which brought on this sickness? She suffered for months, and the husband suffered with her. And now the poor woman has gone, leaving two motherless children. All this because of the work done by unsanctified tongues.—Manuscript 54, 1904.

Overtaxed Mind Impairs Health—Brethren have invested means in patent rights and other enterprises and have induced others to interest themselves, who could not bear the perplexity and care of such business. Their anxious, overtaxed minds seriously affect their already diseased bodies, and they then yield to despondency, which increases to despair. They lose all confidence in themselves and think that God has forsaken them, and they dare not believe that He will be merciful to them.—Testimonies for the Church 1:304, 305 .

Mental Activity Produces Health—God wants His delegated servants to be good preachers, and in order to do this they must be diligent students.... Studious habits, a firm hold from above, will qualify them for their position as ministers of the gospel of Christ. Mental activity will produce health, and this is better than a sluggish, disorderly, untrained mind. Many become worthless as ministers after advancing in age.... Had they worked the brain, they would have been fruitful in old age.—Letter 33, 1886.

Electrical Force of Brain Resists Disease—The minds of thinking men labor too hard. They frequently use their mental powers prodigally, while there is another class whose highest aim in life is physical labor. The latter class do not exercise the mind. Their muscles are exercised while their brains are robbed of intellectual strength, just as the minds of thinking men are worked while their bodies are robbed of strength and vigor by their neglect to exercise the muscles....

Their influence for good is small in comparison to what it might be if they would use their brains as well as their muscles. This class fall more readily if attacked by disease; the system is vitalized by the electrical force of the brain to resist disease.—Testimonies for the Church 3:157 .

Discontented Repinings Bring Sickness—That which brings sickness of body and mind to nearly all is dissatisfied feelings and discontented repinings. They have not God, they have not the hope which reaches to that within the veil, which is as an anchor to the soul both sure and steadfast. All who possess this hope will purify themselves even as He is pure. Such are free from restless longings, repinings, and discontent; they are not continually looking for evil and brooding over borrowed trouble. But we see many who are having a time of trouble beforehand; anxiety is stamped upon every feature; they seem to find no consolation, but have a continual fearful looking for of some dreadful evil.—Testimonies for the Church 1:566 .

Unrestful Attitude Detrimental to Health —The Lord has love for you, and care for you, and while your husband is not always with you, yet you have excellent companionship right on the premises where your house is built. Do not keep your mind in an unrestful attitude; for this is detrimental to your health. You must realize that no one is capable of composing your mind but your individual self.

You are too ready to look on the discouraging side. This has been a weakness in your character. It hurts your experience and gives a sad complexion to your husband’s experience.

You brood too much. Whatever you can do to divert your mind from your individual self, in any line of employment, do it. You are to appreciate the great gift to our world of Jesus Christ, and you may expect much peace and comfort and love exercised to keep your mind in perfect peace. Every believer is to be clothed in the righteousness of Christ, and that righteousness speaks better things than the blood of Abel.—Letter 294, 1906.

Inability to Reason Rationally—A student may devote all his powers to acquire knowledge; but unless he has a knowledge of God, unless he obeys the laws that govern his own being, he

will destroy himself. By wrong habits he loses the power of self-appreciation; he loses self-control. He cannot reason correctly about matters that concern him most deeply. He is reckless and irrational in his treatment of mind and body. Through his neglect to cultivate right principles, he is ruined both for this world and for the world to come.—The Ministry of Healing, 450 .

Self-centeredness a Hindrance to Recovery —One of the surest hindrances to the recovery of the sick is the centering of attention upon themselves. Many invalids feel that everyone should give them sympathy and help, when what they need is to have their attention turned away from themselves, to think of and care for others.—The Ministry of Healing, 256 .

Divert Mind From Self—Exercise will aid the work of digestion. To walk out after a meal, hold the head erect, put back the shoulders, and exercise moderately, will be a great benefit. The mind will be diverted from self to the beauties of nature. The less the attention is called to the stomach after a meal, the better. If you are in constant fear that your food will hurt you, it most assuredly will. Forget self, and think of something cheerful.—Testimonies for the Church 2:530 .

Doing Good Releases Positive Forces—The pleasure of doing good animates the mind and vibrates through the whole body. While the faces of benevolent men are lighted up with cheerfulness and their countenances express the moral elevation of the mind, those of selfish, stingy men are dejected, cast down, and gloomy. Their moral defects are seen in their countenances.—Testimonies for the Church 2:534 .

Security Improves Health—When men who have indulged in wrong habits and sinful practices yield to the power of divine truth, the application of that truth to the heart revives the moral powers, which had seemed to be paralyzed. The receiver possesses stronger, clearer understanding than before he riveted his soul to the Eternal Rock. Even his physical health improves by the realization of his security in Christ. The special blessing of God resting upon the receiver is of itself health and strength.—Christian Temperance and Bible Hygiene, 13, 1890.

The Tranquilizing Effects of Suitable Working Conditions —It is not for me to lay out for you a definite line of work. But you should work, if possible, in some place where your mind will be kept in even balance, where you can be peaceful and quiet, where you will not be consulted on many questions. It is not best for you to have supervision over many things. Your mind should not be overtaxed. This would be a great injury to you. When too many perplexities are placed upon you, the blood rushes to your head and you give way to an intensity of feeling that endangers your health.

Place yourself, if possible, where you will have little cause to worry over the work of others.... If you should take upon your perplexities in which large interests are involved, the confusion that would come as the result of planning for the management of many things would not be for your own good or for the best interests of the cause of God.

Those who would place upon you a variety of duties requiring the most careful management are making a mistake. Your mind needs to be tranquil. You are to do a work that will not produce friction in your mind. You are to keep your conscience in the fear of God, according to the Bible standard, and you are to make steady improvement, that you may not be in any way unfitted for the work God has given you to do.—Letter 92, 1903.

A Quiet Mind Is Pathway to Health—The consciousness of rightdoing is the best medicine for diseased bodies and minds. The special blessing of God resting upon the receiver is health and strength. A person whose mind is quiet and satisfied in God is in the pathway to health. To have a consciousness that the eyes of the Lord are upon us and His ears open to our prayers is a satisfaction indeed. To know that we have a never-failing friend in whom we can confide all the secrets of the soul is a privilege which words can never express.—Testimonies for the Church 1:502 .

Love, Hope, and Joy Essential for Health—In order to have perfect health our hearts must be filled with hope and love and joy.—Special Testimonies, Series B 15:18, April 3, 1900.

Christ the Answer—Many are suffering from maladies of the soul far more than from diseases of the body, and they will find no relief until they shall come to Christ, the wellspring of life. Complaints of weariness, loneliness, and dissatisfaction will then cease. Satisfying joys will give vigor to the mind, and health and vital energy to the body.—Testimonies for the Church 4:579

Chapter 43— Mind and Spiritual Health

The Fruitage of Spiritual Life—Spiritual life yields to its possessor that which all the world is seeking but which can never be obtained without an entire surrender to God.—Letter 121, 1904.

Body, Mind, and Soul Benefit From Communion With God—In a knowledge of God all true knowledge and real development have their source. Wherever we turn, in the physical, the mental, or the spiritual realm; in whatever we behold, apart from the blight of sin, this knowledge is revealed. Whatever line of investigation we pursue, with a sincere purpose to arrive at truth, we are brought in touch with the unseen, mighty Intelligence that is working in and through all. The mind of man is brought into communion with the mind of God, the finite with the Infinite. The effect of such communion on body and mind and soul is beyond estimate.—Education, 14 .

Love for God Essential for Health—God is the great caretaker of the human machinery. In the care of our bodies we must cooperate with Him. Love for God is essential for life and health.—Special Testimonies, Series B 15:18, April 3, 1900.

Health of Body Important to Health of Soul—God would be recognized as the Author of our being. That life He has given us is not to be trifled with. Recklessness in the bodily habits reveals a recklessness of moral character. The health of the body is to be regarded as essential for the advancement of growth in grace, an even temper.—Manuscript 113, 1898.

Good Deeds Promote Health—Good deeds are twice a blessing, benefiting both the giver and the receiver of the kindness. The consciousness of rightdoing is one of the best medicines for diseased bodies and minds. When the mind is free and happy from a sense of duty well done and the satisfaction of giving happiness to others, the cheering, uplifting influence brings new life to the whole being.—The Ministry of Healing, 257 .

Godliness in Harmony With Laws of Health—Those who walk in the path of wisdom and holiness find that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" . They are alive to the enjoyment of life's real pleasures and are not troubled with vain regrets over misspent hours nor with gloomy forebodings, as the worldling too often is when not diverted by some exciting amusement. Godliness does not conflict with the laws of health but is in harmony with them. The fear of the Lord is the foundation of all real prosperity.—Christian Temperance and Bible Hygiene, 14, .

Constant Struggle Against Evil Imaginings—Let everyone who desires to be a partaker of the divine nature appreciate the fact that he must escape the corruption that is in the world through lust. There must be a constant, earnest struggling of the soul against the evil imaginings of the mind. There must be a steadfast resistance of temptation to sin in thought or act. The soul must be kept from every stain, through faith in Him who is able to keep you from falling.

We should meditate upon the Scriptures, thinking soberly and candidly upon the things that pertain to our eternal salvation. The infinite mercy and love of Jesus, the sacrifice made in our behalf, call for most serious and solemn reflection. We should dwell upon the character of our dear Redeemer and Intercessor. We should seek to comprehend the meaning of the plan of salvation. We should meditate upon the mission of Him who came to save His people from their sins. By constantly contemplating heavenly themes our faith and love will grow stronger.—The Review and Herald, June 12, 1888,

Injury to Health Weakens Moral Powers—Whatever injures the health not only lessens physical vigor but tends to weaken the mental and moral powers.—The Ministry of Healing, 128 .

Since the mind and the soul find expression through the body, both mental and spiritual vigor are in great degree dependent upon physical strength and activity; whatever promotes physical health promotes the development of a strong mind and a well-balanced character.—Education, 195 .

Body Medium for Mind and Soul—The body is a most important medium through which the mind and the soul are developed for the upbuilding of character. Hence it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers. His

success here often means the surrender of the whole being to evil. The tendencies of the physical nature, unless under the dominion of a higher power, will surely work ruin and death. The body is to be brought into subjection to the higher powers of the being. The passions are to be controlled by the will, which is itself to be under the control of God. The kingly power of reason, sanctified by divine grace, is to bear sway in the life.

Intellectual power, physical stamina, and the length of life depend upon immutable laws. Through obedience to these laws, man may stand conqueror of himself, conqueror of his own inclinations, conqueror of principalities and powers, of "the rulers of the darkness of this world," and of "spiritual wickedness in high places" .—Prophets and Kings, 488, 489 .

Vital Energy Imparted to Mind Through Brain—The Lord would have our minds clear and sharp, able to see points in His word and service, doing His will, depending upon His grace, bringing into His work a clear conscience and a thankful mind. This kind of joy promotes the circulation of the blood. Vital energy is imparted to the mind through the brain; therefore the brain should never be dulled by the use of narcotics or excited by the use of stimulants. Brain, bone, and muscle are to be brought into harmonious action that all may work as well-regulated machines, each part acting in harmony, not one being overtaxed.—Letter 100, 1898.

Dyspepsia Makes Religious Life Uncertain—The principles of health reform should be brought into the life of every Christian. Men and women who disregard these principles cannot offer to God a pure, vigorous devotion; for a dyspeptic stomach or a torpid liver makes the religious life an uncertainty.

Eating the flesh of dead animals has an injurious effect upon spirituality. When meat is made the staple article of food, the higher faculties are overborne by the lower passions. These things are an offense to God and are the cause of a decline in spiritual life.—Letter 69, 1896.

Rightdoing Is Best Medicine—The consciousness of rightdoing is the best medicine for diseased bodies and minds. The special blessing of God resting upon the receiver is health and strength. A person whose mind is quiet and satisfied in God is in the pathway to health....

There are those who do not feel that it is a religious duty to discipline the mind to dwell upon cheerful subjects, that they may reflect light rather than darkness and gloom. This class of minds will either be engaged in seeking their own pleasure, in frivolous conversation, laughing and joking, and the mind continually elated with a round of amusements; or they will be depressed, having great trials and mental conflicts, which they think but few have ever experienced or can understand. These persons may profess Christianity, but they deceive their own souls. They have not the genuine article.—The Health Reformer, March, 1872.

To Labor for Soul as Well as Body—Our medical workers are to do all in their power to cure disease of the body and also disease of the mind. They are to watch and pray and work, bringing spiritual as well as physical advantages to those for whom they labor. The physician in one of our sanitariums who is a true servant of God has an intensely interesting work to do for every suffering human being with whom he is brought in contact. He is to lose no opportunity to point

souls to Christ, the Great Healer of body and mind. Every physician should be a skillful worker in Christ's lines. There is to be no lessening of the interest in spiritual things, else the power to fix the mind upon the Great Physician will be diverted.—Letter 223, 1905.

The Physician Who Deals With Distracted Minds and Hearts—The physician needs more than human wisdom and power that he may know how to minister to the many perplexing cases of disease of the mind and heart with which he is called to deal. If he is ignorant of the power of divine grace, he cannot help the afflicted one, but will aggravate the difficulty; but if he has a firm hold upon God, he will be able to help the diseased, distracted mind. He will be able to point his patients to Christ and teach them to carry all their cares and perplexities to the great Burden Bearer.—Testimonies for the Church 5:444 .

Christ Illumines the Mind—The physician is never to lead his patients to fix their attention on him. He is to teach them to grasp with the trembling hand of faith the outstretched hand of the Saviour. Then the mind will be illuminated with the light radiating from the Light of the world.—Letter 120, 1901.

Truth Has Soothing Power—The soothing power of pure truth seen, acted, and maintained in all its bearings is of a value no language can express to people who are suffering with disease. Keep ever before the suffering sick the compassion and tenderness of Christ, and awaken their conscience to a belief in His power to relieve suffering, and lead them to faith and trust in Him, the Great Healer, and you have gained a soul and ofttimes a life.—Letter 69, 1898. .

True Religion Aids Restoration to Health —Christ is our Great Physician. Many men and women come to this medical institution with the hope of receiving treatment that will prolong their lives. They take considerable pains to come here.

Why cannot everyone who comes to the sanitarium for physical help come to Christ for spiritual help? Why cannot you, my brother, my sister, entertain the hope that if you accept Christ, He will add His blessing to the agencies employed for your restoration to health? Why cannot you have faith to believe that He will cooperate with your efforts to recover, because He wants you to get well? He wants you to have a clear brain so that you can appreciate eternal realities; He wants you to have healthful sinews and muscles so that you can glorify His name by using your strength in His service.—Manuscript 80, 1903.

Counsel to One Prone to Melancholy Feelings—It is your duty to war against oppressive thoughts and melancholy feelings, just as much as it is your duty to pray. It is your duty to counterwork the agencies of the enemy, to place a firm hold upon the bridle of your tongue as well as your thoughts. Of all the times in your life when you need a supply of grace, it is when the sensitive, inflamed digestive organs are at work and you are worried and tired out.

You may look surprised at this, but it is a species of swearing to be constantly irritated and irritating others by your faultfinding and gloomy reflections. These fits of indigestion are trying, but hold fast to the bridle that you will not swear to those who are your best friends or to those who are your enemies.—Letter 11, 1897.

Assurance of God's Approval—The assurance of God's approval will promote physical health. It fortifies the soul against doubt, perplexity, and excessive grief that so often sap the vital forces and induce nervous diseases of a most debilitating and distressing character. The Lord has pledged His unfailing word that His eye shall be over the righteous and His ear open to their prayer.—Life Sketches of Ellen G. White, 270, 271 .

Connection Between Sin and Disease—There is a divinely appointed connection between sin and disease. No physician can practice for a month without seeing this illustrated. He may ignore the fact; his mind may be so occupied with other matters that his attention will not be called to it; but if he will be observing and honest, he cannot help acknowledging that sin and disease bear to each other the relationship of cause and effect. The physician should be quick to see this and to act accordingly.

When he has gained the confidence of the afflicted by relieving their sufferings and bringing them back from the verge of the grave he may teach them that disease is the result of sin and that it is the fallen foe who seeks to allure them to health-and-soul-destroying practices. He may impress their minds with the necessity of denying self and obeying the laws of life and health. In the minds of the young especially he may instill right principles.

God loves His creatures with a love that is both tender and strong. He has established the laws of nature, but His laws are not arbitrary exactions. Every "Thou shalt not," whether in physical or moral law, contains or implies a promise. If it is obeyed, blessings will attend our steps; if it is disobeyed, the result is danger and unhappiness. The laws of God are designed to bring His people closer to Himself. He will save them from the evil and lead them to the good if they will be led, but force them He never will. We cannot discern God's plans, but we must trust Him and show our faith by our works.—Testimonies for the Church 5:444, 445 .

Gospel Is Cure for Sin-originated Maladies—When the gospel is received in its purity and power, it is a cure for the maladies that originated in sin. The Sun of righteousness arises "with healing in His wings" . Not all that this world bestows can heal a broken heart, or impart peace of mind, or remove care, or banish disease. Fame, genius, talent—all are powerless to gladden the sorrowful heart or to restore the wasted life. The life of God in the soul is man's only hope.—The Ministry of Healing, 115 .

Heaven Is All Health—The view held by some that spirituality is a detriment to health is the sophistry of Satan. The religion of the Bible is not detrimental to the health of either body or mind. The influence of the Spirit of God is the very best medicine for disease. Heaven is all health; and the more deeply heavenly influences are realized, the more sure will be the recovery of the believing invalid. The true principles of Christianity open before all a source of inestimable happiness. Religion is a continual wellspring from which the Christian can drink at will and never exhaust the fountain.—Christian Temperance and Bible Hygiene, 13, .

Religion the True Science of Healing—Religion is a principle of the heart, not a magical word or a trick of the mind. Look to Jesus only. This is your only hope and your husband's only hope

of gaining eternal life. This is the true science of healing for body and soul. The mind must not be centered upon any human being, but upon God.—Letter 117, 1901.

Love for Redeemer Clears Away Miasma—The mind is befogged by sensual malaria. The thoughts need purifying. What might not men and women have been had they realized that the treatment of the body has everything to do with the vigor and purity of mind and heart.

The true Christian obtains an experience which brings holiness. He is without a spot of guilt upon the conscience or a taint of corruption upon the soul. The spirituality of the law of God, with its limiting principles, is brought into his life. The light of truth irradiates his understanding. A glow of perfect love for the Redeemer clears away the miasma which has interposed between his soul and God. The will of God has become his will—pure, elevated, refined, and sanctified. His countenance reveals the light of heaven. His body is a fit temple for the Holy Spirit. Holiness adorns his character. God can commune with him, for soul and body are in harmony with God.—Letter 139, 1898.

Christ's Love a Vitalizing Power—The love which Christ diffuses through the whole being is a vitalizing power. Every vital part—the brain, the heart, the nerves—it touches with healing. By it the highest energies of the being are roused to activity. It frees the soul from the guilt and sorrow, the anxiety and care, that crush the life forces. With it come serenity and composure. It implants in the soul, joy that nothing earthly can destroy—joy in the Holy Spirit—health-giving, life-giving joy.—The Ministry of Healing, 115 .

Section 10—Mental Health

Chapter 44— Laws Governing the Mind

Man Created With Perfectly Balanced Mind—The Lord made man upright in the beginning. He was created with a perfectly balanced mind, the size and strength of all its organs being perfectly developed. Adam was a perfect type of man. Every quality of mind was well proportioned, each having a distinctive office, and yet all dependent one upon another for the full and proper use of any one of them.—Testimonies for the Church 3:72 .

Creator Ordained Laws of the Mind—He who created the mind and ordained its laws provided for its development in accordance with them.—Education, 41 .

God's Great Laws—There are great laws that govern the world of nature, and spiritual things are controlled by principles equally certain. The means for an end must be employed if the desired results are to be attained. God has appointed to every man his work according to his ability. It is by education and practice that persons are to be qualified to meet any emergency which may arise, and wise planning is needed to place each one in his proper sphere that he may obtain an experience that will fit him to bear responsibility.—Testimonies for the Church 9:221, 222 .

Transgression of Nature's Laws Is Sin—A continual transgression of nature's laws is a continual transgression of the law of God. The present weight of suffering and anguish which we see everywhere, the present deformity, decrepitude, disease, and imbecility now flooding the world, make it, in comparison to what it might be and what God designed it should be, a lazar house; and the present generation are feeble in mental, moral, and physical power. All this misery has accumulated from generation to generation because fallen man will break the law of God. Sins of the greatest magnitude are committed through the indulgence of perverted appetite.—Testimonies for the Church 4:30 .

Transgression Breaks Harmony—The same power that upholds nature is working also in man. The same great laws that guide alike the star and the atom control human life. The laws that govern the heart's action, regulating the flow of the current of life to the body, are the laws of the mighty Intelligence that has the jurisdiction of the soul. From Him all life proceeds. Only in harmony with Him can be found its true sphere of action. For all the objects of His creation the condition is the same—a life sustained by receiving the life of God, a life exercised in harmony with the Creator's will. To transgress His law—physical, mental, or moral—is to place oneself out of harmony with the universe, to introduce discord, anarchy, ruin.—Education, 99, 100 .

Effect Follows Cause With Certainty—By the laws of God in nature, effect follows cause with unvarying certainty. The reaping testifies to the sowing. Here no pretense is tolerated. Men may deceive their fellowmen and may receive praise and compensation for service which they have not rendered. But in nature there can be no deception. On the unfaithful husbandman the

harvest passes sentence of condemnation. And in the highest sense this is true also in the spiritual realm.

It is in appearance, not in reality, that evil succeeds. The child who plays truant from school, the youth who is slothful in his studies, the clerk or apprentice who fails of serving the interests of his employer, the man in any business or profession who is untrue to his highest responsibilities, may flatter himself that, so long as the wrong is concealed, he is gaining an advantage. But not so; he is cheating himself. The harvest of life is character, and it is this that determines destiny, both for this life and for the life to come.—Education, 108, 109 .

Power of Self-deception—Fearful is the power of self-deception on the human mind!—Testimonies for the Church 4:88 .

Mind Has Power to Discriminate—The human mind is endowed with power to discriminate between right and wrong. God designs that men shall not decide from impulse, but from weight of evidence, carefully comparing scripture with scripture. Had the Jews laid by their prejudice and compared written prophecy with the facts characterizing the life of Jesus, they would have perceived a beautiful harmony between the prophecies and their fulfillment in the life and ministry of the lowly Galilean.—The Desire of Ages, 458 .

Disciplined Minds Have Increased Powers of Retention—Habits of negligence should be resolutely overcome. Many think it a sufficient excuse for the grossest errors to plead forgetfulness. But do they not, as well as others, possess intellectual faculties? Then they should discipline their minds to be retentive. It is a sin to forget, a sin to be negligent. If you form a habit of negligence, you may neglect your own soul’s salvation and at last find that you are unready for the kingdom of God.—Christ’s Object Lessons, 358, 359 .

Minds Adapts to Dimensions of the Familiar—It is a law of the mind that it will narrow or expand to the dimensions of the things with which it becomes familiar. The mental powers will surely become contracted and will lose their ability to grasp the deep meanings of the Word of God unless they are put vigorously and persistently to the task of searching for truth.—The Review and Herald, July 17, 1888. .

Mind Adapts to That Upon Which It Dwells—It is a law of the mind that it gradually adapts itself to the subjects upon which it is trained to dwell. If occupied with commonplace matters only, it will become dwarfed and enfeebled. If never required to grapple with difficult problems, it will after a time almost lose the power of growth.

As an educating power, the Bible is without a rival. In the Word of God the mind finds subject for the deepest thought, the loftiest aspiration. The Bible is the most instructive history that men possess. It came fresh from the fountain of eternal truth, and a divine hand has preserved its purity through all the ages

Here the great problems of duty and destiny are unfolded. The curtain that separates the visible from the invisible world is lifted, and we behold the conflict of the opposing forces of good and evil, from the first entrance of sin to the final triumph of righteousness and truth; and all is but a

revelation of the character of God. In the reverent contemplation of the truths presented in His Word, the mind of the student is brought into communion with the infinite mind. Such a study will not only refine and ennoble the character, but it cannot fail to expand and invigorate the mental powers.—Patriarchs and Prophets, 596-599 .

By Beholding We Become Changed—It is a law both of the intellectual and the spiritual nature that by beholding we become changed. The mind gradually adapts itself to the subjects upon which it is allowed to dwell. It becomes assimilated to that which it is accustomed to love and reverence. Man will never rise higher than his standard of purity or goodness or truth. If self is his loftiest ideal, he will never attain to anything more exalted. Rather, he will constantly sink lower and lower. The grace of God alone has power to exalt man. Left to himself, his course must inevitably be downward.—The Great Controversy, 555 .

The Law of Substitute Desire—Great harm is done by a lack of firmness and decision. I have known parents to say, You cannot have this or that, and then relent, thinking that they may be too strict, and give the child the very thing they at first refused. A lifelong injury is thus inflicted. It is an important law of the mind—one which should not be overlooked—that when a desired object is so firmly denied as to remove all hope, the mind will soon cease to long for it and will be occupied in other pursuits. But as long as there is any hope of gaining the desired object, an effort will be made to obtain it.—The Signs of the Times, February 9, 1882.

Convictions Seek Expression—It is a law of God that whoever believes the truth as it is in Jesus will make it known. The ideas and convictions of the individual mind will seek for expression. Whoever cherishes unbelief and criticism, whoever feels capable of judging the work of the Holy Spirit, will diffuse the spirit by which he is animated. It is the nature of unbelief and infidelity and resistance of the grace of God to make themselves felt and heard. The mind actuated by these principles is always striving to make a place for itself and obtain adherents. All who walk by the side of an apostate will be imbued by his spirit to share with others their thoughts and the result of their own inquiries, and the feelings which prompted their action; for it is not an easy matter to repress the principles upon which we act.—Special Testimonies, Series A 6:39, July 6, 1896.

Expression Strengthens Thoughts and Feelings—It is a law of nature that our thoughts and feelings are encouraged and strengthened as we give them utterance. While words express thoughts, it is also true that thoughts follow words. If we would give more expression to our faith, rejoice more in the blessings that we know we have—the great mercy and love of God—we should have more faith and greater joy. No tongue can express, no finite mind can conceive, the blessing that results from appreciating the goodness and love of God. Even on earth we may have joy as a wellspring, never failing, because fed by the streams that flow from the throne of God.—The Ministry of Healing, 251-253 .

Mind Has Power of Choice—God has given us the power of choice; it is ours to exercise. We cannot change our hearts, we cannot control our thoughts, our impulses, our affections. We cannot make ourselves pure, fit for God's service. But we can *choose* to serve God, we can give

Him our will; then He will work in us to will and to do according to His good pleasure. Thus our whole nature will be brought under the control of Christ.—The Ministry of Healing, 176 .

The tempter can never compel us to do evil. He cannot control minds unless they are yielded to his control. The will must consent, faith must let go its hold upon Christ, before Satan can exercise his power upon us. But every sinful desire we cherish affords him a foothold. Every point in which we fail of meeting the divine standard is an open door by which he can enter to tempt and destroy us. And every failure or defeat on our part gives occasion for him to reproach Christ.—The Desire of Ages, 125 .

Man a Free Moral Agent—To stir up rebellion in the fallen race, he now represented God as unjust in having permitted man to transgress His law. "Why," said the artful tempter, "when God knew what would be the result, did He permit man to be placed on trial, to sin, and bring in misery and death?"

There are thousands today echoing the same rebellious complaint against God. They do not see that to deprive man of the freedom of choice would be to rob him of his prerogative as an intelligent being and make him a mere automaton. It is not God's purpose to coerce the will. Man was created a free moral agent. Like the inhabitants of all other worlds, he must be subjected to the test of obedience; but he is never brought into such a position that yielding to evil becomes a matter of necessity. No temptation or trial is permitted to come to him which he is unable to resist. God made such ample provision that man need never have been defeated in the conflict with Satan.—Patriarchs and Prophets, 331, 332 .

Present Affects Future Decisions—Your entire future will be influenced for good or for evil by the path you now choose.—Letter 41, 1891.

Advantage of Leading to Self-dependence—God never designed that one human mind should be under the complete control of another.… Those who make it their object to so educate their pupils that they may see and feel that the power lies in themselves to make men and women of firm principle, qualified for any position in life, are the most useful and permanently successful teachers. Their work may not show to the very best advantage to careless observers, and their labors may not be valued as highly as are those of the teacher who holds the minds and wills of his scholars by absolute authority; but the future lives of the pupils will show the fruits of the better plan of education.—Testimonies for the Church 3:134 .

Uncontrolled Mind Becomes Weak—The mental powers should be developed to the utmost; they should be strengthened and ennobled by dwelling upon spiritual truths. If the mind is allowed to run almost entirely upon trifling things and the common business of everyday life, it will, in accordance with one of its unvarying laws, become weak and frivolous, and deficient in spiritual power.—Testimonies for the Church 5:272 .

Prejudice Bars Enlightenment—Those who allow prejudice to bar the mind against the reception of truth cannot receive the divine enlightenment. Yet, when a view of Scripture is presented, many do not ask, Is it true—in harmony with God's word? but, By whom is it

advocated? And unless it comes through the very channel that pleases them, they do not accept it. So thoroughly satisfied are they with their own ideas that they will not examine the Scripture evidence with a desire to learn, but refuse to be interested, merely because of their prejudices.—Gospel Workers, 125, 126 .

Happiness Depends Upon Perfect Accord With God's Laws—The law of love being the foundation of the government of God, the happiness of all created beings depended upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love—homage that springs from an intelligent appreciation of His character. He takes no pleasure in a forced allegiance, and to all He grants freedom of will, that they may render Him voluntary service.—The Great Controversy, 493.

Chapter 45— Individuality

Individuality a Power—Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprises, and who influence character.—Education, 17 .

Each Has a Distinct Individuality—The gospel deals with individuals. Every human being has a soul to save or to lose. Each has an individuality separate and distinct from all others. Each must be convicted for himself, converted for himself. He must receive the truth, repent, believe, and obey for himself. He must exercise his will for himself. No one can do this work by proxy. No one can submerge his individuality in another's. Each must surrender to God by his own act and the mystery of godliness.—Manuscript 28, 1898.

Unity in Diversity—It is the Lord's plan that there shall be unity in diversity. There is no man who can be a criterion for all other men. Our varied trusts are proportioned to our varied capabilities. I have been distinctly instructed that God endows men with different degrees of capability and then places them where they can do the work for which they are fitted. Each worker is to give his fellow workers the respect that he wishes to have shown to himself.—Letter 111, 1903.

The Minds of Men Differ—Why do we need a Matthew, a Mark, a Luke, a John, a Paul, and all these other writers who have borne their testimony in regard to the life of the Saviour during His earthly ministry? Why could not one of the disciples have written a complete record, and thus have given us a connected account of Christ's life and work?

The Gospels differ, yet in them the record blends in one harmonious whole. One writer brings in points that another does not bring in. If these points are essential, why did not all the writers mention them? It is because the minds of men differ and do not comprehend things in exactly the same way. Some truths appeal much more strongly to the minds of one class of persons than

to others; some points appear to be much more important to some than to others. The same principle applies to speakers. Some speakers dwell at considerable lengths on points that others would pass by quickly or would not mention at all. Thus the truth is presented more clearly by several than by one.—Manuscript 87, 1907.

Individuality Not to Be Destroyed—The Lord does not desire that our individuality shall be destroyed; it is not His purpose that any two persons shall be exactly alike in tastes and dispositions. All have characteristics peculiar to themselves, and these are not to be destroyed, but to be trained, molded, fashioned, after the similitude of Christ. The Lord turns the natural aptitudes and capabilities into profitable channels. In the improvement of the faculties God has given, talent and ability are developed if the human agent will recognize the fact that all his powers are an endowment from God, to be used, not for selfish purposes, but for the glory of God and the good of our fellowmen.—Letter 20, 1894.

Every Child to Have Individuality—A child may be so disciplined as to have, like the beast, no will of its own, his individuality being lost in that of his teacher. As far as possible every child should be trained to self-reliance. By calling into exercise the various faculties, he will learn where he is strongest and in what he is deficient. A wise instructor will give special attention to the development of the weaker traits, that the child may form a well-balanced, harmonious character.—The Review and Herald, January 10, 1882.

Marriage Does Not Destroy Individuality—Neither the husband nor the wife should attempt to exercise over the other an arbitrary control. Do not try to compel each other to yield to your wishes. You cannot do this and retain each other's love. Be kind, patient, and forbearing, considerate, and courteous. By the grace of God you can succeed in making each other happy, as in your marriage vow you promised to do.—The Ministry of Healing, 361 .

Husband and Wife to Preserve Individuality —In your life union your affections are to be tributary to each other's happiness. Each is to minister to the happiness of the other. This is the will of God concerning you.

But while you are to blend as one, neither of you is to lose his or her individuality in the other. God is the owner of your individuality. Of Him you are to ask: What is right? What is wrong? How may I best fulfill the purpose of my creation? "Know ye not that ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" .

Your love for that which is human is to be secondary to your love for God. The wealth of your affection is to flow forth to Him who gave His life for you. Living for God, the soul sends forth to Him its best and highest affections. Is the greatest outflow of your love toward Him who died for you? If it is, your love for each other will be after heaven's order.—Testimonies for the Church 7:45, 46 .

We have an individuality of our own, and the wife's individuality is never to be sunk into that of her husband.—Manuscript 12, 1895.

Consecration Beautifies Individuality—A life consecrated to the service of God will be developed and beautified in its individuality. No person can sink his individuality in that of another, but we are all, as individuals, to be grafted into the one parent stock, and there is to be unity in diversity. The great Master Artist has not made two leaves of the same tree precisely alike; so His creative power does not give to all minds the same likeness. They are created to live through ceaseless ages, and there is to be complete unity, mind blending with mind; but no two are to be of the same mold.—Manuscript 116, 1898.

God Gives to Each an Individual Work—Things in the natural world are to be considered and their lesson applied to the spiritual life, the spiritual growth. To every man God—not man—has given his work. This is an individual work—the formation of a character after the divine similitude. The lily is not to strive to be like the rose. There are distinctions in the formation of the flowers and in the fruits, but all derive their peculiar variance from God. All are the Lord's. So it is God's design that even the best of men shall not all be of the same character.—Manuscript 116, 1898.

Respect Each Other—We each have a work to do. We may be of different nationalities, but we are to be one in Christ. If we allow peculiarities of character and disposition to separate us here, how can we hope to live together in heaven? We are to cherish love and respect for one another. There is to be among us the unity for which Christ prayed. We have been bought with a price, and we are to glorify God in our bodies and in our spirits.—Manuscript 20, 1905.

Utter Failure When Copying Others—The man who seeks to pattern after any man's character will make an utter failure. Each person is to look to God for himself, to trade with conscientious fidelity upon the talents God has given him. "Work out *your own* salvation with fear and trembling; for it is God which worketh in you both to will and to do of His good pleasure" . It is in you, brother, in *you;* not in another for you. *You* are to have an individual experience. Then you will have rejoicing in yourself, and not in another.—Manuscript 116, 1898.

Each Mind Has Its Peculiar Strength—I am pained to see the little value placed upon men whom the Lord has used and whom He will use. God forbid that every man's mind shall follow in the channel of another man's mind. One man's mind may be, by some, exalted as being in every degree superior, but every mind has its peculiar weakness and its peculiar strength. One man's mind will supply another man's deficiency. But if all work in the one harness and are given encouragement to look, not to men to know their duty, but to God, they will develop under the Holy Spirit's guidance, and will work in unity with their brethren. One will supply another's lack.—Letter 50, 1897.

Not to Shape Other Minds—God has given to every man an individual responsibility. "Work out your own salvation with fear and trembling." Man is not to work out any other man's salvation. He is not to become the transcript of any man's mind. He is required to act in his capacity according to the ability God has given him. No man, whatever his experience, whatever his position, is to feel that he accomplishes a wonderful work when he fashions and

shapes the mind of any human being after his own mind and teaches him to voice the sentiments he may express. This has been done again and again to the detriment of human beings.—Manuscript 116, 1898.

Not to Be a Shadow of Others —Oh, how much the workers need the spirit of Jesus to change and fashion them as clay is molded in the hands of the potter! When they have this spirit, there will be no spirit of variance among them; no one will be so narrow as to want everything done his way, according to his ideas; there will be no inharmonious feeling between him and his brother laborers who do not come up to his standard. The Lord does not want any of His children to be shadows of others; but He would have each one be his own simple self, refined, sanctified, ennobled by imitating the life and character of the great Pattern. The narrow, shut-in, exclusive spirit which keeps everything within the compass of one's self has been a curse to the cause of God and always will be wherever allowed to exist.—The Review and Herald, April 13, 1886.

No One to Submerge His Mind—God permits every human being to exercise his individuality. He desires no one to submerge his mind in the mind of a fellow mortal. Those who desire to be transformed in mind and character are not to look to men, but to the divine Example. God gives the invitation, "Let *this mind* be in you, which was also in Christ Jesus." By conversion and transformation men are to receive the mind of Christ. Every one is to stand before God with an individual faith, an individual experience, knowing for himself that Christ is formed within, the hope of glory. For us to imitate the example of any man—even one whom we might regard as nearly perfect in character—would be to put our trust in a defective human being, one who is unable to impart a jot or tittle of perfection.—The Signs of the Times, September 3, 1902.

Rules for Strong Minds—It is well for Brother and Sister _____ and Brother and Sister _____ to have strong minds. Each is to maintain his individuality. Each is to preserve an individuality that will not be submerged in the individuality of another. No human being is to be the shadow of another human being. God's servants are to labor together in a unity that blends mind with mind.—Letter 44, 1903.

Individual Measurement—No man can grow up to the full stature of a man for another. Each must reach his own individual measurement for himself. Each is to grow up under God's supervision.—Manuscript 116, 1898.

No Other Human Being Fully Shares Inner Life—Viewed from its human side, life is to all an untried path. It is a path in which, as regards our deeper experiences, we each walk alone. Into our inner life no other human being can fully enter. As the little child sets forth on that journey in which sooner or later he must choose his own course, himself deciding life's issues for eternity, how earnest should be the effort to direct his trust to the sure Guide and Helper!—Education, 255 .

Character Is Personal—Character is personal. We each have a work to do for time and for eternity. God abhors indifference in regard to the formation of character.—Letter 223, 1903.

Recognizing Man's Rights—One of the very highest applications of these principles is found in the recognition of man's right to himself, to the control of his own mind, to the stewardship of his talents, the right to receive and to impart the fruit of his own labor. Strength and power will be in our institutions only as in all their connection with their fellowmen they recognize these principles—only as in their dealing they give heed to the instruction of the Word of God.—Testimonies for the Church 7:180 .

Dependent Upon Christ—Each soul has an individuality. Each soul must live in hourly communion with Christ; for He says, "Without Me ye can do nothing" . His principles are to be our principles; for these principles are the everlasting truth, proclaimed in righteousness, goodness, mercy, and love.—Letter 21, 1901.

Individuality in Christian Experience to Be Preserved—Teach every soul to lean heavily on the arm of infinite power. There is an individuality in Christian experience that must be preserved in every human agent, and the responsibility cannot be removed from any soul. Each one has his own battles to fight, his own Christian experience to gain, independent in some respects from any other soul; and God has lessons for each to gain for himself that no other can gain for him.—Manuscript 6, 1889.

Chapter 46— Human Relations

The Law of Mutual Dependence—We are all woven together in the great web of humanity, and whatever we can do to benefit and uplift others will reflect in blessing upon ourselves. The law of mutual dependence runs through all classes of society.—Patriarchs and Prophets, 534, 535 .

Human Beings Made Necessary One to Another—In the Lord's plan human beings have been made necessary to one another. If all would do their utmost to help those who need their help, their unselfish sympathy and love, what a blessed work might be done. To everyone God has entrusted talents. These talents we are to use to help one another to walk in the narrow path. In this work each one is connected with the other, and all are united with Christ. It is by unselfish service that we improve and increase our talent.—Letter 115, 1903.

Helping Others Helps Oneself—Many are in obscurity. They have lost their bearings. They know not what course to pursue. Let the perplexed ones search out others who are in perplexity and speak to them words of hope and encouragement. When they begin to do this work, the light of heaven will reveal to them the path that they should follow. By their words of consolation to the afflicted they themselves will be consoled. By helping others, they themselves will be helped out of their difficulties. Joy takes the place of sadness and gloom. The heart, filled with the Spirit of God, glows with warmth toward every fellow being. Every such a one is no longer in darkness; for his "darkness" is "as the noon day."—Manuscript 116, 1902.

Our Continuing Influence—We sustain a most solemn relation one to another. Our influence is always either for or against the salvation of souls. We are either gathering with Christ or scattering abroad. We should walk humbly and make straight paths, lest we turn others out of the right way.

We should preserve the strictest chastity in thought and word and deportment. Let us remember that God sets our secret sins in the light of His countenance. There are thoughts and feelings suggested and aroused by Satan that annoy even the best of men; but if they are not cherished, if they are repulsed as hateful, the soul is not contaminated with guilt, and no other is defiled by their influence. Oh, that we each might become a savor of life unto life to those around us!.—The Review and Herald, March 27, 1888.

Far-reaching Effects of Influence—We may never know until the judgment the influence of a kind, considerate course of action to the inconsistent, the unreasonable, and unworthy. If after a course of provocation and injustice on their part, you treat them as you would an innocent person, you even take pains to show them special acts of kindness, then you have acted the part of a Christian; and they become surprised and ashamed, and see their course of action and meanness more clearly than if you plainly stated their aggravated acts to rebuke them.—Letter 20, 1892. .

Discourtesy and Its Influence—The good qualities which many possess are hidden, and instead of attracting souls to Christ they repulse them. If these persons could see the influence of their uncourteous ways and unkind expressions upon unbelievers and how offensive is such conduct in the sight of God, they would reform their habits, for a lack of courtesy is one of the greatest stumbling blocks to sinners. Selfish, complaining, sour Christians bar the way so that sinners do not care to approach Christ.—The Review and Herald, September 1, 1885.

Be Lovable—Let Christ be seen in all that you do. Let all see that you are living epistles of Jesus Christ.... Be lovable. Let your life win the hearts of all who are brought in contact with you. There is too little done at the present time to render the truth attractive to others.—Manuscript 6, 1889.

Every Action an Influence—Every word you speak, every action you perform, has an influence for good or evil upon those who associate with you; and, oh! how necessary it is that you have Christ dwelling in your heart by faith, that your words may be words of life, and your works, the works of love.—The Review and Herald, June 12, 1888.

Responsible for One's Influence—God holds everyone responsible for the influence that surrounds his soul, on his own account, and on the account of others. He calls upon young men and young women to be strictly temperate and conscientious in the use of their faculties of mind and body. Their capabilities can be developed only by the diligent use and wise appropriation of their powers to the glory of God and the benefit of their fellowmen.—Letter 145, 1897.

Surrounded With Atmosphere of Faith—It is of the greatest importance to us that we surround the soul with the atmosphere of faith. Every day we are deciding our own eternal

destiny in harmony with the atmosphere that surrounds the soul. We are individually accountable for the influence that we exert, and consequences that we do not see will result from our words and actions.

If God would have saved Sodom for the sake of ten righteous persons, what would be the influence for good that might go out as a result of the faithfulness of the people of God, if everyone who professed the name of Christ were also clothed with His righteousness?

If God could tell the abode and designate the trade of Simon the tanner and definitely direct the centurion as to how he would find him living by the seaside, He also knows us by name, knows what is our trade or business, where we live, and what are our experiences. He knows whether we are clearing the King's highway from all rubbish and hindrance, so that He can beckon our souls onward and upward, or whether we are filling the path with rubbish and blocking up our own way, and placing stumbling blocks in the way of sinners to hinder the salvation of precious souls for whom Christ died.—Manuscript 66, 1895.

Dealing With Varied Dispositions—The Lord wants us to be sanctified. We shall have to contend with people of varied dispositions, and we should be in a position where we know how to deal with human minds. We must ask Christ to give us words to speak that will be a blessing. And as we thus seek to help others, we shall be blessed ourselves.—Manuscript 41, 1908.

A Most Important Work—This work is the nicest, the most difficult, ever committed to human beings. It requires the most delicate tact, the finest susceptibility, a knowledge of human nature, and a heaven-born faith and patience, willing to work and watch and wait. It is a work than which nothing can be more important.—Education, 292 .

Delicate Work to Deal With Minds—It is a very delicate thing to deal with human minds. You may stand up stiffly, and never, never soften their hearts; or you may come close to the afflicted soul and with a heart full of love lead him away from the enemy's battleground, not drive him there and leave him there to become the sport of Satan's temptations.—Letter 102, 1897.

Each Has Peculiar Trials—We cannot afford to be in any way a hindrance to others. Each has his own peculiar temptations and trials, and we are to stand in a position where we can help and strengthen the tempted. We are to encourage, and, if possible, lift up those that are weak in the faith. By speaking of the promises of God, we may sometimes remove depression from the minds of those who are in trial and difficulty.—Manuscript 41, 1908.

Counsel to a Wife Regarding Personal Relationships—I am instructed by the Lord to say to you, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" . The Lord asks you to keep close to Him. Speak as He would speak, and act as He would act. Do not let anyone prejudice your mind and lead you to speak unadvisedly. Keep your own soul pure and clear and your thoughts elevated and sanctified. Do not praise or exalt people to their injury, neither be hasty to condemn those whom you think are not acting wisely. Let all see that you love Jesus and trust in Him. Give your husband and your believing and

unbelieving friends evidence that you desire them to see the beauty of truth. But do not show that painful, worrying anxiety which often spoils a good work.—Letter 145, 1900.

Christian Understanding—Those who make the most of their privileges and opportunities will be, in the Bible sense, talented and educated men; not merely learned, but educated in mind, in manners, in deportment. They will be refined, tender, pitiful, affectionate. This, the Lord has shown me, is what He requires of His people. God has given us powers to be used, to be developed and strengthened by education. We should reason and reflect, carefully marking the relation between cause and effect. When this is practiced, there will be on the part of many, greater thoughtfulness and care in regard to their words and actions, that they may fully answer the purpose of God in their creation.—Manuscript 59, 1897.

Frankness Encourages Confidence —If there were far more frankness and less secretiveness, if there were brotherly confidence encouraged, if there were far less of self and more of the spirit of Christ, if you would have a living faith in God, the cloud which is now thrown across the atmosphere of the mind by Satan would be cut away.—Letter 97, 1898.

Reformers, Not Bigots—The one object to be kept before the mind is that you are reformers and not bigots. In dealing with unbelievers, do not show a contemptible spirit of littleness, for if you stop to haggle over a small sum, you will, in the end, lose a much larger sum. They will say, "That man is a sharper; he would cheat you out of your rights if he possibly could, so be on your guard when you have any dealing with him."

But if in a deal a trifle in your favor is placed to the favor of another, that other will work with you on the same generous plan. Littleness begets littleness, penuriousness begets penuriousness. Those who pursue this course do not see how contemptible it appears to others; especially those not of our faith; and the precious cause of truth bears the stamp of this defect.—Letter 14, 1887.

Be Straightforward—In all our dealings, wherever we may be, we are to be perfectly straightforward. We cannot afford to break one of the commandments of God for the sake of worldly gain. Who are we? Christ said to His disciples, "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? It is henceforth good for nothing, but to be cast out, and to be trodden underfoot of men."—Manuscript 50, 1904.

Honesty Essential—In all the details of life the strictest principles of honesty are to be maintained. These are not the principles which govern our world, for Satan—deceiver, liar, and oppressor—is the master, and his subjects follow him and carry out his purposes. But Christians serve under a different Master, and their actions must be wrought in God, irrespective of all selfish gain.

Deviation from perfect fairness in business deals may appear as a small thing in the estimation of some, but our Saviour did not thus regard it. His words on this point are plain and explicit: "He that is faithful in that which is least is faithful also in much" . A man who will overreach his neighbor on a small scale will overreach in a larger scale if the temptation is brought to bear

upon him. A false representation in a small matter is as much dishonesty in the sight of God as falsity in a larger matter.

In the Christian world today fraud is practiced to a fearful extent. God's commandment-keeping people should show that they are above all these things. The dishonest practices which mar the dealing of man with his fellowman should never be practiced by one who professes to be a believer in present truth. God's people do great harm to the truth by the least departure from integrity.

A man may not have a pleasant exterior, he may be deficient in many respects, but if he has a reputation for straightforward honesty, he will be respected. Stern integrity covers many objectionable traits of character. A man who steadfastly adheres to truth will win the confidence of all. Not only will his brethren in the faith trust him, but unbelievers will be constrained to acknowledge him as a man of honor.—Letter 3, 1878.

Unbending Integrity Like Pure Gold—The servants of God are obliged to be more or less connected with the worldly by business transactions, but they should buy and sell with a realization that the eye of God is upon them. No false balances or deceitful weights are to be used, for these are an abomination to the Lord. In every business transaction a Christian will be just what he wants his brethren to think he is. His course of action is guided by underlying principles. He does not scheme; therefore he has nothing to conceal, nothing to gloss over.

He may be criticized, he may be tested, but his unbending integrity will shine forth like pure gold. He is a blessing to all connected with him, for his word is trustworthy. He is a man who will not take advantage of his neighbor. He is a friend and benefactor to all, and his fellowmen put confidence in his counsel. Does he employ laborers to gather in his harvest? Their hard-earned money is not kept back by fraud. Has he money for which he has no immediate use? He relieves the necessities of his less fortunate brother. He does not seek to add to his own land or to fill his pocket by taking advantage of the distressing circumstances in which his neighbor is placed. His object is to help and bless his neighbor.

A truly honest man will never take advantage of weakness or incompetency in order to fill his own purse. He accepts a fair equivalent for that which he sells. If there are defects in the articles sold, he frankly tells his brother or his neighbor, although by so doing he may work against his own pecuniary interests.—Letter 3, 1878.

Understanding Humanity—He who seeks to transform humanity must himself understand humanity. Only through sympathy, faith, and love can men be reached and uplifted. Here Christ stands revealed as the Master Teacher; of all that ever dwelt on the earth, He alone has perfect understanding of the human soul.—Education, 78 .

There is a science in dealing with those who seem especially weak. If we would teach others, we ourselves must first learn of Christ. We need broad views, that we may do true medical missionary work and show tact in dealing with minds.

Those who are really the least in need of help are likely to receive the most of our attention. But we need to show special wisdom in dealing with those who seem inconsiderate and thoughtless. Some do not comprehend the sacredness of the work of God. Those of the least ability, the thoughtless, and even the indolent, especially demand careful, prayerful consideration. We must exercise tact in dealing with those who seem to be ignorant and out of the way. By persevering effort in their behalf we must help them to become useful in the Lord's work. They will respond readily to a patient, tender, loving interest.

We are to cooperate with the Lord Jesus in restoring the inefficient and the erring to intelligence and purity. This work ranks equally in importance with the work of the gospel ministry. We are called upon by God to manifest an untiring, patient interest in the salvation of those who need divine polishing.—Letter 113, 1905. .

Do Not Discuss Grievances—"Blessed are the peacemakers; for they shall be called the children of God." Who calls them so? All the heavenly intelligences. Then do not encourage any tempted soul to tell you the grievances of a brother or a friend. Tell them that you do not want to hear their words of censure and evil speaking, because your Counselor has told you in His Word that if you cease to stir up strife and become a peacemaker, you will be blessed. Tell them that this is the blessing you are craving.

For Christ's sake do not speak or think evil. May the Lord help us not only to read the Bible, but to practice its teachings. The human agent who is faithful in his work, who unites gentleness with his power, justice with his love, causes rejoicing among the heavenly intelligences, and glorifies God. Let us strive earnestly to be good and to do good, and we shall receive the crown of life that fadeth not away.—Manuscript 116, 1898.

Working for and With Others—When light flashes into the soul, some who appeared to be most fully given to sin will become successful workers for just such sinners as they themselves once were. Through faith in Christ some will rise to high places of service and be entrusted with responsibilities in the work of saving souls. They see where their own weakness lies, they realize the depravity of their nature. They know the strength of sin, the power of evil habit. They realize their inability to overcome without the help of Christ, and their constant cry is, "I cast my helpless soul on Thee."—The Ministry of Healing, 179 .

Deal Gently—Let us not try to work ourselves or others, but let us depend upon the Holy Spirit. Deal gently with human beings. With hearts full of spiritual tenderness, melt your way into convicted hearts. Let your words be dipped in the heavenly oil from the two olive branches. We need the golden oil emptied into prepared vessels, that it may be communicated to those who are seeking for the truth. Ever remember that it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts."—Letter 200, 1899.

Chapter 47— Mental Hygiene

Mental Powers Depend on Health—Health is a blessing of which few appreciate the value; yet upon it the efficiency of our mental and physical powers largely depends. Our impulses and passions have their seat in the body, and it must be kept in the best condition physically and under the most spiritual influences in order that our talents may be put to the highest use. Anything that lessens physical strength enfeebles the mind and makes it less capable of discriminating between right and wrong.—The Review and Herald, June 20, 1912.

All Faculties Can Be Cultivated—Many are not doing the greatest amount of good because they exercise the intellect in one direction and neglect to give careful attention to those things for which they think they are not adapted. Some faculties that are weak are thus allowed to lie dormant because the work that should call them into exercise, and consequently give them strength, is not pleasant. All the powers of the mind should be exercised, all the faculties cultivated. Perception, judgment, memory, and all the reasoning powers should have equal strength in order that minds may be well balanced.—Testimonies for the Church 3:32, 33 .

Weak Faculties Not to Be Neglected—It is agreeable, but not most profitable, to exercise those faculties which are naturally the strongest, while we neglect those that are weak, but which need to be strengthened. The feeblest faculties should have careful attention that all the powers of the intellect may be nicely balanced and all do their part like well-regulated machinery.

We are dependent upon God for the preservation of all our faculties. Christians are under obligation to Him to so train the mind that all the faculties may be strengthened and more fully developed. If we neglect to do this, they will never accomplish the purpose for which they were designed. We have no right to neglect any one of the powers that God has given us.

We see monomaniacs all over the country. They are frequently sane upon every subject but one. The reason of this is that one organ of the mind was specially exercised while the others were permitted to lie dormant. The one that was in constant use became worn and diseased, and the man became a wreck. God was not glorified by his pursuing this course. Had he exercised all the organs equally, all would have had a healthy development; all the labor would not have been thrown upon one, therefore no one would have broken down.—Testimonies for the Church 3:33, 34 .

Aim Stimulates the Mind—You should also have an aim, a purpose, in life. Where there is no purpose, there is a disposition to indolence; but where there is a sufficiently important object in view, all the powers of the mind will come into spontaneous activity. In order to make life a success the thoughts must be steadily fixed upon the object of life and not left to wander off and be occupied with unimportant things, or to be satisfied with idle musing, which is the fruit of shunning responsibility. Castle-building depraves the mind.—Testimonies for the Church 2:429 .

Overworked Stomach Weakens Mental Powers—Children are generally untaught in regard to the importance of when, how, and what they should eat. They are permitted to indulge their tastes freely, to eat at all hours, to help themselves to fruit when it tempts their eyes, and this, with the pie, cake, bread and butter, and sweetmeats eaten almost constantly, makes them gourmands and dyspeptics. The digestive organs, like a mill which is continually kept running, become enfeebled, vital force is called from the brain to aid the stomach in its overwork, and thus the mental powers are weakened. The unnatural stimulation and wear of the vital forces make them nervous, impatient of restraint, self-willed, and irritable.—The Health Reformer, May 1877.

Development the Result of Effort—Children should be taught that development of both mental and the physical powers rests with themselves; it is the result of effort.—The Signs of the Times, February 9, 1882.

Immutable Laws—Right physical habits promote mental superiority. Intellectual power, physical strength, and longevity depend upon immutable laws.—Christian Temperance and Bible Hygiene, 28, .

Mind Strengthens Under Correct Treatment—Every day men in positions of trust have decisions to make upon which depend results of great importance. Often they have to think rapidly, and this can be done successfully by those only who practice strict temperance. The mind strengthens under the correct treatment of the physical and mental powers. If the strain is not too great, new vigor comes with every taxation.

But often the work of those who have important plans to consider and important decisions to make is affected for evil by the results of improper diet. A disordered stomach produces a disordered, uncertain state of mind. Often it causes irritability, harshness, or injustice. Many a plan that would have been a blessing to the world has been set aside, many unjust, oppressive, even cruel measures have been carried, as the result of diseased conditions due to wrong habits of eating.—The Ministry of Healing, 309, 310 .

Avoiding Overwork—I hear of workers whose health is breaking down under the strain of the burdens they are bearing. This ought not to be. God desires us to remember that we are mortal. We are not to embrace too much in our work. We are not to keep ourselves under such a strain that our physical and mental powers shall be exhausted. More workers are needed that some of the burdens may be removed from those now so heavily loaded down.—The Review and Herald, April 28, 1904.

Putting Two Years Into One—The student who desires to put the work of two years into one should not be permitted to have his own way. To undertake to do double work means, with many, overtaxation of the mind and neglect of physical exercise. It is not reasonable to suppose that the mind can assimilate an oversupply of mental food; and it is as great a sin to overload the mind as it is to overload the digestive organs.—Counsels to Parents, Teachers, and Students, 296 .

Excessive Study Lessens Self-control —Excessive study, by increasing the flow of blood to the brain, creates morbid excitability that tends to lessen the power of self-control and too often gives sway to impulse or caprice. Thus the door is opened to impurity. The misuse or nonuse of the physical powers is largely responsible for the tide of corruption that is overspreading the world. “Pride, fullness of bread, and abundance of idleness” are as deadly foes to human progress in this generation as when they led to the destruction of Sodom.—Education, 209 .

Vary Subjects of Thought—By pursuing one line of thought exclusively, the mind often becomes unbalanced. But every faculty may be safely exercised if the mental and physical powers are equally taxed and the subjects of thought are varied.—Education, 209 .

Study of the Sciences Not to Be Neglected—Far more might be accomplished in the work of self-education if we were awake to our own opportunities and privileges. True education means more than the colleges can give. While the study of the sciences is not to be neglected, there is a higher training to be obtained through a vital connection with God. Let every student take his Bible and place himself in communion with the Great Teacher. Let the mind be trained and disciplined to wrestle with hard problems in the search for divine truth.—Christ’s Object Lessons, 334 .

Impure Air Affects Mental Powers—Many are continually complaining and suffering from various indispositions. This is almost always because they do not labor wisely or observe the laws of health. They frequently remain too much indoors, occupying heated rooms filled with impure air. There they apply themselves closely to study or writing, taking little physical exercise and having little change of employment. As a consequence the blood becomes sluggish and the powers of the mind are enfeebled.—Testimonies for the Church 4:264 .

Debilitating Practices to Be Avoided—Every practice that weakens physical or mental strength unfits man for the service of his Creator.—The Great Controversy, 473 .

How to Preserve Mental Powers—He who will observe simplicity in all his habits, restricting the appetite and controlling the passions, may preserve his mental powers strong, active, and vigorous, quick to perceive everything which demands thought or action, keen to discriminate between the holy and the unholy and ready to engage in every enterprise for the glory of God and the benefit of humanity.—The Signs of the Times, September 29, 1881.

Electric Current Affects Vital Powers—Physical inaction lessens not only mental but moral power. The brain nerves that connect with the whole system are the medium through which heaven communicates with man and affects the inmost life. Whatever hinders the circulation of the electric current in the nervous system, thus weakening the vital powers and lessening mental susceptibility, makes it more difficult to arouse the moral nature.—Education, 209 .

Independent Thought and Moral Discrimination—The education that consists in the training of the memory, tending to discourage independent thought, has a moral bearing which is too little appreciated. As the student sacrifices the power to reason and judge for himself, he

becomes incapable of discriminating between truth and error and falls an easy prey to deception. He is easily led to follow tradition and custom.—Education, 230 .

Trained to Reach Highest Efficiency—Both the physical and the mental powers, with the affections, are to be so trained that they can reach the highest efficiency.—Pamphlet, The Circulation of Our Health Journals, 1, 1901.

Study of Nature Strengthens Powers—In these lessons direct from nature there is a simplicity and purity that makes them of the highest value. All need the teaching to be derived from this source. In itself the beauty of nature leads the soul away from sin and worldly attractions and toward purity, peace, and God. Too often the minds of students are occupied with men's theories and speculations, falsely called science and philosophy. They need to be brought into close contact with nature. Let them learn that creation and Christianity have one God. Let them be taught to see the harmony of the natural with the spiritual. Let everything which their eyes see or their hands handle be made a lesson in character-building. Thus the mental powers will be strengthened, the character developed, the whole life ennobled.—Christ's Object Lessons, 24, 25 .

Bible Study Gives Power to the Mind —Those who hunger for knowledge that they may bless their fellowmen will themselves receive blessing from God. Through the study of His Word their mental powers will be aroused to earnest activity. There will be an expansion and development of the faculties, and the mind will acquire power and efficiency.—Christ's Object Lessons, 334 .

Conversion Removes Darkness of Ignorance From the Mind—In the Bible the will of God is revealed. The truths of the Word of God are the utterances of the Most High. He who makes these truths a part of his life becomes in every sense a new creature. He is not given new mental powers, but the darkness that through ignorance and sin has clouded the understanding is removed. The words, "A new heart also will I give you," mean, "A new mind will I give you." A change of heart is always attended by a clear conviction of Christian duty, an understanding of truth. He who gives the Scriptures close, prayerful attention will gain clear comprehension and sound judgment, as if in turning to God he had reached a higher plane of intelligence.—The Review and Herald, December 18, 1913.

Section 11—Emotional Problems

Chapter 48— Guilt

Guilt Impairs Life-forces—Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life-forces and to invite decay and death.—The Ministry of Healing, 241 .

How One Gains Freedom From Guilt—This feeling of guiltiness must be laid at the foot of the cross of Calvary. The sense of sinfulness has poisoned the springs of life and true happiness. Now Jesus says, Lay it all on Me; I will take your sin, I will give you peace. Destroy no longer your self-respect, for I have bought you with the price of My own blood. You are Mine; your weakened will I will strengthen; your remorse for sin I will remove.

Then turn your grateful heart, trembling with uncertainty, and lay hold upon the hope set before you. God accepts your broken, contrite heart. He offers you free pardon. He offers to adopt you into His family, with His grace to help your weakness, and the dear Jesus will lead you on step by step if you will only put your hand in His and let Him guide you.—Letter 38, 1887.

Jesus Speaks Pardon—Satan seeks to draw our minds away from the mighty Helper, to lead us to ponder over our degeneration of soul. But though Jesus sees the guilt of the past, He speaks pardon; and we should not dishonor Him by doubting His love.—Letter 2, 1914.

His Love Frees From Guilt—The love which Christ diffuses through the whole being is a vitalizing power. Every vital part—the brain, the heart, the nerves—it touches with healing. By it the highest energies of the being are roused to activity. It frees the soul from the guilt and sorrow, the anxiety and care, that crush the life forces. With it come serenity and composure. It implants in the soul, joy that nothing earthly can destroy—joy in the Holy Spirit—health-giving, life-giving joy.—The Ministry of Healing, 115 .

Greatest Sinner Needs Greatest Saviour—If you feel yourself to be the greatest sinner, Christ is just what you need, the greatest Saviour. Lift up your head and look away from yourself, away from your sin, to the uplifted Saviour; away from the poisonous, venomous bite of the serpent to the Lamb of God who taketh away the sin of the world.—Letter 98, 1893.

He Will Give Rest—He has borne the burden of our guilt. He will take the load from our weary shoulders. He will give us rest. The burden of care and sorrow also He will bear. He invites us to cast all our care upon Him, for He carries us upon His heart.—The Ministry of Healing, 71 .

All Sins Not of Equal Magnitude—God does not regard all sins as of equal magnitude; there are degrees of guilt in His estimation, as well as in that of man; but however trifling this or that wrong act may seem in the eyes of men, no sin is small in the sight of God. Man’s judgment is partial, imperfect, but God estimates all things as they really are. The drunkard is despised and is told that his sin will exclude him from heaven; while pride, selfishness, and covetousness too often go unrebuked. But these are sins that are especially offensive to God, for they are contrary to the benevolence of His character, to that unselfish love which is the very atmosphere of the unfallen universe. He who falls into some of the grosser sins may feel a sense of his shame and

poverty and his need of the grace of Christ; but pride feels no need, and so it closes the heart against Christ and the infinite blessings He came to give.—Steps to Christ, 30 .

Guilty Need Positive Approach—No one is ever made better by denunciation and recrimination. To tell a tempted soul of his guilt in no way inspires him with a determination to do better. Point the erring, discouraged one to Him who is able to save to the uttermost all who come to Him. Show him what he may become. Tell him that there is in him nothing that recommends him to God, but that Christ died for him that he might be accepted in the Beloved. Inspire him with hope, showing him that in Christ's strength he can do better. Hold up before him the possibilities that are his. Point him to the heights to which he may attain. Help him to take hold upon the mercy of the Lord, to trust in His forgiving power. Jesus is waiting to clasp him by the hand, waiting to give him power to live a noble, virtuous life.—Manuscript 2, 1903.

Satan Presses a Sense of Guiltiness—The people of God are here represented as a criminal on trial. Joshua, as high priest, is seeking for a blessing for his people, who are in great affliction. While he is pleading before God, Satan is standing at his right hand as his adversary. He is accusing the children of God and making their case appear as desperate as possible. He presents before the Lord their evil doings and their defects. He shows their faults and failures, hoping they will appear of such a character in the eyes of Christ that He will render them no help in their great need. Joshua, as the representative of God's people, stands under condemnation, clothed with filthy garments. Aware of the sins of his people, he is weighed down with discouragement. Satan is pressing upon his soul a sense of guiltiness that makes him feel almost hopeless. Yet there he stands as a suppliant, with Satan arrayed against him.—Christ's Object Lessons, 166, 167 .

Failed to Claim God's Promises—I have since thought that many inmates of insane asylums were brought there by experiences similar to my own. Their consciences were stricken with a sense of sin, and their trembling faith dared not claim the promised pardon of God. They listened to descriptions of the orthodox hell until it seemed to curdle the very blood in their veins, and burned an impression upon the tablets of their memory. Waking or sleeping, the frightful picture was ever before them until reality became lost in imagination, and they saw only the wreathing flames of a fabulous hell and heard only the shrieking of the doomed. Reason became dethroned, and the brain was filled with the wild fantasy of a terrible dream. Those who teach the doctrine of an eternal hell would do well to look more closely after their authority for so cruel a belief.—Testimonies for the Church 1:25, 26 .

Crisis Often Points to Source of Strength—God often brings men to a crisis to show them their own weakness and to point them to the source of strength. If they pray and watch unto prayer, fighting bravely, their weak points will become their strong points. Jacob's experience contains many valuable lessons for us. God taught Jacob that in his own strength he could never gain the victory, that he must wrestle with God for strength from above.—Manuscript 2, 1903.

Remember Christ's Grace—When, after his sin in deceiving Esau, Jacob fled from his father's home, he was weighed down with a sense of guilt. Lonely and outcast as he was,

separated from all that had made life dear, the one thought that above all others pressed upon his soul was the fear that his sin had cut him off from God, that he was forsaken of Heaven.

In sadness he lay down to rest on the bare earth, around him only the lonely hills, and above, the heavens bright with stars. As he slept a strange light broke upon his vision; and lo, from the plain on which he lay, vast shadowy stairs seemed to lead upward to the very gates of heaven, and upon them angels of God were passing up and down; while from the glory above, the divine voice was heard in a message of comfort and hope.

Thus was made known to Jacob that which met the need and longing of his soul—a Saviour. With joy and gratitude he saw revealed a way by which he, a sinner, could be restored to communion with God. The mystic ladder of his dream represented Jesus, the only medium of communication between God and man.—Steps to Christ, 19, 20 .

Burden of Guilt Foundation of Many Maladies—The paralytic found in Christ healing for both the soul and the body. The spiritual healing was followed by physical restoration. This lesson should not be overlooked. There are today thousands suffering from physical disease, who, like the paralytic, are longing for the message, "Thy sins are forgiven." The burden of sin, with its unrest and unsatisfied desires, is the foundation of their maladies. They can find no relief until they come to the Healer of the soul. The peace which He alone can give would impart vigor to the mind, and health to the body.—The Desire of Ages, 270 .

Ignorance Did Not Remove Guilt—Had they known that they were putting to torture One who had come to save the sinful race from eternal ruin, they would have been seized with remorse and horror. But their ignorance did not remove their guilt, for it was their privilege to know and accept Jesus as their Saviour.—The Desire of Ages, 744 .

Do Not Lessen Guilt by Excusing Sin—We should not try to lessen our guilt by excusing sin. We must accept God's estimate of sin, and that is heavy indeed. Calvary alone can reveal the terrible enormity of sin. If we had to bear our own guilt, it would crush us. But the sinless One has taken our place; though undeserving, He has borne our iniquity. "If we confess our sins," God "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" .—Thoughts from the Mount of Blessing, 116 .

Humbled Souls Acknowledge Guilt—Those who have not humbled their souls before God in acknowledging their guilt have not yet fulfilled the first condition of acceptance. If we have not experienced that repentance which is not to be repented of and have not confessed our sin with true humiliation of soul and brokenness of spirit, abhorring our iniquity, we have never sought truly for the forgiveness of sin; and if we have never sought, we have never found the peace of God. The only reason why we may not have remission of sins that are past is that we are not willing to humble our proud hearts and comply with the conditions of the word of truth.

There is explicit instruction given concerning this matter. Confession of sin, whether public or private, should be heartfelt and freely expressed. It is not to be urged from the sinner. It is not to be made in a flippant and careless way or forced from those who have no realizing sense of the

abhorrent character of sin. The confession that is mingled with tears and sorrow, that is the outpouring of the inmost soul, finds its way to the God of infinite pity. Says the psalmist: "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."—Testimonies for the Church 5:636, 637 .

Essential to Forsake Sin—Here is where you bring yourself into condemnation, that you continue to sin. In the strength of Christ cease to sin. Every provision has been made that grace should abide with you, that sin shall ever appear the hateful thing that it is, *sin.*"And if any man sin," he is not to give himself up in despair and talk like a man who is lost to Christ.—Letter 41, 1893.

God Pardons All Who Come—God justly condemns all who do not make Christ their personal Saviour; but He pardons every soul who comes to Him in faith and enables him to work the works of God, and through faith to be one with Christ.... The Lord has made every provision whereby man may have full and free salvation and be complete in Him. God designs that His children shall have the bright beams of the Sun of righteousness, that all may have the light of truth. God has provided salvation for the world at infinite cost, even through the gift of His only-begotten Son. The apostle asks, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" . Then if we are not saved, the fault will not be on the part of God, but on our part, that we have failed to cooperate with the divine agencies. Our will has not coincided with God's will.—The Review and Herald, November 1, 1892.

Hope for All None need abandon themselves to discouragement and despair. Satan may come to you with the cruel suggestion, "Yours is a hopeless case. You are irredeemable." But there is hope for you in Christ. God does not bid us overcome in our own strength. He asks us to come close to His side. Whatever difficulties we labor under, which weight down soul and body, He waits to make us free.—The Ministry of Healing, 249 .

Chapter 49— Grief

Breaks Down the Life-forces—Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life-forces and to invite decay and death.... Courage, hope, faith, sympathy, love, promote health and prolong life.—The Ministry of Healing, 241 .

Impairs Circulation—Sadness deadens the circulation in the blood vessels and nerves and also retards the action of the liver. It hinders the process of digestion and of nutrition, and has a tendency to dry up the marrow of the whole system.—Letter 1, 1883.

Cannot Remedy a Single Evil—While grief and anxiety cannot remedy a single evil, they can do great harm; but cheerfulness and hope, while they brighten the pathway of others, "are life unto those that find them, and health to all their flesh" .—ST, Feb 12, 1885.

Every Situation Provided For—We are not to let the future, with its hard problems, its unsatisfying prospects, make our hearts faint, our knees tremble, our hands hang down. “Let him take hold of My strength,” says the Mighty One, “that he may make peace with Me; and he shall make peace with Me” . Those who surrender their lives to His guidance and to His service will never be placed in a position for which He has not made provision. Whatever our situation, if we are doers of His word, we have a Guide to direct our way; whatever our perplexity, we have a sure Counselor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend.—The Ministry of Healing, 248, 249 .

Anticipating Trouble Doubles Burdens—We are in a world of suffering. Difficulty, trial, and sorrow await us all along the way to the heavenly home. But there are many who make life’s burdens doubly heavy by continually anticipating trouble. If they meet with adversity or disappointment, they think that everything is going to ruin, that theirs is the hardest lot of all, that they are surely coming to want. Thus they bring wretchedness upon themselves and cast a shadow upon all around them. Life itself becomes a burden to them.

But it need not be thus. It will cost a determined effort to change the current of their thought. But the change can be made. Their happiness, both for this life and for the life to come, depends upon their fixing their minds upon cheerful things. Let them look away from the dark picture, which is imaginary, to the benefits which God has strewn in their pathway, and beyond these to the unseen and eternal.—The Ministry of Healing, 247, 248 .

Casting a Shadow—It is not wise to gather together all the unpleasant recollections of a past life—its iniquities and disappointments—to talk over them and mourn over them until we are overwhelmed with discouragement. A discouraged soul is filled with darkness, shutting out the light of God from his own soul and casting a shadow upon the pathway of others.—Steps to Christ, 117 .

Talk of Blessings, Less of Trials—The Lord’s merciful kindness is great toward us. He will never leave nor forsake those who trust in Him. If we would think and talk less of our trials and more of the mercy and goodness of God, we would find ourselves raised above much of our gloom and perplexity. My brethren and sisters, you who feel that you are entering upon a dark path, and like the captives in Babylon must hang your harps upon the willows, let us make trial of cheerful song.

You may say, How can I sing, with this dark prospect before me, with this burden of sorrow and bereavement upon my soul? But have earthly sorrows deprived us of the all-powerful Friend we have in Jesus? Should not the marvelous love of God in the gift of His dear Son be a theme of continual rejoicing? When we bring our petitions to the throne of grace, let us not forget to offer also anthems of thanksgiving. “Whoso offereth praise glorifieth Me” . As long as our Saviour lives we have cause for unceasing gratitude and praise.—The Review and Herald, November 1, 1881.

Turn From Uncontrollable Grief —Like Job, you felt that you had cause for grief and would not be comforted. Was this reasonable? You know that death is a power that none can resist, but

you have made your lives nearly useless by your unavailing grief. Your feelings have been little less than rebellion against God. I saw you all dwelling upon your bereavement, and giving way to your excitable feelings, until your noisy demonstrations of grief caused angels to hide their faces and withdraw from the scene.

While thus giving way to your feelings, did you remember that you had a Father in heaven who gave His only Son to die for us that death might not be an eternal sleep? Did you remember that the Lord of life and glory passed through the tomb and brightened it with His own presence? Said the beloved disciple: "Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." The apostle well knew what he was talking about when he wrote these words; but when you give way to uncontrollable grief, is your conduct consistent with the comfort which they express?—Testimonies for the Church 5:313 .

Dwelling Upon Oneself Is Selfishness —Now Brother_____, it is a species of selfishness to keep your mind dwelling upon yourself. It is not at all like the apostle Paul, who was a man of infirmities, yet himself was the last subject of his thoughts. He had trials such as you have never experienced nor ever will be called upon to endure, and yet he turns away from these; he does not dwell upon them but magnifies the grace of God.

Your wife was the subject of disease and death. Your grief was just as intense as all your other troubles. You hugged the grief to your bosom, you loved to dwell upon it, and you allowed your mind and thoughts to be selfishly occupied with your grief, and as a consequence your health suffered. Then your daughter's death was indeed a sad blow, but others have passed through the same under more trying circumstances. You allowed this affliction to unman you; you dwelt upon it, you talked of it, you aggravated your soul over a matter you could not change or help. It was a sin to take any of these afflictions as you have done.

I know whereof I speak. If the mind is permitted to be clouded with grief, the food is not digested and as a result the system is not well nourished.—Letter 1, 1883.

Grief Causes Blood to Rush to Brain —While thus laboring in speaking and writing, I received letters of a discouraging character from Battle Creek. As I read them I felt an inexpressible depression of spirits, amounting to agony of mind, which seemed for a short period to palsy my vital energies. For three nights I scarcely slept at all. My thoughts were troubled and perplexed.

I concealed my feelings as well as I could from my husband and the sympathizing family with whom we were. None knew my labor or burden of mind as I united with the family in morning and evening devotion and sought to lay my burden upon the great Burden Bearer. But my petitions came from a heart wrung with anguish, and my prayers were broken and disconnected because of uncontrollable grief. The blood rushed to my brain, frequently causing me to reel and nearly fall. I had the nosebleed often, especially after making an effort to write. I was compelled to lay aside my writing, but could not throw off the burden of anxiety and responsibility upon me.—Testimonies for the Church 1:576, 577 .

What to Do With Sorrow—Are you filled with sorrow today? Fasten your eyes on the Sun of righteousness. Do not try to adjust all the difficulties, but turn your face to the light, to the throne of God. What will you see there? The rainbow of the covenant, the living promise of God. Beneath it is the mercy seat, and whosoever avails himself of the provisions of mercy that have been made and appropriates the merits of the life and death of Christ has in the rainbow of the covenant a blessed assurance of acceptance with the Father as long as the throne of God endures.

Faith is what you need. Do not let faith waver. Fight the good fight of faith and lay hold on eternal life. It will be a severe fight, but fight it at any cost, for the promises of God are yea and amen in Christ Jesus. Put your hand in the hand of Christ. There are difficulties to be overcome, but angels that excel in strength will cooperate with the people of God. Face Zion, press your way to the city of solemnities. A glorious crown and a robe woven in the loom of heaven await the overcomer. Though Satan would cast his hellish shadow athwart your pathway and seek to hide from your view the mystic ladder that stretches from earth to the throne of God, on which ascend and descend the angels who are ministering spirits to those who shall be heirs of salvation, yet press your way upward, plant your feet on one round after another, and advance to the throne of the Infinite.—Manuscript 66, 1895.

Sympathizers Not Always Friends—If those around you are of that class who do not seek to turn your conversation and the current of your thoughts, if they sympathize with all your impressions as if they were a reality, the less you have of the society of this class the better. They are not your friends but your worst enemies. The Lord would have you be cheerful.

You have buried dear friends; so have I; but I dare not ask, Why hast Thou cast me into the furnace? Why have I been afflicted again and again? The answer comes back to me down along the lines, “What I do thou knowest not now; but thou shalt know hereafter” .

God’s purposes are often veiled in mystery; they are incomprehensible to finite minds; but He who sees the end from beginning knows better than we. What we need is to cleanse us from earthliness, to perfect our Christian character, that the robe of Christ’s righteousness shall be put upon us.—Letter 1, 1883.

Work for Others Lessens Grief—The apostle lost sight of his own approaching sufferings in his solicitude for those whom he was about to leave to cope with prejudice, hatred, and persecution. The few Christians who accompanied him to the place of execution, he endeavored to strengthen and encourage by repeating the promises given for those who are persecuted for righteousness’ sake. He assured them that nothing would fail of all that the Lord had spoken concerning His tried and faithful children.

For a little season they might be in heaviness through manifold temptation; they might be destitute of earthly comfort; but they could encourage their hearts with the assurance of God’s faithfulness, saying, “I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him.” Soon the night of trial and suffering would come to an

end, and then would dawn the glad morning of peace and perfect day.—The Review and Herald, January 4, 1912.

The Best Comforters—Those who have borne the greatest sorrows are frequently the ones who carry the greatest comfort to others, bringing sunshine wherever they go. Such ones have been chastened and sweetened by their afflictions; they did not lose confidence in God when trouble assailed them, but clung closer to His protecting love. Such ones are a living proof of the tender care of God, who makes the darkness as well as the light, and chastens us for our good. Christ is the light of the world; in Him is no darkness. Precious light! Let us live in that light! Bid adieu to sadness and repining. "Rejoice in the Lord always; and again I say, Rejoice."—The Health Reformer, October, 1877.

An Antidote for Grief—God has provided a balm for every wound. There is a balm in Gilead, there is a physician there. Will you not now as never before study the Scriptures? Seek the Lord for wisdom in every emergency. In every trial plead with Jesus to show you a way out of your troubles, then your eyes will be opened to behold the remedy and to apply to your case the healing promises that have been recorded in His Word.

In this way the enemy will find no place to lead you into mourning and unbelief, but instead you will have faith and hope and courage in the Lord. The Holy Spirit will give you clear discernment that you may see and appropriate every blessing that will act as an antidote to grief, as a branch of healing to every draught of bitterness that is placed to your lips. Every draught of bitterness will be mingled with the love of Jesus, and in place of complaining of the bitterness you will realize that Jesus' love and grace are so mingled with sorrow that it has been turned into subdued, holy, sanctified joy.—Letter 65a, 1894.

Separation From God Brings Anguish of Soul—It was the anguish of separation from His Father's favor that made Christ's sufferings so acute. As the agony of soul came upon Him, "His sweat was as it were great drops of blood falling down to the ground" . His terrible anguish, caused by the thought that in this hour of need God had forsaken Him, portrays the anguish that the sinner will feel when, too late, he realizes that God's Spirit is withdrawn from him.—Manuscript 134, 1905.

Understood When We Walk in Paradise—The earth has a history that man will never understand until he walks with his Redeemer in the paradise of God. "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" .—Manuscript 28, 1898.

Chapter 50— Worry and Anxiety

Worry, Not Work, Kills—It is not work that kills; it is worry. The only way to avoid worry is to take every trouble to Christ. Let us not look on the dark side. Let us cultivate cheerfulness of spirit.—Letter 208, 1903.

Dwelling Upon the Difficulties—Some are always fearing and borrowing trouble. Every day they are surrounded with the tokens of God's love; every day they are enjoying the bounties of His providence; but they overlook these present blessings. Their minds are continually dwelling upon something disagreeable which they fear may come; or some difficulty may really exist which, though small, blinds their eyes to the many things that demand gratitude. The difficulties they encounter, instead of driving them to God, the only source of their help, separate them from him because they awaken unrest and repining.—Steps to Christ, 121, 122 .

Worry Makes the Burden Heavy—I greatly fear that we are in danger, by worrying, of manufacturing yokes for our necks. Let us not worry; for thus we make the yoke severe and the burden heavy. Let us do all we can without worrying, trusting in Christ. Study His words, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" . These words are the pledge that all that an omnipotent Saviour can bestow will be given to those who trust in Him. As stewards of the grace of heaven, we are to ask in faith and then wait trustingly for the salvation of God. We are not to step in before Him, trying in our own strength to bring about that which we desire. In His name we are to ask, and then we are to act as if we believed in His efficiency.—Letter 123, 1904.

Not the Will of God—It is not the will of God that His people should be weighed down with care.—Steps to Christ, 122 .

Anxiety Tends to Sickness and Disease—When wrongs have been righted, we may present the needs of the sick to the Lord in calm faith, as His Spirit may indicate. He knows each individual by name and cares for each as if there were not another upon the earth for whom He gave His beloved Son. Because God's love is so great and so unfailing, the sick should be encouraged to trust in Him and be cheerful. To be anxious about themselves tends to cause weakness and disease. If they will rise above depression and gloom, their prospect of recovery will be better; for "the eye of the Lord is upon them" "that hope in His mercy" .—The Ministry of Healing, 229 .

Cease Worrying —I keep your case before me, and I am grieved that you are troubled in mind. I would comfort you if it were in my power. Has not Jesus, the precious Saviour, been to you so many times a present help in times of need? Do not grieve the Holy Spirit, but cease worrying. This is what you have many times talked to others. Let the words of those who are not sick, as you are, comfort you, and may the Lord help you, is my prayer.—Letter 365, 1904.

Worrying Ourselves Out of the Arms of Jesus—If we educated our souls to have more faith, more love, greater patience, a more perfect trust in our heavenly Father, we would have more peace and happiness as we pass through the conflicts of this life. The Lord is not pleased to have us fret and worry ourselves out of the arms of Jesus. He is the only source of every grace, the fulfillment of every promise, the realization of every blessing....Our pilgrimage would indeed be lonely were it not for Jesus. "I will not leave you comfortless" , He says to us. Let us cherish His words, believe His promises, repeat them by day and meditate upon them in the night season, and be happy.—Manuscript 75, 1893.

Resting in Christ's Love—Let us turn from the dusty, heated thoroughfares of life to rest in the shadow of Christ's love. Here we gain strength for conflict. Here we learn how to lessen toil and worry and how to speak and sing to the praise of God. Let the weary and the heavy-laden learn from Christ the lesson of quiet trust. They must sit under His shadow if they would be possessors of His peace and rest.—Testimonies for the Church 7:69, 70 .

God's Responsibility and Mine—When we take into our hands the management of things with which we have to do and depend upon our own wisdom for success, we are taking a burden which God has not given us and are trying to bear it without His aid. We are taking upon ourselves the responsibility that belongs to God, and thus are really putting ourselves in His place. We may well have anxiety and anticipate danger and loss, for it is certain to befall us. But when we really believe that God loves us and means to do us good, we shall cease to worry about the future. We shall trust God as a child trusts a loving parent. Then our troubles and torments will disappear, for our will is swallowed up in the will of God.—Thoughts from the Mount of Blessing, 100, 101 .

Borrowed Care and Anxiety—In trusting in God continually there is safety; there will not be a constant fear of future evil. This borrowed care and anxiety will cease. We have a heavenly Father who careth for His children, and will and does make His grace sufficient in every time of need.—Testimonies for the Church 2:72 .

Leaving the Future With God—Though their present needs are supplied, many are unwilling to trust God for the future, and they are in constant anxiety lest poverty shall come upon them, and their children shall be left to suffer. Some are always anticipating evil, or magnifying the difficulties that really exist, so that their eyes are blinded to the many blessings which demand their gratitude. The obstacles they encounter—instead of leading them to seek help from God, the only source of strength-separate them from him because they awaken unrest and repining....

Jesus is our friend; all heaven is interested in our welfare; and our anxiety and fear grieve the Holy Spirit of God. We should not indulge in a solicitude that only frets and wears us but does not help us to bear trials. No place should be given to that distrust of God which leads us to make a preparation against future want the chief pursuit of life, as though our happiness consisted in these earthly things.—Patriarchs and Prophets, 293, 294 .

Undue Anxiety—God does not condemn prudence and foresight in the use of the things of this life; but the feverish care, the undue anxiety, with respect to worldly things is not in accordance with his will.—The Review and Herald, March 1, 1887.

Anxiety Weakens Physical Power—The trials and anxieties that Paul had endured had preyed upon his physical powers.—The Acts of the Apostles, 488 .

Christians With Anxious Hearts—Many who profess to be Christ's followers have an anxious, troubled heart because they are afraid to trust themselves with God. They do not make a complete surrender to Him, for they shrink from the consequences that such a surrender may

involve. Unless they do make this surrender they cannot find peace.—The Ministry of Healing, 480, 481 .

Minute by Minute—There is one thing that I want to caution you about. Do not fret or worry; it does not pay to do this. Do not try to do too much. If you do not undertake too much, you will succeed in accomplishing much more than if you try to carry out too many plans. Constantly bear in mind the words of Christ, "Watch ye and pray, lest ye enter into temptation" . Christ is your personal Saviour. Believe that His saving power is exercised in your behalf minute by minute, hour by hour. He is by your side in every time of need.—Letter 150, 1903.

Do Not Cross Bridges Before Time—Now we want to act like individuals who are redeemed by the blood of Christ; we are to rejoice in the blood of Christ and in the forgiveness of sins. That is what we are to do, and may God help us to get our minds off the dark pictures and think on those things that will give us light. Now I want to read another scripture, "Be careful for nothing" . What does that mean?—Why, don't cross a bridge before you get to it. Don't make a time of trouble before it comes. You will get to it soon enough, brethren. We are to think of today, and if we do well the duties of today, we will be ready for the duties of tomorrow.—Manuscript 7, 1888.

Seeking to Reach World's Standards—There are many whose hearts are aching under a load of care because they seek to reach the world's standard. They have chosen its service, accepted its perplexities, adopted its customs. Thus their character is marred, and their life made a weariness. In order to gratify ambition and worldly desires, they wound the conscience and bring upon themselves an additional burden of remorse. The continual worry is wearing out the life forces.

Our Lord desires them to lay aside this yoke of bondage. He invites them to accept His yoke; He says, "My yoke is easy, and My burden is light." He bids them seek first the kingdom of God and His righteousness, and His promise is that all things needful to them for this life shall be added.

Worry is blind and cannot discern the future, but Jesus sees the end from the beginning. In every difficulty He has His way prepared to bring relief.—The Desire of Ages, 330 .

Faith Can Be Invincible—Do not worry. By looking at appearances and complaining when difficulty and pressure come, you reveal a sickly, enfeebled faith. By your words and your works show that your faith is invincible. The Lord is rich in resources. He owns the world. Look to Him who has light, and power, and efficiency. He will bless everyone who is seeking to communicate light and love.—Testimonies for the Church 7:212 .

Plants Do Not Grow Through Worry or Conscious Effort—In place of growing anxious with the thought that you are not growing in grace, just do every duty that presents itself, carry the burden of souls on your heart, and by every conceivable means seek to save the lost. Be kind, be courteous, be pitiful; speak in humility of the blessed hope; talk of the love of Jesus; tell of His goodness, his mercy, and His righteousness; and cease to worry as to whether or not

you are growing. Plants do not grow through any conscious effort....The plant is not in continual worriment about its growth; it just grows under the supervision of God.—The Youth's Instructor, February 3, 1898.

Remedy for Anxiety—God cares for everything and sustains everything that He has created....No tears are shed that He does not notice. There is no smile that He does not mark.

If we would but fully believe this, all undue anxieties would be dismissed. Our lives would not be so filled with disappointment as now; for everything, whether great or small, would be left in the hands of God, who is not perplexed by the multiplicity of cares or overwhelmed by their weight. We should then enjoy a rest of soul to which many have long been strangers.—Steps to Christ, 86 .

Faith Dispels Anxiety—We are so anxious, all of us, for happiness, but many rarely find it because of their faulty methods of seeking, in the place of striving. We must strive most earnestly and mingle all our desires with faith. Then happiness steals in upon us almost unsought.... When we can, notwithstanding disagreeable circumstances, rest confidingly in His love and shut ourselves in with Him, resting peacefully in His love, the sense of His presence will inspire a deep, tranquil joy. This experience gains for us a faith that enables us not to fret, not to worry, but to depend upon a power that is infinite.—Letter 57, 1897.

The One Principle—Those who accept the one principle of making the service and honor of God supreme will find perplexities vanish and a plain path before their feet.—The Desire of Ages, 330 .

Taking One Day at a Time, a Most Important Principle—The faithful discharge of today's duties is the best preparation for tomorrow's trials. Do not gather together all tomorrow's liabilities and cares and add them to the burden of today. "Sufficient unto the day is the evil thereof" .—The Ministry of Healing, 481 .

One day alone is ours, and during this day we are to live for God. For this one day we are to place in the hand of Christ, in solemn service, all our purposes and plans, casting all our care upon Him, for He careth for us. "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength" .—Thoughts from the Mount of Blessing, 101 .

Let us not make ourselves miserable over tomorrow's burdens. Bravely and cheerfully carry the burdens of today. Today's trust and faith we must have. But we are not asked to live more than a day at a time. He who gives strength for today will give strength for tomorrow.—The Signs of the Times, November 5, 1902.

Strength for Every Trial—Our heavenly Father measures and weighs every trial before He permits it to come upon the believer. He considers the circumstances and the strength of the one who is to stand under the proving and test of God, and He never permits the temptations to be greater than the capacity of resistance. If the soul is overborne, the person overpowered, this can

never be charged to God, as failing to give strength in grace, but the one tempted was not vigilant and prayerful and did not appropriate by faith the provisions God had abundantly in store for him. Christ never failed a believer in his hour of combat. The believer must claim the promise and meet the foe in the name of the Lord, and he will not know anything like failure.—Manuscript 6, 1889.

Chapter 51— Fear

Millions Bound by Fear—Millions of human beings are bound down under false religions, in the bondage of slavish fear, of stolid indifference, toiling like beasts of burden, bereft of hope or joy or aspiration here, and with only a dull fear of the hereafter. It is the gospel of the grace of God alone that can uplift the soul.—The Desire of Ages, 478 .

Distrusting God They Have a Thousand Fears—Many neglect to lay up for themselves a treasure in heaven by doing good with the means that God has lent them. They distrust God and have a thousand fears in regard to the future. Like the children of Israel they have evil hearts of unbelief.

God provided this people with abundance as their needs required, but they borrowed trouble for the future. They complained and murmured in their travels that Moses had led them out to kill them and their children with hunger. Imaginary want closed their eyes and hearts from seeing the goodness and mercies of God in their journeyings, and they were ungrateful for all His bounties.

So also are the distrustful, professed people of God in this age of unbelief and degeneracy. They fear that they may come to want, or that their children may become needy, or that their grandchildren will be destitute. They dare not trust God. They have no genuine faith in Him who has entrusted them with the blessings and bounties of life, and who has given them talents to use to His glory in advancing His cause.—Testimonies for the Church 2:656, 657 .

Through Fear Satan Attempts to Rule—God never forces the will or the conscience; but Satan’s constant resort—to gain control of those whom he cannot otherwise seduce—is compulsion by cruelty. Through fear or force he endeavors to rule the conscience and to secure homage to himself. To accomplish this he works through both religious and secular authorities, moving them to the enforcement of human laws in defiance of the law of God.—The Great Controversy, 591 .

Counseling With Fears Strengthens Them—If we take counsel with our doubts and fears or try to solve everything that we cannot see clearly before we have faith, perplexities will only increase and deepen. But if we come to God, feeling helpless and dependent, as we really are, and in humble, trusting faith make known our wants to Him whose knowledge is infinite, who sees everything in creation and who governs everything by His will and word, He can and will attend to our cry and will let light shine into our hearts. Through sincere prayer we are brought

into connection with the mind of the Infinite. We may have no remarkable evidence at the time that the face of our Redeemer is bending over us in compassion and love, but this is even so. We may not feel His visible touch, but His hand is upon us in love and pitying tenderness.—Steps to Christ, 96, 97 .

The Cause for Sickness of Body and Mind—That which brings sickness of body and mind to nearly all is dissatisfied feelings and discontented repinings. They have not God, they have not the hope which reaches to that within the veil, which is as an anchor to the soul both sure and steadfast. All who possess this hope will purify themselves even as He is pure. Such are free from restless longings, repinings, and discontent; they are not continually looking for evil and brooding over borrowed trouble. But we see many who are having a time of trouble beforehand; anxiety is stamped upon every feature; they seem to find no consolation but have a continual fearful looking for of some dreadful evil.—Testimonies for the Church 1:566 .

Fear Brings No Relief to the Soul—You should have a clear apprehension of the gospel. The religious life is not one of gloom and of sadness but of peace and joy coupled with Christlike dignity and holy solemnity. We are not encouraged by our Saviour to cherish doubts and fears and distressing forebodings; these bring no relief to the soul and should be rebuked rather than praised. We may have joy unspeakable and full of glory.—Manuscript 6, 1888.

Faith Grows in Conflict With Doubt and Fear—The Lord frequently places us in difficult positions to stimulate us to greater exertion. In His providence special annoyances sometimes occur to test our patience and faith. God gives us lessons of trust. He would teach us where to look for help and strength in time of need. Thus we obtain practical knowledge of His divine will, which we so much need in our life experience. Faith grows strong in earnest conflict with doubt and fear.—Testimonies for the Church 4:116, 117 .

Fear Reveals Unbelief—As Jesus rested by faith in the Father’s care, so we are to rest in the care of our Saviour. If the disciples had trusted in Him, they would have been kept in peace. Their fear in the time of danger revealed their unbelief. In their efforts to save themselves, they forgot Jesus; and it was only when, in despair of self-dependence, they turned to Him that He could give them help.

How often the disciples’ experience is ours! When the tempests of temptation gather, and the fierce lightnings flash, and the waves sweep over us, we battle with the storm alone, forgetting that there is One who can help us. We trust to our own strength till our hope is lost, and we are ready to perish. Then we remember Jesus, and if we call upon Him to save us, we shall not cry in vain. Though He sorrowfully reproves our unbelief and self-confidence, He never fails to give us the help we need. Whether on the land or on the sea, if we have the Saviour in our hearts, there is no need of fear. Living faith in the Redeemer will smooth the sea of life and will deliver us from danger in the way that He knows to be best.—The Desire of Ages, 336 .

Perilous to Manifest Fear in Sickroom—Those who minister to the sick should understand the importance of careful attention to the laws of health. Nowhere is obedience to these laws more important than in the sickroom. Nowhere does so much depend upon faithfulness in little

things on the part of the attendants. In cases of serious illness, a little neglect, a slight inattention to a patient's special needs or dangers, the manifestation of fear, excitement, or petulance, even a lack of sympathy, may turn the scale that is balancing life and death and cause to go down to the grave a patient who otherwise might have recovered.—The Ministry of Healing, 219 .

Fear Grieves the Holy Spirit—Faith takes God at His word, not asking to understand the meaning of the trying experiences that come. But there are many who have little faith. They are always fearing and borrowing trouble. Every day they are surrounded by the tokens of God's love, every day they enjoy the bounties of His providence; but they overlook these blessings. And the difficulties they encounter, instead of driving them to God, separate them from Him, by arousing unrest and repining.... Jesus is their Friend. All heaven is interested in their welfare, and their fear and repining grieve the Holy Spirit. Not because we see or feel that God hears us are we to believe. We are to trust His promises. When we come to Him in faith, we should believe that every petition enters into the heart of Christ. When we have asked for His blessing, we should believe that we receive it, and thank Him that we have it. Then we are to go about our duties, assured that the blessing will be sent when we need it most. When we have learned to do this, we shall know that our prayers are answered. God will do for us "exceeding abundantly," "according to the riches of His glory" and "the working of His mighty power."—Gospel Workers, 261, 262 .

Freedom From Guilt Brings Freedom From Fear—Aaron as well as the people shrank away from Moses, and "they were afraid to come nigh him." Seeing their confusion and terror, but ignorant of the cause, he urged them to come near. He held out to them the pledge of God's reconciliation and assured them of His restored favor. They perceived in his voice nothing but love and entreaty, and at last one ventured to approach him. Too awed to speak, he silently pointed to the countenance of Moses, and then toward heaven. The great leader understood his meaning. In their conscious guilt, feeling themselves still under the divine displeasure, they could not endure the heavenly light, which, had they been obedient to God, would have filled them with joy. There is fear in guilt. The soul that is free from sin will not wish to hide from the light of heaven.—Patriarchs and Prophets, 329, 330 .

What to Do When Fearful—Only the sense of God's presence can banish the fear that, for the timid child, would make life a burden. Let him fix in his memory the promise, "The angel of the Lord encampeth round about them that fear Him, and delivereth them" . Let him read that wonderful story of Elisha in the mountain city, and, between him and the hosts of armed foemen, a mighty encircling band of heavenly angels. Let him read how to Peter, in prison and condemned to death, God's angel appeared; how, past the armed guards, the massive doors and great iron gateway with their bolts and bars, the angel led God's servant forth in safety.

Let him read of that scene on the sea, when to the tempest-tossed soldiers and seamen, worn with labor and watching and long fasting, Paul the prisoner, on his way to trial and execution, spoke those grand words of courage and hope: "Be of good cheer: for there shall be no loss of any man's life among you.… For there stood by me this night the angel of God, whose I am,

and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee." In the faith of this promise Paul assured his companions, "There shall not an hair fall from the head of any of you." So it came to pass. Because there was in that ship one man through whom God could work, the whole shipload of heathen soldiers and sailors was preserved. "They escaped all safe to land" .—Education, 255, 256 .

God Deals Plainly—But our Lord does not deceive us. He does not say to us, "Do not fear; there are no dangers in your path." He knows there are trials and dangers, and He deals with us plainly. He does not propose to take His people out of a world of sin and evil, but He points them to a never-failing refuge. His prayer for His disciples was, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." "In the world," He says, "ye shall have tribulation: but be of good cheer; I have overcome the world" .—Steps to Christ, 122, 123 .

Look Away From Self—Look away from yourself to Jesus. You may acknowledge that you are a sinner, while at the same time it is your privilege to recognize Christ as your Saviour. He came not to call the righteous, but sinners, to repentance. Difficulties and suggestions will be presented by Satan to the human mind, that he may weaken faith and destroy courage. He has manifold temptations that can come trooping into the mind, one succeeding another; but to closely study your emotions and give way to your feelings is to entertain the evil guest of doubt, and by so doing you entangle yourself in perplexities of despair. You may inquire, What shall I do under these terrible suggestions? Expel them from the mind by looking at and contemplating the matchless depths of a Saviour's love. Do not exalt your feelings and tell of them and worship them whether good, bad, sad, or encouraging.—Letter 41, 1893.

Overcome Fear by Trust in Jesus—Jesus invites us to come to Him and He will lift the weights from our weary shoulders and place upon us His yoke, which is easy, and His burden, which is light. The path in which He invites us to walk would never have cost us a pang had we always walked in it. It is when we stray from the path of duty that the way becomes difficult and thorny. The sacrifices which we must make in following Christ are only so many steps to return to the path of light, of peace and happiness. Doubts and fears grow by indulgence, and the more they are indulged, the harder they are to overcome. It is safe to let go every earthly support and take the hand of Him who lifted up and saved the sinking disciple on the stormy sea.—Testimonies for the Church 4:558 .

Christ the Burden Bearer—Keep your wants, your joys, your sorrows, your cares, and your fears before God. You cannot burden Him; you cannot weary Him.… His heart of love is touched by our sorrows and even by our utterances of them. Take to Him everything that perplexes the mind. Nothing is too great for Him to bear, for He holds up worlds, He rules over all the affairs of the universe. Nothing that in any way concerns our peace is too small for Him to notice. There is no chapter in our experience too dark for Him to read; there is no perplexity too difficult for Him to unravel. No calamity can befall the least of His children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our heavenly

Father is unobservant, or in which He takes no immediate interest.... The relations between God and each soul are as distinct and full as though there were not another soul upon the earth to share His watchcare, not another soul for whom He gave His beloved Son.—Steps to Christ, 100 .

Chapter 52— Depression

Many Diseases Result From Mental Depression—A contented mind, a cheerful spirit, is health to the body and strength to the soul. Nothing is so fruitful a cause of disease as depression, gloominess, and sadness.—Testimonies for the Church 1:702 .

Many of the diseases from which men suffer are the result of mental depression.—The Ministry of Healing, 241 .

Removing Depression Hastens Recovery—Because God's love is so great and so unfailing, the sick should be encouraged to trust in Him and be cheerful. To be anxious about themselves tends to cause weakness and disease. If they will rise above depression and gloom, their prospect of recovery will be better; for "the eye of the Lord is upon them ... that hope in His mercy" .—The Ministry of Healing, 229 .

Depression Produced by Iron Dignity—Some preserve a cold, chilling reserve, an iron dignity, that repels those who are brought within their influence. This spirit is contagious; it creates an atmosphere that is withering to good impulses and good resolves; it chokes the natural current of human sympathy, cordiality, and love; and under its influence people become constrained, and their social and generous attributes are destroyed for want of exercise.

Not only is the spiritual health affected but the physical health suffers by this unnatural depression. The gloom and chill of this unsocial atmosphere is reflected upon the countenance. The faces of those who are benevolent and sympathetic will shine with the luster of true goodness, while those who do not cherish kindly thoughts and unselfish motives express in their faces the sentiments cherished in their hearts.—Testimonies for the Church 4:64 .

Mental Depression From Poorly Ventilated Rooms—The effects produced by living in close, ill-ventilated rooms are these: The system becomes weak and unhealthy, the circulation is depressed, the blood moves sluggishly through the system because it is not purified and vitalized by the pure, invigorating air of heaven. The mind becomes depressed and gloomy, while the whole system is enervated, and fevers and other acute diseases are liable to be generated.—Testimonies for the Church 1:702, 803 .

Depression and Gloom Result of Insufficient Oxygen—The lungs should be allowed the greatest freedom possible. Their capacity is developed by free action; it diminishes if they are cramped and compressed. Hence the ill effects of the practice so common, especially in

sedentary pursuits, of stooping at one's work. In this position it is impossible to breathe deeply. Superficial breathing soon becomes a habit, and the lungs lose their power to expand

Thus an insufficient supply of oxygen is received. The blood moves sluggishly. The waste, poisonous matter, which should be thrown off in the exhalations from the lungs, is retained, and the blood becomes impure. Not only the lungs, but the stomach, liver, and brain are affected. The skin becomes sallow, digestion is retarded; the heart is depressed; the brain is clouded; the thoughts are confused; gloom settles upon the spirits; the whole system becomes depressed and inactive, and peculiarly susceptible to disease.—The Ministry of Healing, 272, 273 .

Good Respiration Soothes the Nerves—In order to have good blood, we must breathe well. Full, deep inspirations of pure air, which fill the lungs with oxygen, purify the blood. They impart to it a bright color and send it, a life-giving current, to every part of the body. A good respiration soothes the nerves; it stimulates the appetite and renders digestion more perfect; and it induces sound, refreshing sleep.—The Ministry of Healing, 272 .

Dropsy and Disease of Heart Tend to Depress Ellen G. White —Disease has pressed heavily upon me. For years I have been afflicted with dropsy and disease of the heart, which has had a tendency to depress my spirits and destroy my faith and courage.—Testimonies for the Church 1:185 .

Borrowed Power Results in Depression—Through the intemperance begun at home, the digestive organs first become weakened, and soon ordinary food does not satisfy the appetite. Unhealthy conditions are established, and there is a craving for more stimulating food. Tea and coffee produce an immediate effect. Under the influence of these poisons the nervous system is excited; and in some cases, for the time being, the intellect seems to be invigorated, the imagination more vivid. Because these stimulants produce such agreeable results, many conclude that they really need them; but there is always a reaction.

The nervous system has borrowed power from its future resources for present use, and all this temporary invigoration is followed by a corresponding depression. The suddenness of the relief obtained from tea and coffee is an evidence that what seems to be strength is only nervous excitement, and consequently must be an injury to the system.—Christian Temperance and Bible Hygiene, 31, .

Stern Coldness in Marriage a Cause of Depression—When you married your wife, she loved you. She was extremely sensitive, yet with painstaking on your part, and fortitude on hers, her health need not have been what it is. But your stern coldness made you like an iceberg, freezing up the channel of love and affection. Your censure and faultfinding has been like desolating hail to a sensitive plant. It has chilled and nearly destroyed the life of the plant. Your love of the world is eating out the good traits of your character.

Your wife is of a different turn and more generous. But when she has, even in small matters, exercised her generous instincts, you have felt a drawback in your feelings and have censured her. You indulge a close and grudging spirit. You make your wife feel that she is a tax, a

burden, and that she has no right to exercise her generosity at your expense. All these things are of such a discouraging nature that she feels hopeless and helpless and has not stamina to bear up against it, but bends to the force of the blast. Her disease is pain of the nerves. Were her married life agreeable, she would possess a good degree of health. But all through your married life the demon has been a guest in your family to exult over your misery.—Testimonies for the Church 1:696 .

Depression Sometimes Result of Sexual Excess—Very many families are living in a most unhappy state because the husband and father allows the animal in his nature to predominate over the intellectual and moral. The result is that a sense of languor and depression is frequently felt, but the cause is seldom divined as being the result of their own improper course of action. We are under solemn obligations to God to keep the spirit pure and the body healthy, that we may be a benefit to humanity, and render to God perfect service.

The apostle utters these words of warning: “Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof” . He urges us onward by telling us that “every man that striveth for the mastery is temperate in all things” . He exhorts all who call themselves Christians to presents their bodies “a living sacrifice, holy, acceptable unto God” . He says, “I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway” .—Testimonies for the Church 2:381 .

Temporary Depression May Follow Success—A reaction such as frequently follows high faith and glorious success was pressing upon Elijah. He feared that the reformation begun on Carmel might not be lasting, and depression seized him. He had been exalted to Pisgah’s top; now he was in the valley. While under the inspiration of the Almighty, he had stood the severest trial of faith; but in this time of discouragement, with Jezebel’s threat sounding in his ears and Satan still apparently prevailing through the plotting of this wicked woman, he lost his hold on God. He had been exalted above measure, and the reaction was tremendous.—Prophets and Kings, 161, 162 .

Controlling a Depressed Mind—The mother can and should do much toward controlling her nerves and mind when depressed; even when she is sick, she can, if she only schools herself, be pleasant and cheerful and can bear more noise than she would once have thought possible. She should not make the children feel her infirmities and cloud their young sensitive minds by her depression of spirits, causing them to feel that the house is a tomb and the mother’s room the most dismal place in the world. The mind and nerves gain tone and strength by the exercise of the will. The power of the will in many cases will prove a potent soother of the nerves.—Testimonies for the Church 1:387 .

Two Extremes in Behavior—Those who do not feel that it is a religious duty to discipline the mind to dwell upon cheerful subjects will usually be found at one of two extremes: they will be elated by a continual round of exciting amusements, indulging in frivolous conversation, laughing, and joking; or they will be depressed, having great trials and mental conflicts, which

they think but few have ever experienced or can understand. These persons may profess Christianity, but they deceive their own souls.—The Signs of the Times, October 23, 1884.

The Cheering or Discouraging Power of the Printed Page—My husband has labored untiringly to bring the publishing interest up to its present state of prosperity. I saw that he had had more sympathy and love from his brethren than he has thought he had. They eagerly search the paper to find something from his pen. If there is a tone of cheerfulness in his writings, if he speaks encouragingly, their hearts are lightened, and some even weep with tender feelings of joy. But if gloom and sadness are expressed, the countenances of his brethren and sisters, as they read, grow sad, and the spirit which characterizes his writings is reflected upon them.—Testimonies for the Church 3:96, 97 .

A Discouraged Man Is a Burden to Himself —I have had presented before me the fact that in your class of medical missionary students are those whose first work should be to understand themselves, to count the cost, and know when they begin to build whether they are able to finish. Let not God be dishonored by breaking down the man in the process of educating him; for a broken-down, discouraged man is a burden to himself.

To think that in any work that he may plan to do God will sustain him, while he piles upon himself studies, and subjects himself to exposures that imperil health and life and violate the laws of nature, is contrary to the light that God has given. Nature will not be imposed upon. She will not forgive the injuries done to the wonderful, delicate machinery.—Letter 116, 1898. .

Hopelessness Concealed Under a Facade of Bravado—A child frequently censured for some special fault, comes to regard that fault as his peculiarity, something against which it is vain to strive. Thus are created discouragement and hopelessness, often concealed under an appearance of indifference or bravado.—Education, 291 .

Overcoming Costs Efforts —You can be a happy family if you will do what God has given you to do and has enjoined upon you as a duty. But the Lord will not do for you that which He has left for you to do. Brother C deserves pity. He has so long felt unhappy that life has become a burden to him. It need not be thus. His imagination is diseased, and he has so long kept his eyes on the dark picture that if he meets with adversity or disappointment, he imagines that everything is going to ruin, that he will come to want, that everything is against him, that he has the hardest time of anyone; and thus his life is made wretched. The more he thinks thus, the more miserable he makes his life and the lives of all around him.

He has no reason to feel as he does; it is all the work of Satan. He must not suffer the enemy thus to control his mind. He should turn away from the dark and gloomy picture to that of the loving Saviour, the glory of heaven, and the rich inheritance prepared for all who are humble and obedient and who possess grateful hearts and abiding faith in the promises of God. This will cost him an effort, a struggle; but it must be done. Your present happiness and your future, eternal happiness depend upon your fixing your mind upon cheerful things, looking away from the dark picture, which is imaginary, to the benefits which God has strewn in your pathway, and beyond these, to the unseen and eternal.—Testimonies for the Church 1:703, 704 .

The Fruits of Gloomy Forebodings—Your life is now miserable, full of evil forebodings. Gloomy pictures loom up before you; dark unbelief has enclosed you. By talking on the side of unbelief you have grown darker and darker; you take satisfaction in dwelling upon unpleasant themes. If others try to talk hopefully, you crush out in them every hopeful feeling by talking all the more earnestly and severely. Your trials and afflictions are ever keeping before your wife the soul-harrowing thought that you consider her a burden because of her illness. If you love darkness and despair, talk of them, dwell upon them, and harrow up your soul by conjuring up in your imagination everything you can to cause you to murmur against your family and against God, and make your own heart like a field which the fire has passed over, destroying all verdure and leaving it dry, blackened, and crisped.—Testimonies for the Church 1:699 .

Overcoming Emotional Instability—You belong to a family who possess minds not well balanced, gloomy and depressed, affected by surroundings, and susceptible to influences. Unless you cultivate a cheerful, happy, grateful frame of mind, Satan will eventually lead you captive at his will. You can be a help, a strength to the church where you reside, if you will obey the instructions of the Lord and not move by feeling, but be controlled by principle. Never allow censure to escape your lips, for it is like desolating hail to those around you. Let cheerful, happy, loving words fall from your lips.—Testimonies for the Church 1:704 .

No Need to Be a Slave to Depression—Remember that in your life religion is not to be merely one influence among others. It is to be an influence dominating all others. Be strictly temperate. Resist every temptation. Make no concessions to the wily foe. Listen not to the suggestions that he puts into the mouths of men and women. You have a victory to win. You have nobility of character to gain; but this you cannot gain while you are depressed and discouraged by failure. Break the bands with which Satan has bound you. There is no need for you to be his slave. “Ye are My friends,” Christ said, “if ye do whatsoever I command you.”—Letter 228, 1903. .

One Remedy Suggested to a Minister Suffering Depression—You should labor with care and observe periods of rest. By so doing you will retain your physical and mental vigor and render your labor much more efficient. Brother F, you are a nervous man and move much from impulse. Mental depression influences your labor very much. At times you feel a want of freedom and think it is because others are in darkness or wrong or that something is the matter, you can hardly tell what, and you make a drive somewhere and upon somebody which is liable to do great harm. If you would quiet yourself when in this restless, nervous condition and rest and calmly wait on God and inquire if the trouble is not in yourself, you would save wounding your own soul and wounding the precious cause of God.—Testimonies for the Church 1:622 .

Dwelling Upon the Disagreeable—When you see iniquity all around you it makes you all the more glad that He is your Saviour, and we are His children. Then shall we look at the iniquity around us and dwell upon the dark side? You cannot cure it; then talk of something that is higher, better, and more noble

Now we may go into a cellar and stay there and look around into its dark corners, and we can talk of the darkness and say, “Oh, it is so dark here,” and keep talking about it. But will it make

it any lighter? Oh no! What are you going to do? Come out of it; come out of the dark into the upper chamber where the light of God's countenance shines brightly.

You know our bodies are made up of the food assimilated. Now, it is the same with our minds. If we have a mind to dwell on the disagreeable things of life, we will not have any hope, but we want to dwell on the cheery scenes of heaven. Says Paul, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" .—Manuscript 7, 1888.

Christ Sympathizes —My dear aged sister _____, I am much grieved because you are sick and suffering. But cling to Him whom you have loved and served these many years. He gave His own life for the world, and He loves everyone who trusts in Him. He sympathizes with those who suffer under the depression of disease. He feels every pang of anguish that His loved ones feel. Just rest in His arms and know that He is your Saviour, and your very best Friend, and that He will never leave nor forsake you. He has been your dependence for many years, and your soul may rest in hope.

You will come forth with other faithful ones who have believed in Him, to praise Him with a voice of triumph. All you are expected to do is to rest in His love. Do not worry. Jesus loves you, and now when you are weak and suffering, He holds you in His arms, just as a loving father holds a little child. Trust in Him in whom you have believed. Has He not loved and cared for you all through your lifetime? Just rest in the precious promises given you.—Letter 299, 1904.

Not to Give Way to Depression—In the night season I was conversing with you. I was saying to you, I am much pleased because you are in such a good location and can be near to the Sanitarium. Do not give way to depression, but let the comforting influence of the Holy Spirit be welcomed into your heart, to give you comfort and peace....

My sister, if you would obtain precious victories, face the light that emanates from the Sun of righteousness. Talk hope and faith and thanksgiving to God. Be cheerful, hopeful in Christ. Educate yourself to praise Him. This is a great remedy for diseases of the soul and of the body.—Letter 322, 1906.

Atmosphere of Depression—Let the ministers through whom God is working come up to the conference with cast-down nerve, growing in depression, and I tell you, they have an atmosphere about them like a thick blanket of fog covering a clear sky. We need to cherish faith. Let the lips utter, "My soul magnifies the Lord, my spirit rejoices in God my Saviour."

We must reveal a sense of a present Saviour, a firm trust that Jesus is at the helm, and that He will see the noble vessel safe into harbor. We are to know that it is impossible to save ourselves or any soul. We have no power to bestow salvation upon the perishing. Jesus, our Redeemer, is the Saviour. We are only His instrumentalities and dependent every moment upon God. We are to magnify His power before His chosen people and before the world for the great salvation

which through His atoning sacrifice and His blood He has conferred upon us.—Letter 19a, 1892.

I Will Not Be Depressed—I am sometimes greatly perplexed to know what to do, but I will not be depressed. I am determined to bring all the sunshine into my life that I possibly can.—Letter 127, 1903.

I have much to make me sad at heart, but I try not to speak discouragingly, because someone who hears my words may be sad at heart, and I must not do anything to increase his sadness.—Letter 208, 1903.

By Faith Reach Through the Darkness—If I should look at the dark clouds—the troubles and perplexities that come to me in my work—I should have time to do nothing else. But I know that there is light and glory beyond the clouds. By faith I reach through the darkness to the glory. At times I am called to pass through financial perplexities. But I do not worry about money. God takes care of my affairs. I do all that I can, and when the Lord sees that it is best for me to have money, He sends it to me.—Manuscript 102, 1901.

Faith a Necessity—When I was visiting the Paradise Valley Sanitarium about three years ago, I spoke nearly every morning at five o'clock to the workers, and at a later hour to the patients. There was among the patients one man who seemed always to be depressed. I learned that he believed the theory of the Bible doctrines but could not exercise the faith he needed to appropriate to himself the promises of God.

Morning after morning I spoke to the patients about faith and urged them to believe the words of God. Yet this poor man seemed unable to admit that he had faith. I talked with him alone. I presented the truth to him in every way possible, then I asked him if he could not believe that Christ was his individual Saviour and would help him. Our Saviour has said to all who are weary and heavy laden, "Take My yoke upon you." Do not wear a yoke of your own framing. "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls" .

Finally the time came when I must leave. I said to him, "Now, my friend, can you tell me that you have learned to trust that Saviour who has taken so much pains to meet the situation of every soul? Can you and will you trust in Him? Can you tell me, before I leave, that you have received faith to believe God?"

He looked up and said, "Yes, I believe. I have faith."

"Thank the Lord," I replied. I felt that although there were others who had been present and had listened to my talks in the parlor, I had in this case been amply rewarded for all my efforts.—Manuscript 41, 1908.

Playing Into Satan's Hands—Don't go to others with your trials and temptations; God alone can help you. If you fulfill the conditions of God's promises, the promises will be fulfilled to you. If your mind is stayed upon God, you will not go from a state of ecstasy to the valley of

despondency when trial and temptation come upon you. You will not talk doubt and gloom to others. You will not say, "I do not know about this or that. I do not feel happy. I am not sure that we have the truth." You will not do this, for you will have an anchor to the soul both sure and steadfast.

When we talk discouragement and gloom, Satan listens with fiendish joy; for it pleases him to know that he has brought you into his bondage. Satan cannot read our thoughts, but he can see our actions, hear our words; and from his long knowledge of the human family, he can shape his temptations to take advantage of our weak points of character. And how often do we let him into the secret of how he may obtain the victory over us. Oh, that we might control our words and actions! How strong we would become if our words were of such an order that we would not be ashamed to meet the record of them in the day of judgment. How different will they appear in the day of God from what they seem when we utter them.—The Review and Herald, February 27, 1913.

Jesus Understands Feelings of Despair—Faith and hope trembled in the expiring agonies of Christ because God had removed the assurance He had heretofore given His beloved Son of His approbation and acceptance. The Redeemer of the world then relied upon the evidences which had hitherto strengthened Him, that His Father accepted His labors and was pleased with His work. In His dying agony, as He yields up His precious life, He has by faith alone to trust in Him whom it has ever been His joy to obey. He is not cheered with clear, bright rays of hope on the right hand or on the left. All is enshrouded in oppressive gloom. Amid the awful darkness which is felt by sympathizing nature, the Redeemer drains the mysterious cup even to its dregs. Denied even bright hope and confidence in the triumph which will be His in the future, He cries with a loud voice: "Father, into Thy hands I commend My spirit." He is acquainted with the character of His Father, with His justice, His mercy, and His great love, and in submission He drops into His hands. Amid the convulsions of nature are heard by the amazed spectators the dying words of the Man of Calvary.—Testimonies for the Church 2:210, 211 .

God Has Not Changed—A feeling of assurance is not to be despised; we should praise God for it; but when your feelings are depressed, do not think that God has changed. Praise Him just as much, because you trust in His word, and not in feelings. You have covenanted to walk by faith, not to be controlled by feelings. Feelings vary with circumstances.—Letter 42, 1890.

No Disposition to Speak of Doubts—Through the merits of Christ, through His righteousness, which by faith is imputed unto us, we are to attain to the perfection of Christian character. Our daily and hourly work is set forth in the words of the apostle: "Looking unto Jesus the Author and Finisher of our faith." While doing this our minds become clearer and our faith stronger, and our hope is confirmed; we are so engrossed with the view of His purity and loveliness and the sacrifice He has made to bring us into agreement with God that we have no disposition to speak of doubts and discouragements.—Testimonies for the Church 5:744 .

True Christian and Depression—The true Christian does not allow any earthly consideration to come in between his soul and God. The commandment of God wields an authoritative

influence over his affections and actions. If everyone seeking the kingdom of God and His righteousness would be always ready to work the works of Christ, how much easier would become the path to heaven. The blessings of God would flow into the soul, and the praises of the Lord would be on your lips continually. You would then serve God from principle. Your feelings might not always be of a joyous nature; clouds would at times shadow the horizon of your experience; but the Christian's hope does not rest upon the sandy foundation of feeling. Those who act from principle will behold the glory of God beyond the shadows and rest upon the sure word of promise. They will not be deterred from honoring God, however dark the way may seem. Adversity and trial will only give them an opportunity to show the sincerity of their faith and love.

When depression settles upon the soul, it is no evidence that God has changed. He is "the same yesterday, and today, and forever." You are sure of the favor of God when you are sensible of the beams of the Sun of righteousness; but if the clouds sweep over your soul, you must not feel that you are forsaken. Your faith must pierce the gloom. Your eye must be single, and your whole body shall be full of light. The riches of the grace of Christ must be kept before the mind. Treasure up the lessons that His love provides. Let your faith be like Job's, that you may declare, "Though He slay me, yet will I trust in Him." Lay hold on the promises of your heavenly Father, and remember His former dealing with you and with His servants; for "all things work together for good to them that love God."—The Review and Herald, January 24, 1888.

Chapter 53— Controversy— Positive and Negative

Oneness With God Results in Unity—God is the embodiment of benevolence, mercy, and love. Those who are truly connected with Him cannot be at variance with one another. His Spirit ruling in the heart will create harmony, love, and unity. The opposite of this is seen among the children of Satan. It is his work to stir up envy, strife, and jealousy. In the name of my Master I ask the professed followers of Christ: What fruit do you bear?—Testimonies for the Church 5:28 .

Sowing and Reaping Dissensions—He who scatters the seeds of dissension and strife reaps in his own soul the deadly fruits. The very act of looking for evil in others develops evil in those who look.—The Ministry of Healing, 492 .

Satan Delights in Contention—Satan is constantly seeking to cause distrust, alienation, and malice among God's people. We shall be often tempted to feel that our rights are invaded when there is no real cause for such feelings.... Contentions, strife, and lawsuits between brethren are a disgrace to the cause of truth. Those who take such a course expose the church to the ridicule of her enemies and cause the powers of darkness to triumph. They are piercing the wounds of Christ afresh and putting Him to an open shame.—Testimonies for the Church 5:242, 243 .

Controversy Leads to Combativeness—The special, deceptive work of Satan has been to provoke controversies, that there might be strivings about words to no profit. He well knows that this will occupy the mind and the time. It raises the combativeness and quenches the spirit of conviction in the minds of many, drawing them into diversity of opinions, accusation, and prejudice, which closes the door to the truth.—The Review and Herald, September 11, 1888. .

Strife Among Brethren Delays Second Advent—For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan.... It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years.—Manuscript 4, 1883.

No Time for Contention and Strife—Men and women professing to serve the Lord are content to occupy their time and attention with matters of little importance. They are content to be at variance with one another. If they were consecrated to the work of the Master, they would not be striving and contending like a family of unruly children. Every hand would be engaged in service. Every one would be standing at his post of duty, working with heart and soul as a missionary of the cross of Christ.... The workers would carry with them into their service the prayers and sympathies of an awakened church. They would receive their directions from Christ and would find no time for contention or strife.—The Review and Herald, September 10, 1903.

Let not controversy arise over trifles. The spirit of love and the grace of our Lord Jesus Christ will bind heart to heart, if each will open the windows of the heart heavenward and close them earthward.—Letter 183, 1899.

Controversy to Be Laid to Rest—The power of the grace of God will do more for the soul than controversy will do in a lifetime. By the power of the truth how many things might be adjusted and controversies hoary with age find quietude in the admission of better ways. The great, grand principle, "Peace on earth and good will to men," will be far better practiced when those who believe in Christ are laborers together with God. Then all the little things which some are ever harping upon, which are not authoritatively settled by the Word of God, will not be magnified into important matters.—Letter 183, 1899.

Controversy Excites Self-defense—In His treatment of Thomas, Jesus gave a lesson for His followers. His example shows how we should treat those whose faith is weak and who make their doubts prominent. Jesus did not overwhelm Thomas with reproach, nor did He enter into controversy with him. He revealed Himself to the doubting one. Thomas had been most unreasonable in dictating the conditions of his faith, but Jesus, by His generous love and consideration, broke down all the barriers. Unbelief is seldom overcome by controversy. It is rather put upon self-defense and finds new support and excuse. But let Jesus, in His love and mercy, be revealed as the crucified Saviour, and from many once unwilling lips will be heard the acknowledgment of Thomas, "My Lord and my God."—The Desire of Ages, 808 .

To Sick Speak No Word of Controversy—At the bedside of the sick no word of creed or controversy should be spoken. Let the sufferer be pointed to the One who is willing to save all

that come to Him in faith. Earnestly, tenderly strive to help the soul that is hovering between life and death.—The Ministry of Healing, 120 .

Controversy Is Unprofitable—We are not called upon to enter into controversy with those who hold false theories. Controversy is unprofitable. Christ never entered into it. "It is written" is the weapon used by the world's Redeemer. Let us keep close to the Word. Let us allow the Lord Jesus and His messengers to testify. We know that their testimony is true.—Life Sketches of Ellen G. White, 93 .

Controversy Seldom Softens—The many argumentative sermons preached seldom soften and subdue the soul.—Letter 15, 1892.

Positive Approach More Powerful—Do not cherish a spirit of controversy. Little good is accomplished by denunciatory speeches. The surest way to destroy false doctrine is to preach the truth. Keep to the affirmative. Let the precious truths of the gospel kill the force of evil. Show a tender, pitiful spirit toward the erring. Come close to hearts.—Letter 190, 1902.

Controversy That Awakens Minds—In every age God's chosen messengers have been reviled and persecuted, yet through their affliction the knowledge of God has been spread abroad. Every disciple of Christ is to step into the ranks and carry forward the same work, knowing that its foes can do nothing against the truth, but for the truth. God means that truth shall be brought to the front and become the subject of examination and discussion, even through the contempt placed upon it. The minds of the people must be agitated; every controversy, every reproach, every effort to restrict liberty of conscience, is God's means of awakening minds that otherwise might slumber.—Thoughts from the Mount of Blessing, 33 .

Children Influenced by Parental Disagreements—To a large extent parents create the atmosphere of the home circle, and when there is disagreement between father and mother, the children partake of the same spirit. Make your home atmosphere fragrant with tender thoughtfulness. If you have become estranged and have failed to be Bible Christians, be converted; for the character you bear in probationary time will be the character you will have at the coming of Christ.—Letter 18b, 1891.

Contention Breeds Trouble—As a family you can be happy or miserable. It rests with yourselves. Your own course of action will determine the future. You both need to soften the sharp points of your characters and to speak such words only as you will not be ashamed to meet in the day of God.... You may contend about little things that are not worthy of contention, and the result will be trouble. The path of the upright is the path of peace. It is so plain that the humble, God-fearing man can walk in it without stumbling and without making crooked paths. It is a narrow path; but men of different temperaments can walk side by side if they but follow the Captain of their salvation.—Testimonies for the Church 4:502, 503 .

Scolding and Fretting Create Rebellion—Harsh, angry words are not of heavenly origin. Scolding and fretting never help. Instead, they stir up the worst feelings of the human heart. When your children do wrong and are filled with rebellion and you are tempted to speak and act

harshly, wait before you correct them. Give them an opportunity to think, and allow your temper to cool.

As you deal kindly and tenderly with your children, they and you will receive the blessing of the Lord. And think you that in the day of God's judgment anyone will regret that he has been patient and kind with his children?—Manuscript 114, 1903.

Nearness to Christ Brings Unity—The cause of division and discord in families and in the church is separation from Christ. To come near to Christ is to come near to one another. The secret of true unity in the church and in the family is not diplomacy, not management, not a superhuman effort to overcome difficulties—though there will be much of this to do—but union with Christ.

Picture a large circle, from the edge of which are many lines all running toward the center. The nearer these lines approach the center, the nearer they are to one another.

Thus it is in the Christian life. The closer we come to Christ, the nearer we shall be to one another. God is glorified as His people unite in harmonious action.—Letter 49, 1904.

Parental Harmony Essential—Perfect confidence should exist between husband and wife. Together they should consider their responsibilities. Together they should work for the highest good of their children Never should they in the presence of the children criticize each other's plan or question each other's judgment. Let the wife be careful not to make the husband's work for the children more difficult. Let the husband hold up the hands of his wife, giving her wise counsel and loving encouragement.—The Ministry of Healing, 393, 394 .

No Variance—If fathers and mothers are at variance, one working against the other to counteract each other's influence, the family will be in a demoralized condition, and neither the father nor the mother will receive the respect and confidence that are essential to a well-governed family.... Children are quick to discern anything that will cast a reflection upon the rules and regulations of a household, especially those regulations that restrict their actions.—The Review and Herald, March 13, 1894.

Positive Guidance in the Home—You have no right to bring a gloomy cloud over the happiness of your children by faultfinding or severe censure for trifling mistakes. Actual wrong should be made to appear just as sinful as it is, and a firm, decided course should be pursued to prevent its recurrence; yet children should not be left in a hopeless state of mind, but with a degree of courage that they can improve and gain your confidence and approval. Children may wish to do right, they may purpose in their hearts to be obedient; but they need help and encouragement.—The Signs of the Times, April 10, 1884.

Peace in the Church—Let there be peace in the home, and there will be peace in the church. This precious experience brought into the church will be the means of creating a kindly affection one for another. Quarrels will cease. True Christian courtesy will be seen among church members. The world will take knowledge of them that they have been with Jesus and

have learned of Him. What an impression the church would make upon the world if all the members would live Christian lives!—Manuscript 60, 1903.

Death Erases Feelings of Variance—When death closes the eyes, when the hands are folded upon the silent breast, how quickly feelings of variance change! There is no grudging, no bitterness; slights and wrongs are forgiven, forgotten. How many loving words are spoken of the dead! How many good things in their life are brought to mind! Praise and commendation are now freely expressed; but they fall upon ears that hear not, hearts that feel not.... How many, as they stand awed and silent beside the dead, recall with shame and sorrow the words and acts that brought sadness to the heart now forever still!

Let us now bring all the beauty, love, and kindness we can into our life. Let us be thoughtful, grateful, patient, and forbearing in our intercourse with one another. Let the thoughts and feelings which find expression around the dying and the dead be brought into the daily association with our brethren and sisters in life.—Testimonies for the Church 5:490 .

No Strife in Heaven—Let no one feel, even though he may theoretically be established in the present truth, that he makes no mistakes. But if mistakes are made, let there be a readiness to correct them. And let us avoid everything that is likely to create dissension and strife; for there is a heaven before us, and among its inhabitants there will be no strife.—The Review and Herald, August 8, 1907.

More Love, Less Criticism Needed—Differences of opinion will always exist, for every mind is not constituted to run in the same channel. Hereditary and cultivated tendencies have to be guarded, lest they create controversies over minor matters. Christ's workers must draw together in tender sympathy and love. Let not anyone think it a virtue to maintain his own notions and suppose he is the only one to whom the Lord has given discernment and intuition. Christian charity covers a multitude of things which one may regard as defects in another. There is need of much love and far less criticism. When the Holy Spirit is manifestly working in the hearts of ministers and helpers, they will reveal the tenderness and love of Christ.—Letter 183, 1899.

Not to Attack Individuals—By some of our brethren many things have been spoken and written that are interpreted as expressing antagonism to government and law. It is a mistake thus to lay ourselves open to misunderstanding. It is not wise to find fault continually with what is done by the rulers of government. It is not our work to attack individuals or institutions. We should exercise great care lest we be understood as putting ourselves in opposition to the civil authorities. It is true that our warfare is aggressive, but our weapons are to be those found in a plain "Thus saith the Lord." Our work is to prepare a people to stand in the great day of God. We should not be turned aside to lines that will encourage controversy or arouse antagonism in those not of our faith.—Testimonies for the Church 6:394 .

Meeting Unbelief and Divisive Teachings—I have been shown that evil angels in the form of believers will work in our ranks to bring in a strong spirit of unbelief. Let not even this discourage you but bring a true heart to the help of the Lord against the powers of satanic agencies. These powers of evil will assemble in our meetings, not to receive a blessing, but to

counterwork the influences of the Spirit of God. Take up no remark that they may make, but repeat the rich promises of God, which are yea and amen in Christ Jesus. We are never to catch up the words that human lips may speak to confirm the evil angels in their work, but we should repeat the words of Christ.—Letter 46, 1909.

Chapter 54— Overstudy

We Are to Preserve Brain Power—*I believe, I believe* that the Lord hears my prayers, and then I go to work to answer my prayers, which I am sure are indited by the Lord. I am of good courage. Let us not overtax the strength that the Lord gives us. We are to preserve our brain power. If we abuse this power, we shall have no deposit to draw from in times of emergency.—Letter 150, 1903.

Wisdom Needed in Choosing Mental Diet—The gathering together of many books for study too often interposes between God and man a mass of knowledge that weakens the mind and makes it incapable of assimilating that which it has already received. The mind becomes dyspeptic. Wisdom is needed that man may choose aright between these many authors and the word of life, that he may eat the flesh and drink the blood of the Son of God.—Testimonies for the Church 7:205 .

Shortens Life—To those who are desirous of becoming efficient laborers in the cause of God I would say, If you are putting an undue amount of labor on the brain, thinking you will lose ground unless you study all the time, you should at once change your views and your course. Unless greater care is exercised in this respect, there are many who will go down to the grave prematurely.—Counsels to Parents, Teachers, and Students, 296 .

Overconcentration Wears Out Vital Organs—The power to concentrate the mind upon one subject to the exclusion of all others is well in a degree; but the constant exercise of this faculty wears upon those organs that are called into use to do this work; it throws too great a tax upon them, and the result is a failure to accomplish the greatest amount of good. The principal wear comes upon one set of organs, while the others lie dormant. The mind cannot thus be healthfully exercised, and, in consequence, life is shortened.—Testimonies for the Church 3:34 .

Overtaxed Mind Opens Door to Temptation—Students who apply themselves wholly to brain labor in the schoolroom injure the whole living machinery by confinement. The brain is wearied, and Satan brings in a whole list of temptations, enticing them to engage in forbidden indulgences, to have a change, to let off steam. Yielding to these temptations, they do wrong things which injure themselves and do mischief to others. This may be done only in sport . The brain is active and they desire to play some pranks. But someone must undertake to undo the mischief they did under temptation.—Letter 103, 1897.

Overworking the Mind Causes Diseased Imagination—The proper methods have been presented to me. Let students with their mental studies call into exercise the physical and moral powers. Let them work the living machinery proportionately. The constant working of the brain is a mistake. I wish I could express in words just that which would express the matter. The constant working of the brain causes a diseased imagination. It leads to dissipation. The education of five years in this one line is not of as much value as an all-round education of one year.—Letter 76, 1897.

Too Much Study Leads to Depravity—Avoid exciting the brain. Too much study stimulates the brain and increases the flow of blood to it. The sure result of this is depravity. The brain cannot be unduly excited without producing impure thoughts and actions. The whole nervous system is affected, and this leads to impurity. The physical and mental powers are depraved, and the temple of the Holy Spirit is defiled. The evil practices are communicated, and the consequences cannot be estimated. I am compelled to speak plainly on this subject.—Letter 145, 1897.

Heart and Head Must Have Rest —Keep the channel free and unobstructed, for the inflowing of the Holy Spirit. Whatever may take place, keep your mind stayed on God, and do not become in any way confused.

As I talked with you in the night season, I saw that you were brain-weary, and I said to you, Cast all your care upon the Lord; for He careth for you. Lay your burdens and perplexities upon the Burden-bearer. The peace of Christ in the heart is worth more to us than anything else....

I warn you to be careful. I ask you to unload; to rid yourself of the many burdens and perplexities that prevent you from giving your heart and your head rest. Remember that there is need of giving attention to matters of eternal interest.—Letter 19, 1904.

Illness Resulting From Mental Taxation—Those who have broken down from mental labor should have rest from wearing thought; but they should not be led to believe that it is dangerous to use their mental powers at all. Many are inclined to regard their condition as worse than it really is. This state of mind is unfavorable to recovery and should not be encouraged.

Ministers, teachers, students, and other brain workers often suffer from illness as the result of severe mental taxation, unrelieved by physical exercise. What these persons need is a more active life. Strictly temperate habits, combined with proper exercise, would ensure both mental and physical vigor and would give power of endurance to all brain workers.—The Ministry of Healing, 238 .

Harmony to Be Preserved Between Mental and Physical Powers—We lose or gain physical strength just in accordance with the way in which we treat the body. When the largest portion of time is devoted to brain work, the organs of imagination lose their freshness and power, while the physical organs lose their healthy tone. The brain is morbidly excited by being constantly exercised, while the muscular system is weak from lack of exercise. There is a manifest loss of strength and increase of debility, which in time makes its influence felt on the brain. As far as

possible, harmony should be preserved between the mental and physical powers. This is necessary for the health of the entire system.—Letter 53, 1898.

Chapter 55— Pain

Not God Who Causes Pain—Show that it is not God who causes pain and suffering, but that man through his own ignorance and sin has brought this condition upon himself.—Testimonies for the Church 6:280 .

Sin Has Produced Pain—The continual transgression of man for six thousand years has brought sickness, pain, and death as its fruits. And as we near the close of time, Satan's temptation to indulge appetite will be more powerful and more difficult to overcome.—Testimonies for the Church 3:492 .

Aches and Pains Nature's Protest—Many are living in violation of the laws of health and are ignorant of the relation their habits of eating, drinking, and working sustain to their health. They will not arouse to their true condition until nature protests against the abuses she is suffering, by aches and pains in the system. If even then the sufferers would only commence the work right, and would resort to the simple means they have neglected—the use of water and proper diet—nature would have just the help she requires and which she ought to have had long before. If this course is pursued, the patient will generally recover without being debilitated.—Healthful Living, 61, 1865 .

Intemperance Causes Suffering—Many are so devoted to intemperance that they will not change their course of indulging in gluttony under any considerations. They would sooner sacrifice health and die prematurely than to restrain their intemperate appetite. And there are many who are ignorant of the relation their eating and drinking has to health. Could such be enlightened, they might have moral courage to deny the appetite and eat more sparingly and of that food alone which was healthful, and by their own course of action save themselves a great amount of suffering.—Spiritual Gifts 4a:130 .

Pain Caused by Restoring Processes—Pain is frequently caused by the effort of nature to give life and vigor to those parts that have become partially lifeless through inaction.—Testimonies for the Church 3:78 .

Suffering Exaggerated by Mental Attitude —If you had denied your taste for reading and seeking to please yourself, had devoted more time to prudent physical exercise, and had eaten carefully of proper, healthful food, you would have avoided much suffering. A part of this suffering has been imaginary. If you had braced your mind to resist the disposition to yield to infirmities, you would not have had nervous spasms. Your mind should be drawn away from yourself to household duties, keeping your house with order, neatness, and taste.—Testimonies for the Church 2:434 .

Sufferers Inclined to Become Impatient—The sufferers can do for themselves that which others cannot do as well for them. They should commence to relieve nature of the load they have forced upon her. They should remove the cause. Fast a short time, and give the stomach chance for rest. Reduce the feverish state of the system by a careful and understanding application of water. These efforts will help nature in her struggles to free the system of impurities.

But generally the persons who suffer pain become impatient. They are not willing to use self-denial, and suffer a little from hunger. Neither are they willing to wait the slow process of nature to build up the overtaxed energies of the system. But they are determined to obtain relief at once, and take powerful drugs.—Healthful Living, 60, 1865 .

Suffering Over Which We Have No Control—There are those who are pure-minded and conscientious who are sufferers from different causes over which they have no control.—An Appeal to Mothers, 23 .

Not Hidden From Jesus Christ—What a wonderful thought it is that Jesus knows all about the pains and griefs we bear. In all our afflictions He was afflicted. Some among our friends know nothing of human woe or physical pain. They are never sick, and therefore they cannot enter fully into the feelings of those who are sick. But Jesus is touched with the feeling of our infirmity.—Manuscript 19, 1892.

God Vitally Interested in Man's Suffering—He will not be held guiltless who neglects to relieve suffering on the Sabbath. God's holy rest day was made for man, and acts of mercy are in perfect harmony with its intent. God does not desire His creatures to suffer and hour's pain that may be relieved upon the Sabbath or any other day.—The Desire of Ages, 207 .

Trusting When in Pain—Your mind may often be clouded because of pain. Then do not try to think, but just rest and show that you have committed your soul to God as unto a faithful Creator. It is your privilege to show in your weakness and suffering that you do not doubt the love of God toward you, that you know that He is faithful who has promised, and that you trust soul and body in His hands, that He will keep that which is committed to His trust.

Let your mind dwell upon the goodness of God, upon the great love wherewith He has loved us, as evidenced in the work of redemption. If He did not love us and consider us of value, then this great sacrifice would not have been made. He is beneficent in mercy and in grace. Let your heart and mind be at rest like a tired child in the arms of its mother. His everlasting arms are beneath you. In all your afflictions Jesus is afflicted....

Hide in Him, and the wicked one will not harass or confuse your faith. Jesus has bequeathed His peace to you.

"Strong is the strength which God supplies/Through His eternal Son." ...

The word of His grace is manna to the believing soul. The precious promises of the word are life, sweetness, and peace.—Letter 16, 1896.

Suffering No Excuse for Unchristlike Actions—During the past night I have slept but little. I tried to look to Jesus, to place myself in the hands of the Great Physician. He has said, "My grace is sufficient for thee." The grace of Christ leads men to speak right words under all circumstances. Bodily suffering is no excuse for unchristlike actions.—Manuscript 19, 1892.

Rising Above Pain—Often invalids can resist disease simply by refusing to yield to ailments and settle down in a state of inactivity. Rising above their aches and pains, let them engage in useful employment suited to their strength. By such employment and the free use of air and sunlight, many an emaciated invalid might recover health and strength.—The Ministry of Healing, 246 .

Use of Remedies Not a Denial of Faith—If they take the position that in praying for healing they must not use the simple remedies provided by God to alleviate pain and to aid Nature in her work, lest it be a denial of faith, they are taking an unwise position. This is not a denial of faith; it is in strict harmony with the plans of God.

When Hezekiah was sick, the prophet of God brought him the message that he should die. He cried unto the Lord, and the Lord heard His servant and worked a miracle in his behalf, sending him a message that fifteen years should be added to his life. Now one word from God, one touch of the divine finger, would have cured Hezekiah instantly, but special directions were given to take a fig and lay it upon the affected part, and Hezekiah was raised to life. In everything we need to move along the line of God's providence.—Health, Philanthropic, and Medical Missionary Work, 54 .

A Disposition to Cause Pain Is Satanic—It is because of man's sin that "the whole creation groaneth and travaileth in pain together" . Suffering and death were thus entailed, not only upon the human race, but upon the animals. Surely, then, it becomes man to seek to lighten, instead of increasing, the weight of suffering which his transgression has brought upon God's creatures. He who will abuse animals because he has them in his power is both a coward and a tyrant.

A disposition to cause pain, whether to our fellowmen or to the brute creation, is satanic. Many do not realize that their cruelty will ever be known, because the poor dumb animals cannot reveal it. But could the eyes of these men be opened, as were those of Balaam, they would see an angel of God standing as a witness to testify against them in the courts above. A record goes up to heaven, and a day is coming when judgment will be pronounced against those who abuse God's creatures.—Patriarchs and Prophets, 443 .

Do Not Cause Deeper Pain—Oh, let no word be spoken to cause deeper pain! To the soul weary of a life of sin, but knowing not where to find relief, present the compassionate Saviour. Take him by the hand, lift him up, speak to him words of courage and hope. Help him to grasp the hand of the Saviour.—The Ministry of Healing, 168 .

Christ's Anguish Greater Than Bodily Pain—But bodily pain was but a small part of the agony of God's dear Son. The sins of the world were upon Him, also the sense of His Father's wrath as He suffered the penalty of the law transgressed. It was these that crushed His divine

soul. It was the hiding of His Father's face—a sense that His own dear Father had forsaken Him—which brought despair.

The separation that sin makes between God and man was fully realized and keenly felt by the innocent, suffering Man of Calvary. He was oppressed by the powers of darkness. He had not one ray of light to brighten the future. And He was struggling with the power of Satan, who was declaring that he had Christ in his power, that he was superior in strength to the Son of God, that the Father had disowned His Son, and that He was no longer in the favor of God any more than himself. If He was indeed still in favor with God, why need He die? God could save Him from death.—Testimonies for the Church 2:214 .

Chapter 56— Anger

Anger Opens the Heart to Satan—Those who at any supposed provocation feel at liberty to indulge anger or resentment are opening the heart to Satan. Bitterness and animosity must be banished from the soul if we would be in harmony with heaven.—The Desire of Ages, 310 .

Servants of Sin—"His servants ye are to whom ye obey" . If we indulge anger, lust, covetousness, hatred, selfishness, or any other sin, we become servants of sin. "No man can serve two masters" . If we serve sin, we cannot serve Christ. The Christian will feel the promptings of sin, for the flesh lusteth against the Spirit; but the Spirit striveth against the flesh, keeping up a constant warfare. Here is where Christ's help is needed. Human weakness becomes united to divine strength, and faith exclaims, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" !—RH, May 3, 1881.

Anger Born of Sensitive Morals—It is true there is an indignation that is justifiable, even in the followers of Christ. When they see that God is dishonored and His service brought into disrepute, when they see the innocent oppressed, a righteous indignation stirs the soul. Such anger, born of sensitive morals, is not a sin.—The Desire of Ages, 310 .

The Anger of Moses—The breaking of the tables of stone was but a representation of the fact that Israel had broken the covenant which they had so recently made with God. It is a righteous indignation against sin, which springs from zeal for the glory of God, not that anger prompted by self-love or wounded ambition, which is referred to in the scripture "Be ye angry, and sin not." Such was the anger of Moses.—The Review and Herald, February 18, 1890.

Christ's Holy Wrath—Christ's indignation was directed against the hypocrisy, the gross sins, by which men were destroying their own souls, deceiving the people and dishonoring God. In the specious deceptive reasoning of the priests and rulers He discerned the working of satanic agencies. Keen and searching had been His denunciation of sin, but He spoke no words of retaliation. He had a holy wrath against the prince of darkness, but He manifested no irritated temper. So the Christian who lives in harmony with God, possessing the sweet attributes of love

and mercy, will feel a righteous indignation against sin; but he will not be roused by passion to revile those who revile him. Even in meeting those who are moved by a power from beneath to maintain falsehood, in Christ he will still preserve calmness and self-possession.—The Desire of Ages, 619, 620 .

Some People Nurse Wrath—Many look at things on their darkest side; they magnify their supposed grievances, nurse their wrath, and are filled with revengeful, hateful feelings, when in truth they had no real cause for these feelings.... Resist these wrong feelings, and you will experience a great change in your association with your fellowmen.—The Youth's Instructor, November 10, 1886.

Impatience Produces a Baleful Harvest—What harm is wrought in the family circle by the utterance of impatient words, for the impatient utterance of one leads another to retort in the same spirit and manner. Then come words of retaliation, words of self-justification, and it is by such words that a heavy, galling yoke is manufactured for your neck; for all these bitter words will come back in a baleful harvest to your soul.—The Review and Herald, February 27, 1913.

Hard words beat upon the heart through the ear, awakening to life the worst passions of the soul and tempting men and women to break God's commandments.… Words are as seeds which are planted.—Letter 105, 1893.

Among the members of many families there is practiced the habit of saying loose, careless things; and the habit of tantalizing, of speaking harsh words, becomes stronger and stronger as it is indulged, and thus many objectionable words are spoken that are after Satan's order and not after the order of God.... Burning words of passion should never be spoken, for in the sight of God and holy angels they are as a species of swearing.—The Youth's Instructor, September 20, 1894.

The First Three Years of a Child's Life—Let selfishness, anger, and self-will have its course for the first three years of a child's life, and it will be hard to bring it to submit to wholesome discipline. Its disposition has become soured; it delights in having its own way; parental control is distasteful. These evil tendencies grow with its growth, until in manhood supreme selfishness and a lack of self-control place him at the mercy of the evils that run riot in our land.—The Health Reformer, April, 1877.

Never Discipline in Anger—God has a tender regard for the children. He wants them to gain victories every day. Let us all endeavor to help the children to be overcomers. Do not let offenses come to them from the very members of their own family. Do not permit your actions and your words to be of a nature that your children will be provoked to wrath. Yet they must be faithfully disciplined and corrected when they do wrong, but never in anger.—Manuscript 47, 1908.

A parent gives way to temper before the child and then wonders why the child is so difficult to control. But what could he expect? Children are quick to imitate, and the child is but putting into practice the lessons taught him by his parents in their outbursts of anger

You may have to punish your child with the rod. This is sometimes essential. But never, never strike him in anger. To correct him thus is to make two wrongs in trying to cure one. Defer the punishment till you have talked with yourself and with God. Ask yourself, Have I submitted my will to God's will? Am I standing where He can control me? Ask God to forgive you for transmitting to your child a disposition so difficult to manage. Ask Him to give you wisdom that you may deal with your wayward child in a way that will draw him nearer to you and to his heavenly Father.—The Review and Herald, July 8, 1902.

Violent Emotions Endanger Life—The giving way to violent emotions endangers life. Many die under a burst of rage and passion. Many educate themselves to have spasms. These they can prevent if they will, but it requires willpower to overcome a wrong course of action. All this must be a part of the education received in the school, for we are God's property. The sacred temple of the body must be kept pure and uncontaminated, that God's Holy Spirit may dwell therein.—Letter 103, 1897.

The Fruitage of Each Outburst of Anger—One class have come up without self-control; they have not bridled the temper or the tongue; and some of these claim to be Christ's followers, but they are not. Jesus has set them no such example.... They are unreasonable and not easily persuaded or convinced. They are not sane; Satan for the time has full control. Every one of these exhibitions of wrath weakens the nervous system and the moral powers and makes it difficult to restrain anger on another provocation.—The Youth's Instructor, November 10, 1886.

Intoxicated With Wrath—How Satan exults when he is enabled to set the soul into a white heat of anger! A glance, a gesture, an intonation, may be seized upon and used as the arrow of Satan to wound and poison the heart that is open to receive it.—The Signs of the Times, September 21, 1888

When one once gives place to an angry spirit, he is just as much intoxicated as the man who has put the glass to his lips.—Manuscript 6, 1893.

Christ treats anger as murder... Passionate words are a savor of death unto death. He who utters them is not cooperating with God to save his fellowman. In heaven this wicked railing is placed in the same list as common swearing. While hatred is cherished in the soul there is not one iota of the love of God there.—Letter 102, 1901.

Petulant Man Is Seldom Content—No one else can lessen our influence as we ourselves can lessen it through the indulgence of uncontrollable temper. A naturally petulant man does not know true happiness and is seldom content. He is ever hoping to get into a more favorable position or to so change his surroundings that he will have peace and rest of mind. His life seems to be burdened with heavy crosses and trials, when, had he controlled his temper and bridled his tongue, many of these annoyances might have been avoided. It is the "soft answer" which "turneth away wrath." Revenge has never conquered a foe. A well-regulated temper exerts a good influence on all around; but "he that hath no rule over his own spirit is like a city that is broken down, and without walls."—Testimonies for the Church 4:367, 368 .

Easier to Be Uninhibited Before a Crowd—It is worse, far worse, to give expression to the feelings in a large gathering, firing at anyone and everyone, than to go to the individuals who may have done wrong and personally reprove them. The offensiveness of this severe, overbearing, denunciatory talk in a large gathering is of as much more grave a character in the sight of God than giving personal, individual reproof, as the numbers are greater and the censure more general. It is ever easier to give expression to the feelings before a congregation, because there are many present, than to go to the erring and, face-to-face with them, openly, frankly, plainly state their wrong course.

But bringing into the house of God strong feelings against individuals and making all the innocent as well as the guilty suffer is a manner of labor which God does not sanction and which does harm rather than good. It has too often been the case that criticizing and denunciatory discourses have been given before a congregation. These do not encourage a spirit of love in the brethren. They do not tend to make them spiritually minded and lead them to holiness and heaven, but a spirit of bitterness is aroused in hearts. These very strong sermons that cut a man all to pieces are sometimes positively necessary to arouse, alarm, and convict. But unless they bear the especial marks of being dictated by the Spirit of God they do far more injury than they can do good.—Testimonies for the Church 3:507, 508 .

Reason Dethroned by Anger—I hope you will go over the ground carefully and consider your first temptation to depart from the rules of the college. Study critically the character of the government of our school. The rules which were enforced were none too strict. But anger was cherished; for the time being reason was dethroned and the heart was made a prey to ungovernable passion. Before you were aware, you had taken a step which a few hours previous you would not have taken under any pressure of temptation. Impulse had overcome reason, and you could not recall the injury done to yourself nor to an institution of God. Our only safety under all circumstances is in being always master of ourselves in the strength of Jesus our Redeemer.—Testimonies for the Church 4:431 .

Retaliation Brings Only Evil—Far better would it be for us to suffer under false accusation than to inflict upon ourselves the torture of retaliation upon our enemies. The spirit of hatred and revenge originated with Satan and can bring only evil to him who cherishes it. Lowliness of heart, that meekness which is the fruit of abiding in Christ, is the true secret of blessing. “He will beautify the meek with salvation” .—Thoughts from the Mount of Blessing, 17 .

When Irritated, Refuse to Speak—Let those who are easily irritated refuse to retaliate when words that vex them are spoken. Let them seek the Lord in prayer, asking Him to show them how to work for souls perishing in sin. He who keeps busy in this work will be so thoroughly imbued with the Spirit of God that his manners, his voice, his whole life, will be a revelation of Christ. Try it, brethren, try it. Crucify self, in the place of seeking to crucify your brethren. “If any man will come after Me,” Christ said, “let him deny himself, and take up his cross, and follow Me” .—Letter 11, 1905.

Anger Met by Silence—There is a wonderful power in silence. When impatient words are spoken to you, do not retaliate. Words spoken in reply to one who is angry usually act as a whip, lashing the temper into greater fury. But anger met by silence quickly dies away. Let the Christian bridle his tongue, firmly resolving not to speak harsh, impatient words. With the tongue bridled, he may be victorious in every trial of patience through which he is called to pass.—The Review and Herald, October 31, 1907.

Cultivate a Conciliatory Spirit—In regard to your present relations with the church I would advise that you do all that can be done on your part to come into harmony with your brethren. Cultivate a kind, conciliatory spirit and let no feeling of retaliation come into your minds and hearts. We have but a little time in this world, and let us work for time and for eternity. Be diligent to make your calling and election sure. See that you make no mistake in regard to your title to a home in Christ's kingdom. If your name is registered in the Lamb's book of life, then all will be well with you. Be ready and anxious to confess your faults and forsake them, that your mistakes and sins may go beforehand to judgment and be blotted out.—Testimonies for the Church 5:331 .

Uncontrollable Temper May Be Conquered—The teachings of Christ carried into the life will elevate men, however humble in the scale of moral worth with God. Those who strive for the subduing of their natural defects of character cannot be crowned unless they strive lawfully; but those who are found often in prayer, seeking for the wisdom that cometh from above, will become assimilated to the divine. Uncouth manners, uncontrollable temper, will be brought into obedience to the divine law.—Letter 316, 1908.

Resist Angry Feelings—There is only one remedy—positive self-control under all circumstances. The effort to get into a favorable place, where self will not be annoyed, may succeed for a time; but Satan knows where to find these poor souls and will assail them in their weak points again and again. They will be continually troubled so long as they think so much of self.... But there is hope for them. Let this life, so stormy with conflicts and worries, be brought into connection with Christ, and then self will no longer clamor for the supremacy.... They should humble themselves, saying frankly, "I have done wrong. Will you forgive me? For God has said we must not let the sun go down upon our wrath." This is the only safe path toward overcoming. Many ... nurse their wrath and are filled with revengeful, hateful feelings.... Resist these wrong feelings, and you will experience a great change in your association with your fellowmen.—The Youth's Instructor, November 10, 1886.

Chapter 57— Hatred and Revenge

Thought Enfolds the Deed—The spirit of hatred and revenge originated with Satan, and it led him to put to death the Son of God. Whoever cherishes malice or unkindness is cherishing the same spirit, and its fruit will be unto death. In the revengeful thought the evil deed lies enfolded,

as the plant in the seed. “Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him” .—Thoughts from the Mount of Blessing, 56 .

Spirit of Hate Debases—I was shown Satan as he once was, a happy, exalted angel. Then I was shown him as he now is. He still bears a kingly form. His features are still noble, for he is an angel fallen. But the expression of his countenance is full of anxiety, care, unhappiness, malice, hate, mischief, deceit, and every evil....I saw that he had so long bent himself to evil that every good quality was debased and every evil trait was developed.—Early Writings, 152 .

History of the World a Conflict Between Hate and Love—Satan’s enmity against Christ has been manifested against His followers. The same hatred of the principles of God’s law, the same policy of deception by which error is made to appear as truth, by which human laws are substituted for the law of God and men are led to worship the creature rather than the Creator, may be traced in all the history of the past. Satan’s efforts to misrepresent the character of God, to cause men to cherish a false conception of the Creator and thus to regard Him with fear and hate rather than with love; his endeavors to set aside the divine law, leading the people to think themselves free from its requirements; and his persecution of those who dare to resist his deceptions, have been steadfastly pursued in all ages. They may be traced in the history of patriarchs, prophets, and apostles, of martyrs and reformers.—GC x .

Transgression Put Man in Harmony With Satan—When man transgressed the divine law, his nature became evil, and he was in harmony, and not at variance, with Satan.—The Great Controversy, 505 .

Hatred to Exist as Long as Sin Exists—Hatred of the pure principles of truth, and reproach and persecution of its advocates, will exist as long as sin and sinners remain. The followers of Christ and the servants of Satan cannot harmonize.—The Great Controversy, 507 .

Reproof Arouses Hatred—The same spirit that prompted rebellion in heaven still inspires rebellion on earth.... Reproof of sin still arouses the spirit of hatred and resistance. When God’s messages of warning are brought home to the conscience, Satan leads men to justify themselves and to seek the sympathy of others in their course of sin. Instead of correcting their errors, they excite indignation against the reprover, as if he were the sole cause of difficulty. From the days of righteous Abel to our own time, such is the spirit which has been displayed toward those who dare to condemn sin.—The Great Controversy, 500 .

Envy Arouses Hatred—Though Saul was ever on the alert for an opportunity to destroy David, he stood in fear of him, since it was evident that the Lord was with him. David’s blameless character aroused the wrath of the king; he deemed that the very life and presence of David cast a reproach upon him, since by contrast it presented his own character to disadvantage. It was envy that made Saul miserable and put the humble subject of his throne in jeopardy.

What untold mischief has this evil trait of character worked in our world! The same enmity existed in the heart of Saul that stirred the heart of Cain against his brother Abel, because Abel’s works were righteous, and God honored him, and his own works were evil, and the Lord

could not bless him. Envy is the offspring of pride, and if it is entertained in the heart, it will lead to hatred and eventually to revenge and murder. Satan displayed his own character in exciting the fury of Saul against him who had never done him harm.—Patriarchs and Prophets, 651 .

A Sinful Emotion—The law of God takes note of the jealousy, envy, hatred, malignity, revenge, lust, and ambition that surge through the soul, but have not found expression in outward action because the opportunity, not the will, has been wanting. And these sinful emotions will be brought into the account in the day when "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" .—ST, Apr 15, 1886.

Murder First Exists in the Heart—Jesus takes up the commandments separately and explains the depth and breadth of their requirement. Instead of removing one jot of their force, He shows how far-reaching their principles are, and exposes the fatal mistake of the Jews in their outward show of obedience. He declares that by the evil thought or the lustful look the law of God is transgressed. One who becomes a party to the least injustice is breaking the law and degrading his own moral nature. Murder first exists in the mind. He who gives hatred a place in his heart is setting his feet in the path of the murderer, and his offerings are abhorrent to God.—The Desire of Ages, 310 .

A Violation of the Sixth Commandment—All acts of injustice that tend to shorten life—the spirit of hatred and revenge, or the indulgence of any passion that leads to injurious acts toward others or causes us even to wish them harm —are, to a greater or less degree, violations of the sixth commandment.—Patriarchs and Prophets, 308 .

Satan Inspires With His Own Energies of Hate—When Satan is permitted to mold the will, he uses it to accomplish his ends. He instigates theories of unbelief and stirs up the human heart to war against the Word of God. With persistent, persevering effort, he seeks to inspire men with his own energies of hate and antagonism to God and to array them in opposition to the institutions and requirements of heaven and the operations of the Holy Spirit. He enlists under his standard all evil agencies and brings them into the battlefield under his generalship to oppose evil against good.—The Review and Herald, February 10, 1903.

World Hated Christ Because He Was Different—The difference between the character of Christ and the character of other men of His day was everywhere apparent, and because of this difference the world hated Him. It hated Him for His goodness and His strict integrity. And Christ declared that those who manifest the same attributes would be likewise hated. As we near the end of time this hatred for the followers of Christ will be more and more manifest.

Christ took humanity and bore the hatred of the world that He might show men and women that they could live without sin, that their words, their actions, their spirit, might be sanctified to God. We can be perfect Christians if we will manifest this power in our lives. When the light of heaven rests upon us continually, we shall represent Christ. It was the righteousness revealed

in His life that distinguished Christ from the world and called forth its hatred.—Manuscript 97, 1909.

Hatred Springs From Desire for Revenge—Satan contested every claim put forth by the Son of God and employed men as his agents to fill the Saviour's life with suffering and sorrow. The sophistry and falsehood by which he had sought to hinder the work of Jesus, the hatred manifested through the children of disobedience, his cruel accusations against Him whose life was one of unexampled goodness, all sprang from deep-seated revenge. The pent-up fires of envy and malice, hatred and revenge, burst forth on Calvary against the Son of God, while all heaven gazed upon the scene in silent horror.—The Great Controversy, 501 .

Hatred Toward Parents —Especially have you a work to do to confess with humiliation your disrespectful course toward your parents. There is no reason for this unnatural manifestation toward them. It is purely a satanic spirit, and you have indulged in it because your mother has not sanctioned your course. Your feelings amount not only to positive dislike, decided disrespect, but to hatred, malice, envy, jealousy, which are manifested in your actions, causing them suffering and privation. You do not feel like making them happy, or even comfortable. Your feelings are changeable. Sometimes your heart softens, then it closes firmly as you see some fault in them, and the angels cannot impress it with one emotion of love.

An evil demon controls you, and you are hateful and hating. God has marked your disrespectful words, your unkind acts to your parents, whom He has commanded you to honor, and if you fail to see this great sin and repent of it, you will grow darker until you will be left to your evil ways.—Testimonies for the Church 2:82, 83 .

Satan Delights in Controlling Minds of Children—What a grief it is to see children of God-fearing parents unruly and disobedient, unthankful and self-willed, full of determination to have their own way, regardless of the inconvenience or sorrow it causes their parents. Satan takes delight in ruling the hearts of children, and if he is permitted, he will inspire them with his own hateful spirit.—The Youth's Instructor, August 10, 1893.

Spirit of Hate Reacts—No one can hate his brother, or even his enemy, without placing himself under condemnation.—The Youth's Instructor, January 13, 1898.

Revenge Does Not Bring Satisfaction—Remember that a revengeful speech never makes one feel that he has gained a victory. Let Christ speak through you. Do not lose the blessing that comes from thinking no evil.—Testimonies for the Church 7:243 .

Beclouds the Perceptive Powers—Pride, self-love, selfishness, hatred, envy, and jealousy have beclouded the perceptive powers, and the truth, which would make you wise unto salvation, has lost its power to charm and control the mind.—Testimonies for the Church 2:605, 606 .

Oil of Love Removes Bitterness—Do not suffer resentment to ripen into malice. Do not allow the wound to fester and break out in poisoned words, which taint the minds of those who hear. Do not allow bitter thoughts to continue to fill your mind.... Go to your brother and in humility and sincerity talk with him about the matter....

All heaven is interested in the interview between the one who has been injured and the one who is in error.... The oil of love removes the soreness caused by the wrong. The Spirit of God binds heart to heart, and there is music in heaven over the union brought about.—Testimonies for the Church 7:261, 262 .

The Heart That Gives Love for Hatred—It is not earthly rank, nor birth, nor nationality, nor religious privilege, which proves that we are members of the family of God; it is love, a love that embraces all humanity. Even sinners whose hearts are not utterly closed to God's Spirit will respond to kindness; while they may give hate for hate, they will also give love for love. But it is only the Spirit of God that gives love for hatred. To be kind to the unthankful and to the evil, to do good hoping for nothing again, is the insignia of the royalty of heaven, the sure token by which the children of the Highest reveal their high estate.—Thoughts from the Mount of Blessing, 75 .

Chapter 58— Faith

A Definition of Faith—Faith, saving faith, is to be taught. The definition of this faith in Jesus Christ may be described in few words: It is the act of the soul by which the whole man is given over to the guardianship and control of Jesus Christ. He abides in Christ and Christ abides in the soul by faith as supreme. The believer commits his soul and body to God and with assurance may say, Christ is able to keep that which I have committed unto Him against that day. All who will do this will be saved unto life eternal. There will be an assurance that the soul is washed in the blood of Christ and clothed with His righteousness and precious in the sight of Jesus. Our thoughts and our hopes are on the second advent of our Lord. That is the day when the Judge of all the earth will reward the trust of His people.—Manuscript 6, 1889.

Other Definitions—Through faith we receive the grace of God, but faith is not our Saviour. It earns nothing. It is the hand by which we lay hold upon Christ and appropriate His merits.—The Desire of Ages, 175 .

Faith is trusting God—believing that He loves us and knows best what is for our good. Thus, instead of our own, it leads us to choose His way. In place of our ignorance, it accepts His wisdom; in place of our weakness, His strength; in place of our sinfulness, His righteousness. Our lives, ourselves, are already His; faith acknowledges His ownership and accepts its blessing. Truth, uprightness, purity, have been pointed out as secrets of life's success. It is faith that puts us in possession of these principles.—Education, 253 .

Simple in Operation—Faith is simple in its operation and powerful in its results. Many professed Christians, who have a knowledge of the Sacred Word and believe its truth, fail in the childlike trust that is essential to the religion of Jesus. They do not reach out with that peculiar touch that brings the virtue of healing to the soul.—Redemption: The Miracles of Christ 3:97 .

Humility Is Not Faith—Humility, meekness, and obedience are not faith; but they are the effects, or fruit, of faith.—Testimonies for the Church 5:438 .

Faith Gives Self-reliance—These things were not written merely that we might read and wonder, but that the same faith which wrought in God's servants of old might work in us. In no less marked a manner than He wrought then will He work now wherever there are hearts of faith to be channels of His power.

Let the self-distrustful, whose lack of self-reliance leads them to shrink from care and responsibility, be taught reliance upon God. Thus many a one who otherwise would be but a cipher in the world, perhaps only a helpless burden, will be able to say with the apostle Paul, "I can do all things through Christ which strengtheneth me" .—Education, 256 .

Faith Needed Every Step of the Way—Faith is needed in the smaller no less than in the greater affairs of life. In all our daily interests and occupations the sustaining strength of God becomes real to us through an abiding trust.—Education, 255 .

Teach Faith—How to exercise faith should be made very plain. To every promise of God there are conditions. If we are willing to do His will, all His strength is ours. Whatever gift He promises is in the promise itself. "The seed is the word of God" . As surely as the oak is in the acorn, so surely is the gift of God in His promise. If we receive the promise, we have the gift.—Education, 253 .

Faith Has Precious Lessons for Children—For the child ... who is quick to resent injuries, faith has precious lessons. The disposition to resist evil or to avenge wrong is often prompted by a keen sense of justice and an active, energetic spirit. Let such a child be taught that God is the eternal guardian of right. He has a tender care for the beings whom He has so loved as to give His Dearest Beloved to save. He will deal with every wrongdoer.—Education, 256, 257 .

Mind to Be Educated to Exercise Faith—Faith works by love and purifies the soul from all selfishness. Thus the soul is perfected in love. And having found grace and mercy through Christ's precious blood, how can we fail to be tender and merciful? "By grace are ye saved through faith" . The mind should be educated to exercise faith rather than to cherish doubt and suspicion and jealousy. We are too prone to look at obstacles as impossibilities.

To have faith in the promises of God, to walk forward by faith, pressing on without being governed by circumstances, is a lesson hard to learn. Yet it is a positive necessity that every child of God learn this lesson. The grace of God through Christ is to be ever cherished; for it is given to us as the only way of approaching God. Faith in the words of God, spoken by Christ enshrouded in the pillar of cloud, would have enabled the children of Israel to leave a record of a very different character. Their lack of faith in God gave them a very checkered history.—Manuscript 43, 1898.

Faith and Presumption—Some have professed to have great faith in God and to have special gifts and special answers to their prayers, although the evidence was lacking. They mistook presumption for faith. The prayer of faith is never lost; but to claim that it will be always answered in the very way and for the particular thing we have expected is presumption.—Testimonies for the Church 1:231 .

Presumption Is Satan's Counterfeit—Faith is in no sense allied to presumption. Only he who has true faith is secure against presumption, for presumption is Satan's counterfeit of faith. Faith claims God's promises and brings forth fruit in obedience. Presumption also claims the promises but uses them as Satan did, to excuse transgression.

Faith would have led our first parents to trust the love of God and to obey His commands. Presumption led them to transgress His law, believing that His great love would save them from the consequence of their sin. It is not faith that claims the favor of Heaven without complying with the conditions on which mercy is to be granted. Genuine faith has its foundation in the promises and provisions of the Scriptures.—The Desire of Ages, 126 .

Cultivate Faith—Those who talk faith and cultivate faith will have faith; but those who cherish and express doubts will have doubts.—Testimonies for the Church 5:302 .

Do not think that because you have made mistakes you must always be under condemnation, for this is not necessary. Do not permit the truth to be depreciated before your mind because those who profess it do not live consistent lives. Cherish faith in the truth of the third angel's message. If you do not cultivate faith, its importance will gradually lose its place in your mind and heart. You will have an experience like that of the foolish virgins, who did not supply oil for their lamps, and their light went out. Faith should be cultivated. If it has become weak, it is like a sickly plant that should be placed in the sunshine and carefully watered and tended.—Letter 97, 1895.

Faith Rises Above the Shadows—When clouds come between your soul and God, when all around you is dark and forbidding, when the enemy stands ready to rob the soul of its integrity to God and the truth, and when error stands out plausible and attractive, then it is time to pray and exercise faith in God.... Cherishing faith, the soul is enabled to rise beyond itself and penetrate the hellish shadow which the enemy casts athwart the pathway of every soul that is striving for an immortal crown.—Letter 30, 1896.

Faith Rests Upon Evidence—The word of the Lord, spoken through His servants, is received by many with questionings and fears. And many will defer their obedience to the warning and reproofs given, waiting till every shadow of uncertainty is removed from their minds. The unbelief that demands perfect knowledge will never yield to the evidence that God is pleased to give. He requires of His people faith that rests upon the weight of evidence, not upon perfect knowledge. Those followers of Christ who accept the light that God sends them must obey the voice of God speaking to them when there are many other voices crying out against it. It requires discernment to distinguish the voice of God.—Testimonies for the Church 3:258 .

We should know for ourselves what constitutes Christianity, what is truth, what is the faith that we have received, what are the Bible rules—the rules given us from the highest authority. There are many who believe, without a reason on which to base their faith, without sufficient evidence as to the truth of the matter. If an idea is presented that harmonizes with their own preconceived opinions, they are all ready to accept it. They do not reason from cause to effect. Their faith has

no genuine foundation, and in the time of trial they will find that they have built upon the sand.—Letter 4, 1889.

Faith Should Be Expressed—If we would give more expression to our faith, rejoice more in the blessings that we know we have—the great mercy, forbearance, and love of God—we would daily have greater strength. Have not the precious words spoken by Christ, the Prince of God, an assurance and power that should have great influence upon us, that our heavenly Father is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts to their children?—Letter 7, 1892.

Faith Not to Be Confused With Feeling—Many have confused ideas as to what constitutes faith, and they live altogether below their privileges. They confuse feeling and faith, and are continually distressed and perplexed in mind; for Satan takes all possible advantage of their ignorance and inexperience....

We are to accept of Christ as our personal Saviour, or we shall fail in our attempt to be overcomers. It will not answer for us to hold ourselves aloof from Him, to believe that our friend or our neighbor may have Him for a personal Saviour but that we may not experience His pardoning love. We are to believe that we are chosen of God, to be saved by the exercise of faith, through the grace of Christ and the work of the Holy Spirit; and we are to praise and glorify God for such a marvelous manifestation of His unmerited favor.

It is the love of God that draws the soul to Christ, to be graciously received and presented to the Father. Through the work of the Spirit the divine relationship between God and the sinner is renewed. The Father says: “I will be to them a God, and they shall be to Me a people. I will exercise forgiving love toward them and bestow upon them My joy. They shall be to Me a peculiar treasure; for this people whom I have formed for Myself shall show forth My praise.”—Signs of the Times, January 2, 1893.

Faith and Feeling Are Distinct—Feeling and faith are as distinct from each other as the east is from the west. Faith is not dependent on feeling. Daily we should dedicate ourselves to God and believe that Christ understands and accepts the sacrifice, without examining ourselves to see if we have that degree of feeling that we think should correspond with our faith. Have we not the assurance that our heavenly Father is more willing to give the Holy Spirit to them that ask Him in faith than parents are to give good gifts to their children? We should go forward as if to every prayer that we send to the throne of God we heard the response from the One whose promises never fail. Even when depressed by sadness, it is our privilege to make melody in our hearts to God. When we do this, the mists and clouds will be rolled back, and we will pass from the shadow and darkness into the clear sunshine of His presence.—Manuscript 75, 1893.

Not a Matter of Impulse—Many pass long years in darkness and doubt because they do not feel as they desire. But feeling has nothing to do with faith. That faith which works by love and purifies the soul is not a matter of impulse. It ventures out upon the promises of God, firmly believing that what He has said, He is able also to perform. Our souls may be trained to believe,

taught to rely upon the Word of God. That Word declares that “the just shall live by faith” , not by feeling.—The Youth’s Instructor, July 8, 1897.

Do Not Rely on Feelings—Let us put away everything like distrust and want of faith in Jesus. Let us commence a life of simple, childlike trust, not relying upon feeling but upon faith. Do not dishonor Jesus by doubting His precious promises. He wants us to believe in Him with unwavering faith.—Letter 49, 1888.

Act Positively in Faith—Keep looking unto Jesus, offering up silent prayers in faith, taking hold of His strength, whether you have any manifest feeling or not. Go right forward as if every prayer offered was lodged in the throne of God and responded to by the One whose promises never fail. Go right along, singing and making melody to God in your hearts, even when depressed by a sense of weight and sadness. I tell you as one who knows, light will come, joy will be ours, and the mists and clouds will be rolled back. And we pass from the oppressive power of the shadow and darkness into the clear sunshine of His presence.—Letter 7, 1892.

Faith the Evidence of Christianity—When you receive help and comfort, sing to the praise of God. Talk with God. Thus you will become a friend of God. You will rely on Him. You will obtain a faith that will trust whether you feel like trusting or not. Remember that feeling is not an evidence that you are a Christian. Implicit faith in God shows that you are His child. Trust in God. He will never disappoint you. He says, “I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also” . We do not see Christ in person. It is by faith that we behold Him. Our faith grasps His promises. Thus it was that Enoch walked with God.—Manuscript 27, 1901.

Faith Is Real—Moses did not merely think of God, he saw Him. God was the constant vision before him. Never did he lose sight of His face.

To Moses faith was no guesswork; it was a reality. He believed that God ruled his life in particular; and in all its details he acknowledged Him. For strength to withstand every temptation, he trusted in Him.—Education, 63 .

Faith in Christ, Not the Robe—As He was passing, she reached forward and succeeded in barely touching the border of His garment. That moment she knew that she was healed. Her faith was centered, not in the robe, but in Him who wore the robe. In that one touch was concentrated the faith of her life, and instantly her pain and feebleness disappeared. Instantly she felt the thrill as of an electric current passing through every fiber of her being. There came over her a sensation of perfect health. “Straightway ... she felt in her body that she was healed of that plague” .—Letter 111, 1904.

Faith Is Not in Things—There was no healing power in the garment. It was faith in the Person who wore the garment which restored her to health.—Manuscript 105, 1901.

Faith Discriminates—Faith is the medium through which truth or error finds a lodging place in the mind. It is by the same act of mind that truth or error is received, but it makes a decided difference whether we believe the Word of God or the sayings of men. When Christ revealed

Himself to Paul and he was convinced that he was persecuting Jesus in the person of His saints, he accepted the truth as it is in Jesus. A transforming power was manifested on mind and character, and he became a new man in Christ Jesus. He received the truth so fully that neither earth nor hell could shake his faith.—The Signs of the Times, June 5, 1893.

Faith a Mighty Healer—Faith is a mightier conqueror than death. If the sick can be led to fix their eyes in faith upon the Mighty Healer, we shall see wonderful results. It will bring life to the body and to the soul.—The Ministry of Healing, 62 .

Daily Exercise of Faith—I find that I have to fight the good fight of faith every day. I have to exercise all my faith and not rely upon feeling; I have to act as though I knew the Lord heard me and would answer me and bless me. Faith is not a happy flight of feeling; it is simply taking God at His word—believing that He will fulfill His promises because He said He would.—Letter 49, 1888.

Faith Works—When you look to Calvary, it is not to quiet your soul in the nonperformance of duty, not to compose yourself to sleep, but to create faith in Jesus, faith that will work, purifying the soul from the slime of selfishness. When we lay hold of Christ by faith, our work has just begun.

Every man has corrupt and sinful habits that must be overcome by vigorous warfare. Every soul is required to fight the fight of faith. If one is a follower of Christ, he cannot be sharp in deal, he cannot be hardhearted, devoid of sympathy. He cannot be coarse in his speech. He cannot be full of pomposity and self-esteem. He cannot be overbearing, nor can he use harsh words, and censure and condemn.—Manuscript 16, 1890.

Molds the Life—The life is molded by the faith. If light and truth is within our reach and we neglect to improve the privilege of hearing and seeing it, we virtually reject it; we are choosing darkness rather than light.—The Great Controversy, 597 .

Faith Promises Success—We shall have success if we move forward in faith, determined to do the work of God intelligently. We must not allow ourselves to be hindered by men who love to stand on the negative side, showing very little faith. God’s missionary work is to be carried forward by men of much faith and is steadily to grow in force and efficiency.—Letter 233, 1904.

Faith Purifies the Soul—Faith, living faith, we must have, a faith that works by love and purifies the soul. We must learn to take everything to the Lord with simplicity and earnest faith. The greatest burden we have to bear in this life is self. Unless we learn in the school of Christ to be meek and lowly, we shall miss precious opportunities and privileges for becoming acquainted with Jesus. Self is the most difficult thing we have to manage. In laying off burdens, let us not forget to lay self at the feet of Christ.

Hand yourself over to Jesus, to be molded and fashioned by Him, that you may be made vessels unto honor. Your temptations, your ideas, your feelings, must all be laid at the foot of the cross. Then the soul is ready to listen to words of divine instruction. Jesus will give you to drink of the

water which flows from the river of God. Under the softening and subduing influence of His Spirit your coldness and listlessness will disappear. Christ will be in you a well of water, springing up into everlasting life.—Letter 57, 1887.

Opens Secrets of Life's Success—True faith and true prayer—how strong they are! They are as two arms by which the human suppliant lays hold upon the power of Infinite Love. Faith is trusting in God—believing that He loves us and knows what is for our best good. Thus, instead of our own way, it leads us to choose His way. In place of our ignorance, it accepts His wisdom; in place of our weakness, His strength; in place of our sinfulness, His righteousness. Our lives, ourselves, are already His; faith acknowledges His ownership and accepts its blessing. Truth, uprightness, purity, are pointed out as secrets of life's success. It is faith that puts us in possession of these. Every good impulse or aspiration is the gift of God; faith receives from God the life that alone can produce true growth and efficiency.—Gospel Workers, 259 .

Section 12—Problems in Adjustment

Chapter 59— Character Formation

Every Act Influences Character—Every act of life, however unimportant, has its influence in forming the character. A good character is more precious than worldly possessions, and the work of forming it is the noblest in which men can engage.—Testimonies for the Church 4:657 .

The Mind Is the Garden, Character the Fruit—Every faculty in man is a workman that is building for time and for eternity. Day by day the structure is going up, although the possessor is not aware of it. It is a building which must stand either as a beacon of warning because of its deformity or as a structure which God and angels will admire for its harmony with the Divine Model.

The mental and moral powers which God has given us do not constitute character. They are talents which we are to improve and which, if properly improved, will form a right character. A man may have precious seed in his hand, but that seed is not an orchard. The seed must be planted before it can become a tree. The mind is the garden; the character is the fruit. God has given us our faculties to cultivate and develop. Our own course determines our character. In training these powers so that they shall harmonize and form a valuable character, we have a work which no one but ourselves can do.—Testimonies for the Church 4:606 .

A Noble Character Formed by Stern Battles With Self—Christ has given us no assurance that to attain perfection of character is an easy matter. A noble, all-around character is not inherited. It does not come to us by accident. A noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of the mind; we form the character. It is formed by hard, stern battles with self. Conflict after conflict must be waged against hereditary tendencies. We shall have to criticize ourselves closely and allow not one unfavorable trait to remain uncorrected.—Christ’s Object Lessons, 331 .

Meditation and Action Essential—Abstract meditation is not enough; busy action is not enough—both are essential to the formation of Christian character.—Testimonies for the Church 5:113 .

Develop Good Mental Habits—If we would develop a character which God can accept, we must form correct habits in our religious life. Daily prayer is as essential to growth in grace, and even to spiritual life itself, as is temporal food to physical well-being. We should accustom ourselves to lift the thoughts often to God in prayer. If the mind wanders, we must bring it back; by persevering effort, habit will finally make it easy. We cannot for one moment separate ourselves from Christ with safety. We may have His presence to attend us at every step, but only by observing the conditions which He Himself has laid down.—The Review and Herald, May 3, 1881.

Earnest Purpose and Steadfast Integrity Essential—Thoroughness is necessary to success in the work of character building. There must be an earnest purpose to carry out the plan of the

Master Builder. The timbers must be solid. No careless, unreliable work can be accepted, for this would ruin the building. The powers of the whole being are to be put into the work. It demands the strength and energy of manhood; there is no reserve to be wasted in unimportant matters.... There must be earnest, careful, persevering effort to break away from the customs, maxims, and associations of the world. Deep thought, earnest purpose, steadfast integrity, are essential.—Special Testimonies On Education, 75, 76, c1897.

Keeping the Eye on the Goal—Peter says, "Add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity" ....

All these successive steps are not to be kept before the mind's eye and counted as you start; but fixing the eye upon Jesus, with an eye single to the glory of God, you will make advancement. You cannot reach the full measure of the stature of Christ in a day, and you would sink in despair could you behold all the difficulties that must be met and overcome. You have Satan to contend with, and he will seek by every possible device to attract your mind from Christ.—The Youth's Instructor, January 5, 1893.

Faithfulness in Little Things —Your case is similar in some respects to Naaman's. You do not consider that in order to perfect a Christian character you must condescend to be faithful in the littles. Although the things you are called to do may be of small account in your eyes, yet they are duties which you will have to do just as long as you live. A neglect of these things will make a great deficiency in your character. You, my dear boy, should educate yourself to faithfulness in small things. You cannot please God unless you do this. You cannot gain love and affection unless you do just as you are bidden, with willingness and pleasure. If you wish those with whom you live to love you, you must show love and respect for them.—Testimonies for the Church 2:310 .

Character to Be Tested—It makes every difference what material is used in the character building. The long-expected day of God will soon test every man's work. "The fire shall try every man's work of what sort it is" . As fire reveals the difference between gold, silver, and precious stones and wood, hay, and stubble, so the day of judgment will test characters, showing the difference between characters formed after Christ's likeness and characters formed after the likeness of the selfish heart. All selfishness, all false religion, will then appear as it is. The worthless material will be consumed; but the gold of true, simple, humble faith will never lose its value. It can never be consumed, for it is imperishable. One hour of transgression will be seen to be a great loss, while the fear of the Lord will be seen to be the beginning of wisdom. The pleasure of self-indulgence will perish as stubble, while the gold of steadfast principle, maintained at any cost, will endure forever.—The Review and Herald, December 11, 1900.

Undisciplined Characters Are Discordant—Characters formed by circumstance are changeable and discordant—a mass of contraries. Their possessors have no high aim or purpose in life. They have no ennobling influence upon the characters of others. They are purposeless and powerless.—Testimonies for the Church 4:657 .

No One Can Injure Character as Much as We Ourselves—We may expect that false reports will circulate about us; but if we follow a straight course, if we remain indifferent to these things, others will also be indifferent. Let us leave to God the care of our reputation.... Slander can be lived down by our manner of living; it is not lived down by words of indignation. Let our great anxiety be to act in the fear of God and show by our conduct that these reports are false.

No one can injure our character as much as ourselves. It is the weak trees and the tottering houses that need to be constantly propped. When we show ourselves so anxious to protect our reputation against attacks from the outside, we give the impression that it is not blameless before God and that it needs therefore to be continually bolstered up.—Manuscript 24, 1887.

Controlled by Will—You cannot control your impulses, your emotions, as you may desire, but you can control the will, and you can make an entire change in your life. By yielding up your will to Christ, your life will be hid with Christ in God and allied to the power which is above all principalities and powers. You will have strength from God that will hold you fast to His strength; and a new light, even the light of living faith, will be possible to you....There will be in you a power, an earnestness, and a simplicity that will make you a polished instrument in the hands of God.—Testimonies for the Church 5:514, 515 .

Defects Can Be Overcome—Let no one say, I cannot remedy my defects of character. If you come to this decision, you will certainly fail of obtaining everlasting life. The impossibility lies in your own will. If you will not, then you can not overcome. The real difficulty arises from the corruption of an unsanctified heart and an unwillingness to submit to the control of God.—Christ's Object Lessons, 331 .

To the heart that has become purified, all is changed. Transformation of character is the testimony to the world of an indwelling Christ. The Spirit of God produces a new life in the soul, bringing the thoughts and desires into obedience to the will of Christ; and the inward man is renewed in the image of God. Weak and erring men and women show to the world that the redeeming power of grace can cause the faulty character to develop into symmetry and abundant fruitfulness.—Prophets and Kings, 233 .

Defective Characters Sometimes Inherited—There are all kinds of characters to deal with in the children and youth, and their minds are impressionable. Many of the children who attend our schools have not had proper training at home. Some have been left to do as they pleased; others have been found fault with and discouraged. Very little pleasantness and cheerfulness have been shown them; few words of approval have been spoken to them. They have inherited the defective characters of their parents, and the discipline of the home has been no help in the formation of right character.—Counsels to Parents, Teachers, and Students, 192 .

Defects Strengthen With Years—The children learn lessons that are not easily unlearned. Whenever they are subjected to unaccustomed restraint or required to apply themselves to hard study, they appeal to their injudicious parents for sympathy and indulgence. Thus a spirit of unrest and discontent is encouraged, the school as a whole suffers from the demoralizing influence, and the teacher's burden is rendered much heavier. But the greatest loss is sustained

by the victims of parental mismanagement. Defects of character which a right training would have corrected are left to strengthen with years, to mar and perhaps destroy the usefulness of their possessor.—The Review and Herald, March 21, 1882.

Indulgence Unsettles Character—In some families the wishes of the child are law. Everything he desires is given him. Everything he dislikes he is encouraged to dislike. These indulgences are supposed to make the child happy, but it is these very things that make him restless, discontented, and satisfied with nothing. Indulgence has spoiled his appetite for plain, healthful food, for the plain, healthful use of his time; gratification has done the work of unsettling that character for time and for eternity.—Manuscript 126, 1897.

Mind and Heart to Be Disciplined—Children who are allowed to have their own way are not happy. The unsubdued heart has not within itself the elements of rest and contentment. The mind and heart must be disciplined and brought under proper restraint in order for the character to harmonize with the wise laws that govern our being. Restlessness and discontent are the fruits of indulgence and selfishness. The soil of the heart, like that of a garden, will produce weeds and brambles unless the seeds of precious flowers are planted there and receive care and cultivation. As in visible nature, so is it with the human soul.—Testimonies for the Church 4:202, 203 .

Habits Formed in Youth Mark the Life Course—By the thoughts and feelings cherished in early years, every youth is determining his own life history. Correct, virtuous, manly habits formed in youth will become a part of the character and will usually mark the course of the individual through life. The youth may become vicious or virtuous, as they choose. They may as well be distinguished for true and noble deeds as for great crime and wickedness.—The Signs of the Times, October 11, 1910.

A Day-by-Day Experience—The intellect is continually receiving its mold from opportunities and advantages, ill or well improved. Day by day we form characters which place the students as well-disciplined soldiers under the banner of Prince Emmanuel, or rebels under the banner of the prince of darkness. Which shall it be?—Manuscript 69, 1897.

How Character Is Formed—It is very delicate work to deal with human minds. The discipline necessary for one would crush another; therefore let parents study the characters of their children. Never be abrupt and act from impulse.

I have seen a mother snatch something from the hand of her child which was giving it special pleasure, and the child would not understand what to make of the deprivation. The little one burst forth into a cry, for it felt abused and injured. Then the parent, to stop its crying, gave it a sharp chastisement, and as far as outward appearances were concerned, the battle was over. But that battle left its impression on the tender mind of the child, and it could not be easily effaced. I said to the mother, “You have deeply wronged your child. You have hurt its soul and lost its confidence in you. How this will be restored I know not.”

This mother was very unwise; she followed her feelings and did not move cautiously, reasoning from cause to effect. Her harsh, injudicious management stirred up the worst passions in the heart of her child. To act from impulse in governing a family is the very worst of policy. When parents contend with their children in such a way, it is a most unequal struggle that ensues. How unjust it is to put years and maturity of strength against a helpless, ignorant little child! Every exhibition of anger on the part of the parents confirms rebellion in the heart of the child.

It is not through one act that the character is formed, but by a repetition of acts that habits are established and character confirmed. To have a Christlike character it is necessary to act in a Christlike way. Christians will exhibit a holy temper, and their actions and impulses will be prompted by the Holy Spirit.—The Signs of the Times, August 6, 1912.

Importance of Perseverance—In perfecting a Christian character, it is essential to persevere in right doing. I would impress upon our youth the importance of perseverance and energy in the work of character building. From the earliest years, it is necessary to weave into the character principles of stern integrity, that the youth may reach the highest standard of manhood and womanhood. They should ever keep the fact before their eyes that they have been bought with a price and should glorify God in their bodies and spirits, which are His.—The Youth's Instructor, January 5, 1893.

Usefulness Depends Upon Personal Decision—While parents are responsible for the stamp of character as well as for the education and training of their sons and daughters, it is still true that our position and usefulness in the world depend to a great degree upon our own course of action. Daniel and his companions enjoyed the benefits of correct training and education in early life, but these advantages alone would not have made them what they were. The time came when they must act for themselves—when their future depended upon their own course. Then they decided to be true to the lessons given them in childhood. The fear of God, which is the beginning of wisdom, was the foundation of their greatness. His spirit strengthened every true purpose, every noble resolution.—Christian Temperance and Bible Hygiene, 28, .

A Perilous, False Philosophy—Spiritualism asserts that men are unfallen demigods; that "each mind will judge itself"; that "true knowledge places men above all law"; that "all sins committed are innocent"; for "whatever is, is right" and "God doth not condemn." The basest of human beings it represents as in heaven, and highly exalted there. Thus it declares to all men, "It matters not what you do; live as you please, heaven is your home." Multitudes are thus led to believe that desire is the highest law, that license is liberty, and that man is accountable only to himself.—Education, 227, 228 .

How to Be Overcomers—We must meet all obstacles placed in our way and overcome them one at a time. If we overcome the first difficulty, we shall be stronger to meet the next, and at every effort will become better able to make advancement. By looking to Jesus we may be overcomers. It is by fastening our eyes on the difficulties and shrinking from earnest battle for the right that we become weak and faithless.—The Youth's Instructor, January 5, 1893.

Giving All Every Day—By taking one step after another, the highest ascent may be climbed and the summit of the mount may be reached at last. Do not become overwhelmed with the great amount of work you must do in your lifetime, for you are not required to do it all at once. Let every power of your being go to each day's work, improve each precious opportunity, appreciate the helps that God gives you, and make advancement up the ladder of progress step by step. Remember that you are to live but one day at a time, that God has given you one day, and heavenly records will show how you have valued its privileges and opportunities. May you so improve every day given you of God that at last you may hear the Master say, "Well done, thou good and faithful servant" .—YI, Jan 5, 1893.

Chapter 60— Conflict and Conformity

Conflict Rightly Met Develops Steadfastness—Through conflict the spiritual life is strengthened. Trials well borne will develop steadfastness of character and precious spiritual graces. The perfect fruit of faith, meekness, and love often matures best amid storm clouds and darkness.—Christ's Object Lessons, 61 .

Waging a War—It is not mimic battles in which we are engaged. We are waging a warfare upon which hang eternal results. We have unseen enemies to meet. Evil angels are striving for the dominion of every human being.—The Ministry of Healing, 128 .

Conflicts Not Created by Christ—We are living in a solemn time. An important work is to be done for our own souls and for the souls of others, or we shall meet with an infinite loss. We must be transformed by the grace of God, or we shall fail of heaven, and through our influence others will fail with us.

Let me assure you that the struggles and conflicts which must be endured in the discharge of duty, the self-denials and sacrifices which must be made if we are faithful to Christ, are not created by Him. They are not imposed by arbitrary or unnecessary command; they do not come from the severity of the life which He requires us to lead in His service. Trials would exist in greater power and number were we to refuse obedience to Christ and become the servants of Satan and the slaves of sin.—Testimonies for the Church 4:557, 558 .

Life Is a Conflict—This life is a conflict, and we have a foe who never sleeps, who is watching constantly to destroy our minds and lure us away from our precious Saviour, who has given His life for us.—Life Sketches of Ellen G. White, 291 .

Prepare the Soul for Peace—The Lord permits conflicts to prepare the soul for peace.—The Great Controversy, 663 .

Religious Experience Gained Only Through Conflict—With energy and fidelity our youth should meet the demands upon them, and this will be a guarantee of success. Young men who have never made a success in the temporal duties of life will be equally unprepared to engage in

the higher duties. A religious experience is gained only through conflict, through disappointment, through severe discipline of self, through earnest prayer. The steps to heaven must be taken one at a time, and every advance step gives strength for the next.—Counsels to Parents, Teachers, and Students, 100 .

Have Happiness Now—I do not look to the end for all the happiness; I get happiness as I go along. Notwithstanding that I have trials and afflictions, I look away to Jesus. It is in the strait, hard places that He is right by our side, and we can commune with Him, lay all our burdens upon the Burden Bearer, and say, "Here, Lord, I cannot carry these burdens longer." Then He says to us, "My yoke is easy, and My burden is light" . Do you believe it? I have tested it. I love Him; I love Him. I see in Him matchless charms. And I want to praise Him in the kingdom of God.—Life Sketches of Ellen G. White, 292 .

Two Antagonistic Principles—The kingdom of God comes not with outward show. The gospel of the grace of God, with its spirit of self-abnegation, can never be in harmony with the spirit of the world. The two principles are antagonistic. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned" .—The Desire of Ages, 509 .

Conform Not in Principles and Customs—Like Israel, Christians too often yield to the influence of the world and conform to its principles and customs in order to secure the friendship of the ungodly, but in the end it will be found that these professed friends are the most dangerous of foes.

The Bible plainly teaches that there can be no harmony between the people of God and the world. "Marvel not, my brethren, if the world hate you" . Our Saviour says, "Ye know that it hated Me before it hated you" . Satan works through the ungodly, under cover of a pretended friendship, to allure God's people into sin that he may separate them from Him; and when their defense is removed, then he will lead his agents to turn against them and seek to accomplish their destruction.—Patriarchs and Prophets, 559 .

Common Fire and Sacred—The truth of God has not been magnified in His believing people because they have not brought it into their personal experience. They conform to the world and depend upon it for their influence. They allow the world to convert them and introduce the common fire to take the place of the sacred that they may, in their line of work, meet the world's standard.

There must not be these efforts made to ape the world's customs. This is common, not sacred, fire. The living bread must not only be admired, but eaten. That bread which cometh down from heaven will give life to the soul. It is the leaven which absorbs all the elements of the character into a oneness with the character of Christ and molds the objectionable hereditary and cultivated tendencies after the divine similitude.—Manuscript 96, 1898.

Christ and Conformity—How wonderful is the work of grace upon the human heart! It gives mental power, wisdom to use the talent of means, not in self-pleasing but through self-denial, to

carry forward missionary work. Christ, the Son of God, was a missionary to our world. He says, "Whoso will follow, let him forsake all." You cannot love Him while copying the fashions of the world or enjoying worldly society.—Letter 238, 1907.

Conformity Lowers Standards—Conformity to worldly customs converts the church to the world; it never converts the world to Christ. Familiarity with sin will inevitably cause it to appear less repulsive. He who chooses to associate with the servants of Satan will soon cease to fear their master. When in the way of duty we are brought into trial, as was Daniel in the king's court, we may be sure that God will protect us; but if we place ourselves under temptation, we shall fall sooner or later.—The Great Controversy, 509 .

Conformity Gradually Perverts Right Principles—It is conformity to the world that is causing our people to lose their bearings. The perversion of right principles has not been brought about suddenly. The angel of the Lord presented this matter to me in symbols. It seemed as if a thief were stealthily moving closer and still closer and gradually but surely stealing away the identity of God's work by leading our brethren to conform to worldly policies.

The mind of man has taken the place that rightfully belongs to God. Whatever position a man may hold, however exalted he may be, he should act as Christ would were He in his place. In every stroke of work that he performs, in his words and in his character, he should be Christlike.—Manuscript 96, 1902.

Unity, but Not at the Cost of Conformity—Some who profess to be loyal to God's law have departed from the faith and have humiliated His people in the dust, representing them to be one with worldlings. God has seen and marked this. The time has come when, at any cost, we are to take the position that God has assigned to us.

Seventh-day Adventists are now to stand forth separate and distinct, a people denominated by the Lord as His own. Until they do this, He cannot be glorified in them. Truth and error cannot stand in copartnership. Let us now place ourselves where God has said that we should stand.…We are to strive for unity but not on the low level of conformity to worldly policy and union with the popular churches.—Letter 113, 1903.

A Line of Demarcation—A deep and thorough work of reform is needed in the Seventh-day Adventist Church. The world is not to be allowed to corrupt the principles of God's commandment-keeping people. Believers are to exert an influence that bears witness to the power of heavenly principles. Those who unite with the church must give evidence of a change of principle. Unless this is done, unless the line of demarcation between the church and the world is carefully preserved, assimilation to the world will be the result.

Our message to the church and to our institutions is: "Repent ye: for the kingdom of heaven is at hand" . The attributes of Christ's character are to be cherished, and these are to become a power in the lives of God's people.—Manuscript 78, 1905.

Custom Is at War With Nature—Our artificial civilization is encouraging evils destructive of sound principles. Custom and fashion are at war with nature. The practices they enjoin and the indulgences they foster are steadily lessening both physical and mental strength and bringing upon the race an intolerable burden. Intemperance and crime, disease and wretchedness, are everywhere.—The Ministry of Healing, 125, 126 .

When Principle Is Not Violated, Follow Custom—When the practices of the people do not come in conflict with the law of God, you may conform to them. If the workers fail to do this, they will not only hinder their own work, but they will place stumbling blocks in the way of those for whom they labor and hinder them from accepting the truth.—The Review and Herald, April 6, 1911.

I beg of our people to walk carefully and circumspectly before God. Follow the customs in dress as far as they conform to health principles. Let our sisters dress plainly, as many do, having the dress of good, durable material, appropriate for this age, and let not the dress question fill the mind. Our sisters should dress with simplicity. They should clothe themselves in modest apparel, with shamefacedness and sobriety. Give the world a living illustration of the inward adorning of the grace of God.—Manuscript 167, 1897.

Separate From Worldly Customs—As God made known His will to the Hebrew captives, to those who were most separate from the customs and practices of a world lying in wickedness, so will the Lord communicate light from heaven to all who will appreciate a "Thus saith the Lord." To them He will express His mind. Those who are least bound up with worldly ideas, are the most separate from display and vanity and pride and love of promotion, who stand forth as His peculiar people, zealous of good works—to these He will reveal the meaning of His word.—Letter 60, 1898.

Reason for Nonconformity —Why, as professing Christians, are we so mixed and mingled with the world till we lose sight of eternity, till we lose sight of Jesus Christ, and till we lose sight of the Father? Why, I ask you, are there so many families destitute of the Spirit of God? Why are there so many families that have so little of the life and love and likeness of Jesus Christ? It is because they do not know God. If they knew God, and if they would behold Him by faith in Jesus Christ, who came to our world to die for man, they would see such matchless charms in the Son that they by beholding would become changed to the same image. Now you see the wrong of conforming to the world.—Manuscript 12, 1894.

True Principles Circulating Through Entire System—Conformity to the world can be prevented by the truth, by feeding on the Word of God, by its principles circulating through the entire life current and working out that word in the character. Christ exhorts us by the apostle John to "love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" . This is plain language, but it is God's measure of every man's character.—Manuscript 37, 1896.

Chapter 61— The Vital Function of God's Laws

The Decalogue

The Knowledge of Guilt—The knowledge which God did not want our first parents to have was a knowledge of guilt. And when they accepted the assertions of Satan, which were false, disobedience and transgression were introduced into our world. This disobedience to God's express command, this belief of Satan's lie, opened the floodgates of woe upon the world.—The Review and Herald, April 5, 1898.

Nature Weakened—The transgression of God's law brought woe and death in its train. Through disobedience man's powers were perverted and selfishness took the place of love. His nature became so weakened that it was impossible for him to resist the power of evil, and the tempter saw being fulfilled his purpose to thwart the divine plan of man's creation and fill the earth with misery and desolation. Men had chosen a ruler who chained them to his car as captives.—Counsels to Parents, Teachers, and Students, 33 .

God's Law Easily Understood—There is no mystery in the law of God. The feeblest intellect can grasp these rules to regulate the life and form the character after the Divine Model. If the children of men would, to the best of their ability, obey this law, they would gain strength of intellect and power of discernment to comprehend still more of God's purposes and plans. And this advancement may not only be continued during the present life, but it may go forward during the eternal ages.—The Review and Herald, September 14, 1886.

Wonderful in Simplicity—How wonderful in its simplicity, its comprehensiveness and perfection, is the law of Jehovah! In the purposes and dealings of God there are mysteries which the finite mind is unable to comprehend. And it is because we cannot fathom the secrets of infinite wisdom and power that we are filled with reverence for the Most High.—The Review and Herald, September 14, 1886.

Perfect Harmony Between Law and Gospel—There is perfect harmony between the law of God and the gospel of Jesus Christ. "I and My Father are one," says the Great Teacher. The gospel of Christ is the Good News of grace, or favor, by which man may be released from the condemnation of sin and enabled to render obedience to the law of God. The gospel points to the moral code as a rule of life. That law, by its demands for undeviating obedience, is continually pointing the sinner to the gospel for pardon and peace.

Says the great apostle, "Do we then make void the law through faith? God forbid: yea, we establish the law" . And again he declares that "the law is holy, and the commandment holy, and just, and good" . Enjoining supreme love to God, and equal love to our fellowmen, it is indispensable alike to the glory of God and to human happiness.—The Review and Herald, September 27, 1881.

A Complete Rule of Life—God has given man a complete rule of life in His law. Obeyed, he shall live by it, through the merits of Christ. Transgressed, it has power to condemn. The law sends men to Christ, and Christ points them back to the law.—The Review and Herald, September 27, 1881.

Broad in Its Requirements—The law of God, as presented in the Scriptures, is broad in its requirements. Every principle is holy, just, and good. The law lays men under obligation to God; it reaches to the thoughts and feelings; and it will produce conviction of sin in everyone who is sensible of having transgressed its requirements. If the law extended to the outward conduct only, men would not be guilty in their wrong thoughts, desires, and designs. But the law requires that the soul itself be pure and the mind holy, that the thoughts and feelings may be in accordance with the standard of love and righteousness.—The Review and Herald, April 5, 1898.

Man Alone Disobedient—Man alone is disobedient to the laws of Jehovah. When the Lord bids nature bear testimony to the things which He has made, instantly they witness to the glory of God.—Manuscript 28, 1898.

Everyone Required to Conform to God's Law—Christ came to give an example of the perfect conformity to the law of God required of all—from Adam, the first man, down to the last man who shall live on the earth. He declared that His mission was not to destroy the law but to fulfill it in perfect and entire obedience. In this way He magnified the law and made it honorable. In His life He revealed its spiritual nature. In the sight of heavenly beings, of worlds unfallen, and of a disobedient, unthankful, unholy world, He fulfilled the far-reaching principles of the law.

He came to demonstrate the fact that humanity, allied by living faith to divinity, can keep all the commandments of God. He came to make plain the immutable character of the law, to declare that disobedience and transgression can never be rewarded with eternal life. He came as a man to humanity, that humanity might touch humanity, while divinity laid hold upon the throne of God.

But in no case did He come to lessen the obligation of men to be perfectly obedient. He did not destroy the validity of the Old Testament Scriptures. He fulfilled that which was predicted by God Himself. He came, not to set men free from that law, but to open a way whereby they might obey that law and teach others to do the same.—The Review and Herald, November 15, 1898.

God Does Not Annul His Law—The Lord does not save sinners by abrogating His law, the foundation of His government in heaven and earth. God is a judge, the guardian of justice. The transgression of His law in a single instance, in the smallest particular, is sin. God cannot dispense with His law, He cannot do away with its smallest item, in order to pardon sin. The justice, the moral excellence, of the law must be maintained and vindicated before the heavenly universe. And that holy law could not be maintained at any smaller price than the death of the Son of God.—The Review and Herald, November 15, 1898.

God's Laws Not Annulled by Him—God does not annul His laws. He does not work contrary to them. The work of sin He does not undo. But He transforms. Through His grace the curse works out a blessing.—Education, 148 .

God's Law in the Physical World

Laws That Flow From Love—The laws of God have their foundation in the most immutable rectitude and are so framed that they will promote the happiness of those who keep them.—The Review and Herald, September 18, 1888.

The laws which every human agent is to obey flow from the heart of Infinite Love.—Letter 20a, 1893.

Law of Service—Christ's followers have been redeemed for service. Our Lord teaches that the true object of life is ministry. Christ Himself was a worker, and to all His followers He gives the law of service—service to God and to their fellowmen. Here Christ has presented to the world a higher conception of life than they had ever known. By living to minister for others, man is brought into connection with Christ. The law of service becomes the connecting link which binds us to God and to our fellowmen.—Christ's Object Lessons, 326 .

Law That None Liveth Unto Himself—Under God, Adam was to stand at the head of the earthly family, to maintain the principles of the heavenly family. This would have brought peace and happiness. But the law that "none ... liveth to himself" Satan was determined to oppose. He desired to live for self. He sought to make himself a center of influence. It was this that had incited rebellion in heaven, and it was man's acceptance of this principle that brought sin on earth. When Adam sinned, man broke away from the Heaven-ordained center. A demon became the central power in the world. Where God's throne should have been, Satan placed his throne. The world laid its homage, as a willing offering, at the feet of the enemy.—Counsels to Parents, Teachers, and Students, 33 .

Teach Children to Obey Laws of Nature and Revelation—You who have at heart the good of your children, and who would see them come up with unperverted tastes and appetites, must perseveringly urge your way against popular sentiments and practices. If you would have them prepared to be useful on earth and to obtain the eternal reward in the kingdom of glory, you must teach them to obey the laws of God, both in nature and revelation, instead of following the customs of the world.—The Review and Herald, November 6, 1883.

Remedy for Juvenile Delinquency—Had fathers and mothers followed the direction given by Christ, we should not now read and hear of sins and crimes committed not only by adults but even by youth and children. The evil condition of society exists because parents have disregarded this instruction and neglected to train and educate their children to respect and honor the holy commandments of God.

Even religious teachers have failed to present the holy standard by which character is measured, because they have ceased to respect every one of the precepts that God has given, which are holy, and just, and good. Men have taken upon themselves the responsibility of erecting a standard in harmony with their own ideas, and the law of Jehovah has been dishonored. This is why there is so great and widespread iniquity. This is why our days are becoming like the days of Noah and Lot.—The Review and Herald, May 2, 1893.

Connection Between God's Moral Law and Laws of the Physical World—There is a close relation between the moral law and the laws that God had established in the physical world. If men would be obedient to the law of God, carrying out in their lives the principles of its ten precepts, the principles of righteousness that it teaches would be a safeguard against wrong habits. But as through the indulgence of perverted appetite they have declined in virtue, so they have become weakened through their own immoral practices and their violation of physical laws.

The suffering and anguish that we see everywhere, the deformity, decrepitude, disease, and imbecility now flooding the world, make it a lazar house in comparison with what it might be even now, if God's moral law and the law which He has implanted in our being were obeyed. By his own persistent violation of these laws, man has greatly aggravated the evils resulting from the transgression in Eden.—The Review and Herald, February 11, 1902.

Law of Divine Administration—The Christian is to be a benefit to others. Thus he himself is benefited. "He that watereth shall be watered also himself" . This is a law of the divine administration, a law by which God designs that the streams of beneficence shall be kept, like the waters of the great deep, in constant circulation, perpetually returning to their source. In the fulfilling of this law is the power of Christian missions.—Testimonies for the Church 7:170 .

Laws Governing Physical Being—In the providence of God, the laws that govern our physical being, with the penalties for their violation, have been made so clear that intelligent beings can understand them, and all are under the most solemn obligation to study this subject and to live in harmony with natural law. Health principles must be agitated and the public mind deeply stirred to investigation.—The Review and Herald, February 11, 1902.

Right physical habits promote mental superiority. Intellectual power, physical stamina, and length of life depend upon immutable laws. Nature's God will not interfere to preserve men from the consequences of violating nature's requirements. He who strives for the mastery must be temperate in all things. Daniel's clearness of mind and firmness of purpose, his power in acquiring knowledge and in resisting temptation, were due in a great degree to the plainness of his diet in connection with his life of prayer.—The Youth's Instructor, July 9, 1903 .

Reaping and Sowing—In the laws of God in nature, effect follows cause with unerring certainty. The reaping will testify as to what the sowing has been. The slothful worker is condemned by his work. The harvest bears witness against him. So in spiritual things: The faithfulness of every worker is measured by the results of his work. The character of his work,

whether diligent or slothful, is revealed by the harvest. It is thus that his destiny for eternity is decided.—Christ's Object Lessons, 84 .

Some Believe Only What They Understand—There are men who proudly boast that they believe only what they can understand. But the folly of their vaunted wisdom is apparent to every thoughtful mind. There are mysteries in human life and in the manifestations of God's power in the works of nature—mysteries which the deepest philosophy, the most extensive research, is powerless to explain.—The Review and Herald, September 14, 1886.

Other Laws

The Law of Obedient Action—Action gives power. Entire harmony pervades the universe of God. All the heavenly beings are in constant activity, and the Lord Jesus in His lifework has given an example for everyone. He went about "doing good." God has established the law of obedient action. Silent but ceaseless, the objects of His creation do their appointed work. The ocean is in constant motion. The springing grass, which today is and tomorrow is cast into the oven, does its errand, clothing the fields with beauty. The leaves are stirred to motion, and yet no hand is seen to touch them. The sun, moon, and stars are useful and glorious in fulfilling their mission.—Life Sketches of Ellen G. White, 87 .

Universal Dominion of Law—To him who learns thus to interpret its teachings, all nature becomes illuminated; the world is a lesson book, life a school. The unity of man with nature and with God, the universal dominion of law, the results of transgression, cannot fail of impressing the mind and molding the character.—Education, 100 .

To Transgress Nature's Laws Is to Transgress God's—A continual transgression of nature's laws is a continual transgression of the law of God. Had men always been obedient to the law of the Ten Commandments, carrying out in their lives the principles of those precepts, the curse of disease now flooding the world would not exist.—Christian Temperance and Bible Hygiene, 8, .

Transgression Brings Mental and Physical Suffering—Against every transgression of the laws of life nature utters her protest. She bears abuse as long as she can; but finally retribution comes, and the mental as well as the physical powers suffer. Nor does the punishment fall on the transgressor alone; the effects of his indulgence are seen in his offspring, and thus the evil is passed on from generation to generation.

Many complain of providence when their friends suffer or are removed by death; but it is not in the order of God that men and women should lead lives of suffering and die prematurely, leaving their work unfinished. God would have us live out the full measure of our days, with every organ in health, doing its appointed work. It is unjust to charge Him with a result which in many cases is due to the individual's own transgression of natural law.—The Review and Herald, February 11, 1902.

The Answer to Deism—Many teach that matter possesses vital power—that certain properties are imparted to matter, and it is then left to act through its own inherent energy; and that the

operations of nature are conducted in harmony with fixed laws, with which God Himself cannot interfere. This is false science and is not sustained by the Word of God. Nature is the servant of her Creator. God does not annul His laws or work contrary to them, but He is continually using them as His instruments. Nature testifies of an intelligence, a presence, an active energy, that works in and through her laws. There is in nature the continual working of the Father and the Son. Christ says, "My Father worketh hitherto, and I work" .—Patriarchs and Prophets, 114 .

Obedience Brings Happiness—As they learn thus to study the lessons in all created things and in all life's experiences, show that the same laws which govern the things of nature and the events of life are to control us, that they are given for our good, and that only in obedience to them can we find true happiness and success.—Education, 103 .

Far-reaching Principles of Law—In His teachings, Christ showed how far-reaching are the principles of the law spoken from Sinai. He made a living application of that law whose principles remain forever the great standard of righteousness—the standard by which all shall be judged in that great day when the judgment shall sit and the books shall be opened. He came to fulfill all righteousness, and as the head of humanity, to show man that he can do the same work, meeting every specification of the requirements of God. Through the measure of His grace furnished to the human agent, not one need miss heaven. Perfection of character is attainable by every one who strives for it. This is made the very foundation of the new covenant of the gospel. The law of Jehovah is the tree; the gospel is the fragrant blossoms and fruit which it bears.—The Review and Herald, April 5, 1898.

The Highest Sense of Freedom—In the work of redemption there is no compulsion. No external force is employed. Under the influence of the Spirit of God, man is left free to choose whom he will serve. In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom. The expulsion of sin is the act of the soul itself. True, we have no power to free ourselves from Satan's control; but when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God.—The Desire of Ages, 466 .

Chapter 62— Communication

Far-reaching Influence of Words—The voice and tongue are gifts from God, and if rightly used, they are a power for God. Words mean very much. They may express love, devotion, praise, melody to God, or hatred and revenge. Words reveal the sentiments of the heart. They may be a savor of life unto life or of death unto death. The tongue is a world of blessing or a world of iniquity.—Manuscript 40, 1896.

Desolating Hail or Seeds of Love?—Some are seen to come forth from their daily communion with God clothed with the meekness of Christ. Their words are not like a desolating hail, crushing everything before it; they come forth sweetly from their lips. They scatter seeds of love and kindness all along their path, and that all unconsciously, because Christ lives in their heart. Their influence is felt more than it is seen.—Manuscript 24, 1887.

Words That Cheer—The wails of a world's sorrow are heard all around us. Sin is pressing its shadow upon us, and our minds must be ready for every good word and work. We know that we have the presence of Jesus. The sweet influence of His Holy Spirit is teaching and guiding our thoughts, leading us to speak words that will cheer and brighten the pathway of others.—Testimonies for the Church 6:115 .

Cheerful Words—If we look on the bright side of things, we shall find enough to make us cheerful and happy. If we give smiles, they will be returned to us; if we speak pleasant, cheerful words, they will be spoken to us again.—The Signs of the Times, February 12, 1885.

Christ-centered Words—The words of men express their own human thoughts, but those of Christ are spirit and life.—Testimonies for the Church 5:433 .

Angels are listening to hear what kind of report you are bearing to the world about your heavenly Master. Let your conversation be of Him who liveth to make intercession for you before the Father. When you take the hand of a friend, let praise to God be on your lips and in your heart. This will attract his thoughts to Jesus.—Steps to Christ, 119 .

Christ Came Right to the Point—In Christ's teaching there is no long, farfetched, complicated reasoning. He comes right to the point. In His ministry He read every heart as an open book, and from the inexhaustible store of His treasure-house He drew things both new and old to illustrate and enforce His teachings. He touched the heart and awakened the sympathies.—Manuscript 24, 1891.

Easy to Understand—Christ's manner of teaching was beautiful and attractive, and it was ever characterized by simplicity. He unfolded the mysteries of the kingdom of heaven through the use of figures and symbols with which His hearers were familiar; and the common people heard Him gladly, for they could comprehend His words. There were no high-sounding words used, to understand which it was necessary to consult a dictionary.—Counsels to Parents, Teachers, and Students, 240 .

He Used Plain Language—Argument is good in its place, but far more can be accomplished by simple explanations of the Word of God. The lessons of Christ were illustrated so clearly that the most ignorant could readily comprehend them. Jesus did not use long and difficult words in His discourses; He used plain language, adapted to the minds of the common people. He went no further into the subject He was expounding than they were able to follow Him.—Gospel Workers, 169 .

Serious Subjects Versus Sentimental Nonsense—What is more worthy to engross the mind than the plan of redemption? It is a subject that is exhaustless. The love of Jesus, the salvation

offered to fallen man through His infinite love, holiness of heart, the precious, saving truth for these last days, the grace of Christ—these are subjects which may animate the soul and cause the pure in heart to feel that joy which the disciples felt when Jesus came and walked with them as they traveled toward Emmaus.

He who has centered his affections upon Christ will relish this kind of hallowed association and will gather divine strength by such intercourse; but he who has no relish for this kind of conversation and who is best pleased to talk sentimental nonsense has wandered far away from God and is becoming dead to holy and noble aspirations. The sensual, the earthly, is interpreted by such to be heavenly.—Testimonies for the Church 5:600 .

Reaching Out for Human Sympathy—When the conversation is of a frivolous character and savors of a dissatisfied reaching out after human sympathy and appreciation, it springs from love-sick sentimentalism, and neither the youth nor the men with gray hairs are secure. When the truth of God is an abiding principle in the heart, it will be like a living spring. Attempts may be made to repress it, but it will gush forth in another place; it is there and cannot be repressed. The truth in the heart is a wellspring of life. It refreshes the weary and restrains vile thought and utterance.—Testimonies for the Church 5:600, 601 .

Never Utter a Word of Doubt—All have trials—griefs hard to bear, temptations hard to resist. Do not tell your troubles to your fellow mortals but carry everything to God in prayer. Make it a rule never to utter one word of doubt or discouragement. You can do much to brighten the life of others and strengthen their efforts, by words of hope and holy cheer.—Steps to Christ, 119, 120 .

Our Words Influence Us—The words are more than an indication of character; they have power to react on the character. Men are influenced by their own words. Often under a momentary impulse, prompted by Satan, they give utterance to jealousy or evil surmising, expressing that which they do not really believe; but the expression reacts on the thoughts. They are deceived by their words and come to believe that true which was spoken at Satan's instigation. Having once expressed an opinion or decision, they are often too proud to retract it, and try to prove themselves in the right, until they come to believe that they are.

It is dangerous to utter a word of doubt, dangerous to question and criticize divine light. The habit of careless and irreverent criticism reacts upon the character in fostering irreverence and unbelief. Many a man indulging this habit has gone on unconscious of danger until he was ready to criticize and reject the work of the Holy Spirit.—The Desire of Ages, 323 .

Words of Reproach React on Oneself—Words of reproach react on one's own soul. The training of the tongue should begin with ourselves personally. Let us speak evil of no man.—Manuscript 102, 1904.

Speak Words That Give Courage and Hope—There is many a brave soul sorely pressed by temptation, almost ready to faint in the conflict with self and with the powers of evil. Do not discourage such a one in his hard struggle. Cheer him with brave, hopeful words that shall urge

him on his way. Thus the light of Christ may shine from you. “None of us liveth to himself” . By our unconscious influence others may be encouraged and strengthened, or they may be discouraged and repelled from Christ and the truth.—Steps to Christ, 120 .

Little Courtesies and Affectionate Words—It is the little attentions, the numerous small incidents and simple courtesies of life, that make up the sum of life’s happiness; and it is the neglect of kindly, encouraging, affectionate words and the little courtesies of life which helps compose the sum of life’s wretchedness. It will be found at last that the denial of self for the good and happiness of those around us constitutes a large share of the life record in heaven. And the fact will also be revealed that the care of self, irrespective of the good and happiness of others, is not beneath the notice of our heavenly Father.—Testimonies for the Church 2:133, 134 .

Guard Against Scorn, Indifference, or Sneers—All are to gather the precious treasures of love, not merely for favorites, but for every soul who has his hand and heart in the work of the ministry; for all who do this work are the Lord’s. Through them He works. Learn lessons of love from the life of Jesus.

Let men be careful how they speak to their fellowmen. There is to be no egotism, no lording it over God’s heritage. A bitter sneer should not rise in any mind or heart. No tinge of scorn should be heard in the voice. Speak a word of your own; take an indifferent attitude; show suspicion, prejudice, jealousy; and by mismanagement the work will be done for a soul.—Letter 50, 1897.

Faultfinding and Rebukes Encourage Deception—My brother, your overbearing words hurt your children. As they advance in years their tendency to criticize will grow. Faultfinding is corrupting your life and is extending to your wife and to your children. Your children are not encouraged to give you their confidence or to acknowledge their faults, because they know that your stern rebuke is sure to follow. Your words are often as a desolating hail which breaks down tender plants. It is impossible to estimate the harm thus done. Your children practice deception in order to avoid the hard words you speak. They will evade the truth to escape censure and punishment. A hard, cold command will do them no good.—Letter 8a, 1896.

Weed Out Every Careless Word—Remember that by your words you shall be justified, and by your words condemned. The tongue needs bridling. The words you speak are seeds sown, which produce fruit either good or evil. Now is your sowing time.

The good man, from the good treasure of the heart, bringeth forth good things. Why? Because Christ is an abiding presence in the soul. The sanctifying truth is a treasure-house of wisdom to all who practice the truth. As a living spring it is springing up unto everlasting life. The one who has not Christ abiding in his heart will indulge in cheap talk, exaggerated statements, that make mischief. The tongue that utters perverse things, common things, slang phrases, that tongue needs to be treated with the hot coals of juniper.—Manuscript 17, 1895.

Grumbling Stunts Growth—There are men who possess excellent faculties but who have come to a standstill. They do not go forward to victory. And the ability with which God has endowed them is of no value to His cause because it is unused. Many of these men are found among the grumblers. They grumble because, they say, they are not appreciated. But they do not appreciate themselves sufficiently to cooperate with the Greatest Teacher the world has ever known.—The Review and Herald, March 10, 1903.

No Critical, Blunt, or Severe Words —The Lord will help every one of us where we need help the most in the grand work of overcoming and conquering self. Let the law of kindness be upon your lips and the oil of grace in your heart. This will produce wonderful results. You will be tender, sympathetic, courteous. You need all these graces. The Holy Spirit must be received and brought into your character; then it will be as holy fire, giving forth incense which will rise up to God, not from lips that condemn, but as a healer of the souls of men. Your countenance will express the image of the divine.

No sharp, critical, blunt, or severe words should be spoken. This is common fire and must be left out of all our councils and intercourse with our brethren. God requires every soul in His service to kindle their censers from the coals of sacred fire.

The common, severe, harsh words that come from your lips so readily must be withheld and the Spirit of God speak through the human agent. By beholding the character of Christ you will become changed into His likeness. The grace of Christ alone can change your heart, and then you will reflect the image of the Lord Jesus. God calls upon us to be like Him—pure, holy, and undefiled. We are to bear the divine image.—Letter 84, 1899.

Words That Destroy Life—Severe tests will come to you. Put your trust in the Lord Jesus Christ. Remember that by vehemence you will wound yourself. If under all circumstances you will sit in heavenly places in Christ, your words will not be charged with bullets that wound hearts and that may destroy life.—Letter 169, 1902.

Talking Doubts Increases Doubts—We are not to talk our doubts and trials, because they grow bigger every time we talk them. Every time we talk them, Satan has gained the victory; but when we say, "I will commit the keeping of my soul unto Him, as unto a faithful witness," then we testify that we have given ourselves to Jesus Christ without any reservation, and then God gives us light and we rejoice in Him. We want to place ourselves under the bright beams of the Sun of righteousness, and then we shall be a light in the world. "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" .—Manuscript 17, 1894.

Talking Faith Increases Faith—The more you talk faith, the more faith you will have. The more you dwell upon discouragement, talking to others about your trials, and enlarging upon them, to enlist the sympathy which you crave, the more discouragements and trials you will have. Why mourn over that which we cannot avoid? God is inviting us to close the windows of the soul earthward and open them heavenward that He may flood our hearts with the glory which is shining across the threshold of heaven.—Manuscript 102, 1901.

Reproof Sometimes Needed—While our words are ever to be kind and tender, no words should be spoken that will lead a wrongdoer to think that his way is not objectionable to God. This is a kind of sympathy that is earthly and deceiving. No license is given for undue manifestation of affection, for sentimental sympathy. Wrongdoers need counsel and reproof, and must sometimes be sharply rebuked.—Manuscript 17, 1899.

What the Words Reveal—You cannot be too careful of what you say, for the words you utter show what power is controlling your mind and heart. If Christ rules in your heart, your words will reveal the purity, beauty, and fragrance of a character molded and fashioned by His will. But since his fall, Satan has been an accuser of the brethren, and you must be on guard lest you reveal the same spirit.—Letter 69, 1896.

Repetition Necessary—Do not think, when you have gone over a subject once, that your hearers will retain in their minds all that you have presented. There is danger of passing too rapidly from point to point. Give short lessons, in plain, simple language, and let them be often repeated. Short sermons will be remembered far better than long ones. Our speakers should remember that the subjects they are presenting may be new to some of their hearers; therefore the principal points should be gone over again and again.—Gospel Workers, 168 .

Nervous, Hurried Manner Impairs Communication—Ministers and teachers should give special attention to the cultivation of the voice. They should learn to speak, not in a nervous, hurried manner, but with slow, distinct, clear utterance, preserving the music of the voice.

The Saviour's voice was as music to the ears of those who had been accustomed to the monotonous, spiritless preaching of the scribes and Pharisees. He spoke slowly and impressively, emphasizing those words to which He wished His hearers to give special heed. Old and young, ignorant and learned, could catch the full meaning of His words. This would have been impossible had He spoken in a hurried way and rushed sentence upon sentence without a pause. The people were very attentive to Him, and it was said of Him that He spoke not as the scribes and Pharisees; for His word was as of one who had authority.—Counsels to Parents, Teachers, and Students, 239, 240 .

Clarity of Expression and Proper Emphasis—By earnest prayer and diligent effort we are to obtain a fitness for speaking. This fitness includes uttering every syllable clearly, placing the force and emphasis where it belongs. Speak slowly. Many speak rapidly, hurrying one word after another so fast that the effect of what they say is lost. Into what you say put the spirit and life of Christ.—Counsels to Parents, Teachers, and Students, 254, 255 .

Speak With Melody and One Sentence at a Time—In my younger days I used to talk too loud. The Lord has shown me that I could not make the proper impression upon the people by getting the voice to an unnatural pitch. Then Christ was presented before me, and His manner of talking; and there was a sweet melody in His voice. His voice, in a slow, calm manner, reached those who listened; His words penetrated their hearts, and they were able to catch on to what He said before the next sentence was spoken. Some seem to think they must race right straight

along or else they will lose the inspiration and the people will lose the inspiration. If that is inspiration, let them lose it, and the sooner the better.—Manuscript 19b, 1890.

Powers of Speech Under Control of Reason—Your influence is to be far-reaching, and your powers of speech should be under the control of reason. When you strain the organs of speech, the modulations of the voice are lost. The tendency to rapid speaking should be decidedly overcome. God claims of the human instrumentality all the service that man can give. All the talents entrusted to the human agent are to be cherished and appreciated and used as a precious endowment of heaven. The laborers in the harvest field are God's appointed agents, channels through which He can communicate light from heaven.—SpT Series A, No. 7, p 10, Jan 6, 1897.

Science of Reading of Highest Value—The science of reading correctly and with the proper emphasis is of highest value. No matter how much knowledge you may have acquired in other lines, if you have neglected to cultivate your voice and manner of speech so that you can speak and read distinctly and intelligently, all your learning will be of but little profit; for without voice culture you cannot communicate readily and clearly that which you have learned.—Manuscript 131, 1902.

Things Real and Imaginary—On a certain occasion, when Betterton, a celebrated actor, was dining with Dr. Sheldon, archbishop of Canterbury, the Archbishop said to him, "Pray, Mr. Betterton, tell me why it is that you actors affect your audiences so powerfully by speaking of things imaginary."

"My lord," replied Betterton, "with due submission to Your Grace, permit me to say that the reason is plain: it all lies in the power of enthusiasm. We on the stage speak of things imaginary as if they were real; and you in the pulpit speak of things real as if they were imaginary."—Counsels to Parents, Teachers, and Students, 255 .

Living and Talking Above Our Environment—Although there is iniquity all around us, we should not approach it. Do not talk of the iniquity and wickedness that are in the world but elevate your minds and talk of your Saviour. When you see iniquity all around you, it makes you all the more glad that He is your Saviour and we are His children.—Manuscript 7, 1888.

Learn the Eloquence of Silence—When one once gives place to an angry spirit, he is just as much intoxicated as the man who has put the glass to his lips. Learn the eloquence of silence and know that God respects the purchase of the blood of Christ. Educate yourselves; we must learn every day. We must come up higher and higher and closer to God. Clear the rubbish away from the King's highway. Make a way that the King may walk in our midst. Put away filthy communications out of your mouth .—Manuscript 6, 1893.

A Holy Restraint—Without faith it is impossible to please God. We can have the salvation of God in our

families, but we must believe for it, live for it, and have a continual, abiding faith and trust in God. We must subdue a hasty temper and control our words, and in this we shall gain great victories.

Unless we control our words and temper, we are slaves to Satan. We are in subjection to him. He leads us captive. All jangling and unpleasant, impatient, fretful words are an offering presented to his satanic majesty. And it is a costly offering, more costly than any sacrifice we can make for God, for it destroys the peace and happiness of whole families, destroys health, and is eventually the cause of forfeiting an eternal life of happiness.

The restraint which God's Word imposes upon us is for our own interest. It increases the happiness of our families and of all around us. It refines our taste, sanctifies our judgment, and brings peace of mind and, in the end, everlasting life. Under this holy restraint we shall increase in grace and humility, and it will become easy to speak right. The natural, passionate temper will be held in subjection. An indwelling Saviour will strengthen us every hour. Ministering angels will linger in our dwellings and with joy carry heavenward the tidings of our advance in the divine life, and the recording angel will make a cheerful, happy record.—Testimonies for the Church 1:310 .

Section 13—Personality

Chapter 63— Imagination

Christ Employed the Imagination—Through the imagination He reached the heart. His illustrations were taken from the things of daily life, and although they were simple, they had in them a wonderful depth of meaning. The birds of the air, the lilies of the field, the seed, the shepherd and the sheep—with these objects Christ illustrated immortal truth; and ever afterward, when His hearers chanced to see these things of nature, they recalled His words. Christ's illustrations constantly repeated His lessons.

Christ never flattered men. He never spoke that which would exalt their fancies and imaginations, nor did He praise them for their clever inventions; but deep, unprejudiced thinkers received His teaching and found that it tested their wisdom. They marveled at the spiritual truth expressed in the simplest language.—The Desire of Ages, 254 .

Duty to Control Imagination—Few realize that it is a duty to exercise control over the thoughts and imaginations. It is difficult to keep the undisciplined mind fixed upon profitable subjects. But if the thoughts are not properly employed, religion cannot flourish in the soul. The mind must be preoccupied with sacred and eternal things, or it will cherish trifling and superficial thoughts. Both the intellectual and the moral powers must be disciplined, and they will strengthen and improve by exercise.—Counsels to Parents, Teachers, and Students, 544 .

Disease Sometimes Produced by Imagination —Disease is sometimes produced and is often greatly aggravated by the imagination. Many are lifelong invalids who might be well if they only thought so. Many imagine that every slight exposure will cause illness, and the evil effect is produced because it is expected. Many die from disease the cause of which is wholly imaginary.—The Ministry of Healing, 241 .

Perverted Imagination—From what the Lord has shown me, the women of this class have had their imaginations perverted by novel reading, daydreaming, and castle-building—living in an imaginary world. They do not bring their own ideas down to the common, useful duties of life. They do not take up the life burdens which lie in their path and seek to make a happy, cheerful home for their husbands. They rest their whole weight upon them, not bearing their own burden. They expect others to anticipate their wants and do for them, while they are at liberty to find fault and to question as they please. These women have a love-sick sentimentalism, constantly thinking they are not appreciated, that their husbands do not give them all the attention they deserve. They imagine themselves martyrs.—Testimonies for the Church 2:463 .

Counsel to a Man With a Diseased Imagination—I saw that the Lord had given you light and experience that you might see the sinfulness of a hasty spirit and control your passions. So surely as you fail to do this, just so surely you will fail of everlasting life. You must overcome this disease of the imagination.

You are extremely sensitive, and if a word is spoken favoring an opposite course from that which you have been pursuing, you are hurt. You feel that you are blamed and that you must defend yourself, save your life; and in your earnest effort to save your life, you lose it. You have a work to do to die to self and to cultivate a spirit of forbearance and patience. Get over the idea that you are not used right, that you are wronged, that somebody wants to crowd or harm you. You see through false eyes. Satan leads you to take these distorted views of things.—Testimonies for the Church 2:424 .

Reason Controlled by Imagination—You are capable of controlling your imagination and overcoming these nervous attacks. You have willpower, and you should bring it to your aid. You have not done this, but have let your highly wrought imagination control reason. In this you have grieved the Spirit of God. Had you no power over your feelings, this would not be sin; but it will not answer thus to yield to the enemy. Your will needs to be sanctified and subdued instead of being arrayed in opposition to that of God.—Testimonies for the Church 5:310, 311 .

Diet Affects the Imagination—Intemperance commences at our tables in the use of unhealthful food. After a time, through continued indulgence, the digestive organs become weakened, and the food taken does not satisfy the appetite. Unhealthy conditions are established, and there is a craving for more stimulating food. Tea, coffee, and flesh meats produce an immediate effect. Under the influence of these poisons the nervous system is excited, and in some cases, for the time being, the intellect seems to be invigorated and the imagination to be more vivid.—Testimonies for the Church 3:487 .

Effect of Tea, Coffee, and Other Popular Beverages—Tea acts as a stimulant and, to a certain extent, produces intoxication. The action of coffee and many other popular drinks is similar. The first effect is exhilarating. The nerves of the stomach are excited; these convey irritation to the brain, and this in turn is aroused to impart increased action to the heart and short-lived energy to the entire system. Fatigue is forgotten; the strength seems to be increased. The intellect is aroused, the imagination becomes more vivid.—The Ministry of Healing, 326 .

Popular Revivals and Imagination—Popular revivals are too often carried by appeals to the imagination, by exciting the emotions, by gratifying the love for what is new and startling. Converts thus gained have little desire to listen to Bible truth, little interest in the testimony of prophets and apostles. Unless a religious service has something of a sensational character, it has no attractions for them. A message which appeals to unimpassioned reason awakens no response. The plain warnings of God’s Word, relating directly to their eternal interests, are unheeded.—The Great Controversy, 463 .

Theater Depraves the Imagination—Among the most dangerous resorts for pleasure is the theater. Instead of being a school of morality and virtue, as is so often claimed, it is the very hotbed of immorality. Vicious habits and sinful propensities are strengthened and confirmed by these entertainments. Low songs, lewd gestures, expressions, and attitudes deprave the imagination and debase the morals. Every youth who habitually attends such exhibitions will be corrupted in principle.

There is no influence in our land more powerful to poison the imagination, to destroy religious impressions, and to blunt the relish for the tranquil pleasures and sober realities of life than theatrical amusements. The love for these scenes increases with every indulgence, as the desire for intoxicating drink strengthens with its use. The only safe course is to shun the theater, the circus, and every other questionable place of amusement.—Testimonies for the Church 4:652, 653 .

Fiction Creates an Imaginary World—You have indulged in novel and story reading until you live in an imaginary world. The influence of such reading is injurious to both the mind and the body; it weakens the intellect and brings a fearful tax upon the physical strength. At times your mind is scarcely sane because the imagination has been overexcited and diseased by reading fictitious stories. The mind should be so disciplined that all its powers will be symmetrically developed....

If the imagination is constantly overfed and stimulated by fictitious literature, it soon becomes a tyrant, controlling all the other faculties of the mind and causing the taste to become fitful and the tendencies perverse.—Testimonies for the Church 4:497 .

Reading Affects Brain—I am personally acquainted with some who have lost the healthy tone of the mind through wrong habits of reading. They go through life with a diseased imagination, magnifying every little grievance. Things which a sound, sensible mind would not notice become to them unendurable trials and insurmountable obstacles. To them life is in constant shadow.—Christian Temperance and Bible Hygiene, 124, .

Seeing Corrupts the Imagination—This is an age when corruption is teeming everywhere. The lust of the eye and corrupt passions are aroused by beholding and by reading. The heart is corrupted through the imagination. The mind takes pleasure in contemplating scenes which awaken the lower and baser passions. These vile images, seen through defiled imagination, corrupt the morals and prepare the deluded, infatuated beings to give loose rein to lustful passions. Then follow sins and crimes which drag beings formed in the image of God down to a level with the beasts, sinking them at last in perdition.

Avoid reading and seeing things which will suggest impure thoughts. Cultivate the moral and intellectual powers. Let not these noble powers become enfeebled and perverted by much reading of even storybooks. I know of strong minds that have been unbalanced and partially benumbed, or paralyzed, by intemperance in reading.—Testimonies for the Church 2:410 .

Masturbation and the Imagination—When persons are addicted to the habit of self-abuse, it is impossible to arouse their moral sensibilities to appreciate eternal things or to delight in spiritual exercises. Impure thoughts seize and control the imagination and fascinate the mind, and next follows an almost uncontrollable desire for the performance of impure actions. If the mind were educated to contemplate elevating subjects, the imagination trained to reflect upon pure and holy things, it would be fortified against this terrible, debasing, soul-and-body-destroying indulgence. It would, by training, become accustomed to linger upon the high, the

heavenly, the pure, and the sacred, and could not be attracted to this base, corrupt, and vile indulgence.—Testimonies for the Church 2:470 .

Dreamings of the Mind Lead to Self-exaltation—If the thoughts, the dreamings of the mind, are of great purposes in which self figures, there will be revealed in words and actions self-exaltation, a lifting up of self. These thoughts are not such as lead to a close walk with God. Those who move without thoughtful consideration move unwisely. They make fitful efforts, strike out here and there, catch at this and that, but it amounts to nothing. They resemble the vine; its tendrils untrained and left to straggle out in every direction will fasten upon any rubbish within their reach; but before the vine can be of any use, these tendrils must be broken off from the things they have grasped and trained to entwine about those things which will make them graceful and well formed.—Letter 33, 1886.

Controlling the Imagination—Had you trained your mind to dwell upon elevated subjects, meditating upon heavenly themes, you could have done much good. You could have had an influence upon the minds of others to turn their selfish thoughts and world-loving dispositions into the channel of spirituality. Were your affections and thoughts brought into subjection to the will of Christ, you would be capable of doing good. Your imagination is diseased because you have permitted it to run in a forbidden channel, to become dreamy. Daydreaming and romantic castle-building have unfitted you for usefulness. You have lived in an imaginary world; you have been an imaginary martyr and an imaginary Christian.—Testimonies for the Church 2:251 .

Keep Off Satan's Enchanted Ground —You should keep off Satan's enchanted ground and not allow your minds to be swayed from allegiance to God. Through Christ you may and should be happy and should acquire habits of self-control. Even your thoughts must be brought into subjection to the will of God and your feelings under the control of reason and religion. Your imagination was not given you to be allowed to run riot and have its own way without any effort at restraint or discipline. If the thoughts are wrong, the feelings will be wrong; and the thoughts and feelings combined make up the moral character. When you decide that as Christians you are not required to restrain your thoughts and feelings, you are brought under the influence of evil angels and invite their presence and their control. If you yield to your impressions and allow your thoughts to run in a channel of suspicion, doubt, and repining, you will be among the most unhappy of mortals, and your lives will prove a failure.—Testimonies for the Church 5:310 .

Seeing Life as It Is—Unless you view life as it is, cast aside the brilliant fancies of imagination, and come down to the sober lessons of experience, you will awake when it is too late. You will then realize the terrible mistake you have made.—Testimonies for the Church 3:43 .

Acquisitiveness Creates Imaginary Wants—The case of Brother I is fearful. This world is his god; he worships money.... He needs the censure of none but the pity of all. His life has been a terrible mistake. He has suffered imaginary pecuniary want while surrounded with plenty. Satan

has taken possession of his mind and, exciting his organ of acquisitiveness, has made him insane upon this subject. The higher, nobler powers of his being have been brought very much into subjection to this close, selfish propensity.

His only hope is in breaking the bands of Satan and overcoming this evil in his character. He has tried to do this by undoing something after his conscience has been wrought upon, but this is not sufficient. This merely making a mighty effort and parting with a little of his mammon, feeling all the time that he is parting with his soul, is not the fruit of true religion.

He must train his mind to good works. He must brace against his propensity to acquire. He must weave good works into all his life. He must cultivate a love for doing good and get above the little, penurious spirit which he has fostered.—Testimonies for the Church 2:237, 238 .

Superstition Arising Out of Imagination—Your experience was shown to me as not reliable because opposed to natural law. It is in conflict with the unchangeable principles of nature. Superstition, my dear sister, arising from a diseased imagination, arrays you in conflict with science and principle. Which shall be yielded? Your strong prejudices and very set ideas in regard to what course is best to be pursued relative to yourself have long held you from good. I have understood your case for years but have felt incompetent to present the matter in so clear a manner that you could see and comprehend it and put to a practical use the light given you.—Testimonies for the Church 3:69 .

Mothers and Imagination—I have been shown mothers who are governed by a diseased imagination, the influence of which is felt upon husband and children. The windows must be kept closed because the mother feels the air. If she is at all chilly, and a change is made in her clothing, she thinks her children must be treated in the same manner, and thus the entire family are robbed of physical stamina. All are affected by one mind, physically and mentally injured through the diseased imagination of one woman, who considers herself a criterion for the whole family....

Persons bring disease upon themselves by their wrong habits; yet in the face of light and knowledge, they will adhere to their own course. They reason thus: “Have we not tried the matter? and do we not understand it by experience?” But the experience of a person whose imagination is at fault should not have much weight with anyone.—Testimonies for the Church 2:524 .

Harnessing the Mind—All are free moral agents, and as such they must bring their thoughts to run in the right channel. Here is a wide field in which the mind can safely range. If Satan seeks to divert the mind to low and sensual things, bring it back again and place it on eternal things; and when the Lord sees the determined effort made to retain only pure thoughts, He will attract the mind, like the magnet, purify the thoughts, and enable them to cleanse themselves from every secret sin. “Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ” .

The first work of those who would reform is to purify the imagination. If the mind is led out in a vicious direction, it must be restrained to dwell only upon pure and elevated subjects. When tempted to yield to a corrupt imagination, then flee to the throne of grace and pray for strength from Heaven. In the strength of God the imagination can be disciplined to dwell upon things which are pure and heavenly.—Appeal to Mothers, 30.

Chapter 64— Habits

Bible Gives Principles—The Word of God abounds in general principles for the formation of correct habits of living, and the testimonies, general and personal, have been calculated to call ... attention more especially to these principles.—Testimonies for the Church 5:663, 664 .

Like an Iron Net—Once formed, habit is like an iron net. You may struggle desperately against it, but it will not break. Your only safe course is to build for time and for eternity.—Letter 117, 1901.

Rules of Habit—It is the duty of all to observe strict rules in their habits of life. This is for your own good, dear youth, both physically and morally. When you rise in the morning, take into consideration, as far as possible, the work you must accomplish during the day. If necessary, have a small book in which to jot down the things that need to be done, and set yourself a time in which to do your work.—The Youth's Instructor, January 28, 1897.

Regular Habits Improve Health—Our God is a God of order, and He desires that His children shall *will* to bring themselves into order and under His discipline. Would it not be better, therefore, to break up this habit of turning night into day and the fresh hours of the morning into night? If the youth would form habits of regularity and order, they would improve in health, in spirits, in memory, and in disposition.—The Youth's Instructor, January 28, 1897.

Removing the Cause for Disease—Right and correct habits, intelligently and perseveringly practiced, will be removing the cause for disease, and the strong drugs need not be resorted to. Many go on from step to step with their unnatural indulgences, which is bringing in just as unnatural condition of things as possible.—Manuscript 22, 1887. .

Proper Habits Foster Health—Health may be earned by proper habits of life and may be made to yield interest and compound interest. But this capital, more precious than any bank deposit, may be sacrificed by intemperance in eating and drinking or by leaving the organs to rust from inaction. Pet indulgences must be given up; laziness must be overcome.—Testimonies for the Church 4:408 .

Habits That Degrade Higher Faculties—Any habit which does not promote healthful action in the human system degrades the higher and nobler faculties. Wrong habits of eating and drinking lead to errors in thought and action.—The Review and Herald, January 25, 1881.

Overcoming Preestablished Habits—Preestablished habits and ideas must be overcome in many cases before we can make advancement in religious life.—The Review and Herald, June 21, 1887.

Wrong Habits Difficult to Unlearn —It will be difficult now for you to make the changes in your character which God requires you to make, because it was difficult for you to be punctual and prompt of action in youth. When the character is formed, the habits fixed, and the mental and moral faculties have become firm, it is most difficult to unlearn wrong habits, to be prompt in action.

You should realize the value of time. You are not excusable for leaving the most important, though unpleasant work, hoping to get rid of doing it altogether or thinking that it will become less unpleasant, while you occupy your time upon pleasant matters not really taxing. You should first do the work which must be done and which involves the vital interests of the cause, and only take up the less important matters after the more essential are accomplished.

Punctuality and decision in the work and cause of God are highly essential. Delays are virtually defeats. Minutes are golden and should be improved to the very best account. Earthly relations and personal interests should ever be secondary. Never should the cause of God be left to suffer in a single particular because of our earthly friends or dearest relatives.—Testimonies for the Church 3:499, 500 .

Hereditary and Cultivated Tendencies Become Habits—The great hereditary and cultivated tendency to evil with Judas was covetousness. And by practice this became a habit which he carried into all his trading. Christlike principles of uprightness and justice had no room in selling and buying. His economical habits developed into a parsimonious spirit and became a fatal snare. Gain was his measurement of a correct religious experience, and all true righteousness became subordinate to this. While he continued a disciple in outward form, while in the very personal presence of Christ, he appropriated to himself means that belonged to the Lord’s treasury.—Manuscript 28, 1897.

Habits Decide the Future—It must be remembered that the youth are forming habits which will, in nine cases out of ten, decide their future. The influence of the company they keep, the associations they form, and the principles they adopt will be carried with them through life.—Testimonies for the Church 4:426 .

Bad Habits More Easily Formed Than Good Ones—Children are peculiarly susceptible to impressions; and the lessons which they receive in the early years they will carry with them through life. All the learning they may acquire will never undo the evil resulting from lax discipline in childhood. One neglect, often repeated, forms habit. One wrong act prepares the way for another. That act, repeated, forms habit.

Bad habits are more easily formed than good ones, and are given up with more difficulty. It takes far less time and pains to spoil the disposition of a child than it does to imprint principles

and habits of righteousness upon the tablets of the soul. It is only by constantly watching and counterworking the wrong that we can hope to make the disposition right.

The Lord will be with you, mothers, as you try to form right habits in your children. But you must begin the training process early, or your future work will be very difficult. Teach them line upon line, precept upon precept, here a little, and there a little. Bear in mind that your children belong to God and are to become His sons and daughters. He designs that the families on earth shall be samples of the family in heaven.—The Review and Herald, December 5, 1899.

Habits Seldom Changed—Repeated acts in a given course become habits. These may be modified by severe training, in afterlife, but are seldom changed.—Good Health, January, 1880.

Attacking Wrong Habits Does Little Good—It is of little use to try to reform others by attacking what we may regard as wrong habits. Such effort often results in more harm than good.

In His talk with the Samaritan woman, instead of disparaging Jacob's well, Christ presented something better. "If thou knewest the gift of God," He said, "and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water" . He turned the conversation to the treasure He had to bestow, offering the woman something better than she possessed, even living water, the joy and hope of the gospel.—The Ministry of Healing, 156, 157 .

Effort to Reform Comes From Desire to Do Right—It is true that men sometimes become ashamed of their sinful ways and give up some of their evil habits before they are conscious that they are being drawn to Christ. But whenever they make an effort to reform, from a sincere desire to do right, it is the power of Christ that is drawing them. An influence of which they are unconscious works upon the soul, and the conscience is quickened and the outward life is amended. And as Christ draws them to look upon His cross, to behold Him whom their sins have pierced, the commandment comes home to the conscience. The wickedness of their life, the deep-seated sin of the soul, is revealed to them. They begin to comprehend something of the righteousness of Christ and exclaim, "What is sin, that it should require such a sacrifice for the redemption of its victim? Was all this love, all this suffering, all this humiliation, demanded that we might not perish, but have everlasting life?"—Steps to Christ, 27 .

Evil Habits to Be Overcome—By beholding as in a glass the glory of the Lord, we are actually to be changed into the same image, from glory to glory, even as by the Spirit of the Lord. We expect too little, and we receive according to our faith. We are not to cling to our own ways, our own plans, our own ideas; we are to be transformed by the renewing of our minds that we may prove "what is that good, and acceptable, and perfect, will of God." Besetting sins are to be conquered and evil habits overcome. Wrong dispositions and feelings are to be rooted out and holy tempers and emotions begotten in us by the Spirit of God.—Letter 57, 1887.

Bad habits, when opposed, will offer the most vigorous resistance; but if the warfare is kept up with energy and perseverance, they may be conquered.—Testimonies for the Church 4:655 .

Grace of Christ Breaks Bondage of Evil Habit—Men need to learn that the blessings of obedience, in their fullness, can be theirs only as they receive the grace of Christ. It is His grace that gives man power to obey the laws of God. It is this that enables him to break the bondage of evil habit. This is the only power that can make him and keep him steadfast in the right path.—The Ministry of Healing, 115 .

Through the power of Christ men and women have broken the chains of sinful habit. They have renounced selfishness. The profane have become reverent, the drunken sober, the profligate pure. Souls that have borne the likeness of Satan have become transformed into the image of God.—The Acts of the Apostles, 476 .

Right Thoughts and Actions Can Become Habitual—The only security for any soul is in right thinking. As a man "thinketh in his heart, so is he" . The power of self-restraint strengthens by exercise. That which at first seems difficult, by constant repetition grows easy, and right thoughts and actions become habitual.—The Ministry of Healing, 491.

Chapter 65— Indolence

Obligation to Develop Intellect to Its Maximum—God requires the training of the mental faculties. He designs that His servants shall possess more intelligence and clearer discernment than the worldling, and He is displeased with those who are too careless or too indolent to become efficient, well-informed workers. The Lord bids us love Him with all the heart and with all the soul and with all the strength and with all the mind. This lays upon us the obligation of developing the intellect to its fullest capacity, that with all the mind we may know and love our Creator.—Christ's Object Lessons, 333 .

Man Finds Happiness in Labor—Adam had themes for contemplation in the works of God in Eden, which was heaven in miniature. God did not form man merely to contemplate His glorious works; therefore, He gave him hands for labor as well as a mind and heart for contemplation. If the happiness of man consisted in doing nothing, the Creator would not have given Adam his appointed work. Man was to find happiness in labor as well as in meditation.—The Review and Herald, February 24, 1874.

Idleness the Greatest Curse—The Bible gives no endorsement to idleness. It is the greatest curse that afflicts our world.—Christ's Object Lessons, 343 .

Do Cheerfully the Daily Tasks—Riches and idleness are thought by some to be blessings indeed; but those who are always busy and who cheerfully go about their daily tasks are the most happy and enjoy the best health. The healthful weariness which results from well-regulated labor secures to them the benefits of refreshing sleep. The sentence that man must toil

for his daily bread and the promise of future happiness and glory—both came from the same throne, and both are blessings.—The Youth's Instructor, December 5, 1901.

Happiness in Fulfilling Appointed Duties—Real happiness is found only in being good and doing good. The purest, highest enjoyment comes to those who faithfully fulfill their appointed duties.—The Youth's Instructor, December 5, 1901.

Leisure May Lead to Despondency—Despondent feelings are frequently the result of undue leisure. Idleness gives time to brood over imaginary sorrows. Many who have no real trials or hardships in the present are sure to borrow them from the future. If these persons would seek to lighten the burdens of others, they would forget their own. Energetic labor that would call into action both the mental and physical powers would prove an inestimable blessing to mind and body.—The Signs of the Times, June 15, 1882.

Developing Character—Remember that in whatever position you may serve you are revealing motive, developing character. Whatever your work, do it with exactness, with diligence; overcome the inclination to seek an easy task.—The Ministry of Healing, 499 .

Mind to Be Trained Not to Look at Self—The mind should be trained to look away from self, to dwell upon themes which are elevated and ennobling. Let not the precious hours of life be wasted in dreaming of some great work to be performed in the future, while the little duties of the present are neglected.—The Signs of the Times, June 15, 1882.

Inaction Detrimental to Health—Invalids should not allow themselves to sink down into a state of inaction. This is highly detrimental to health. The power of the will must be asserted; aversion to active exercise and the dread of all responsibility must be conquered. They can never recover health unless they shake off this listless, dreamy condition of mind and arouse themselves to action.—The Signs of the Times, June 15, 1882.

Too Indolent to Exercise Faculties—Those who are too indolent to realize their responsibilities and exercise their faculties will fail of receiving the blessing of God, and the ability which they had will be taken away and given to the active, zealous workers who increase their talents by constant use.—Testimonies for the Church 4:458, 459 .

Well-regulated Labor Essential for Success—Some young men think if they could spend a life in doing nothing they would be supremely happy. They cultivate a hatred for useful labor. They envy the sons of pleasure who devote their lives to amusement and gaiety.... Unhappiness and heartaches are the result of such thoughts and conduct. Nothing to do has sunk many a young man in perdition.

Well-regulated labor is essential for the success of every youth. God could not have inflicted a greater curse upon men and women than to doom them to live a life of inaction. Idleness will destroy soul and body. The heart, the moral character, and physical energies are enfeebled. The intellect suffers, and the heart is open to temptation as an open avenue to sink into every vice. The indolent man tempts the devil to tempt him.—Manuscript 2, 1871.

Ravages of Indolent Habits —You have been blind to the power that the enemy had over your children. Household labor, even to weariness, would not have hurt them one-fiftieth part as much as indolent habits have done. They would have escaped many dangers had they been instructed at an earlier period to occupy their time with useful labor. They would not have contracted such a restless disposition, such a desire for change and to go into society. They would have escaped many temptations to vanity and to engage in unprofitable amusements, light reading, idle talking, and nonsense. Their time would have passed more to their satisfaction and without so great temptation to seek the society of the opposite sex and to excuse themselves in an evil way. Vanity and affection, uselessness and positive sin, have been the result of this indolence.—Testimonies for the Church 4:97, 98 .

To Strain Every Muscle—Man is allotted a part in this great struggle for everlasting life; he must respond to the working of the Holy Spirit. It will require a struggle to break through the powers of darkness, and the Spirit works in him to accomplish this. But man is no passive being, to be saved in indolence. He is called upon to strain every muscle and exercise every faculty in the struggle for immortality; yet it is God that supplies the efficiency.

No human being can be saved in indolence. The Lord bids us, “Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able” . “Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it” .—Manuscript 16, 1896.

Chapter 66— Emotional Needs

Reason for Existence—God’s law is the law of love. He has surrounded you with beauty to teach you that you are not placed on earth merely to delve for self, to dig and build, to toil and spin, but to make life bright and joyous and beautiful with the love of Christ—like the flowers, to gladden other lives by the ministry of love.—Thoughts from the Mount of Blessing, 97 .

Love Satisfies Inner Need—Love must be the principle of action. Love is the underlying principle of God’s government in heaven and earth, and it must be the foundation of the Christian’s character. This alone can make and keep him steadfast. This alone can enable him to withstand trial and temptation.—Christ’s Object Lessons, 49 .

Cultivate Love—Love for God and love for one another is to be cultivated, for it is as precious as gold. We need now to make the very best representation of the character of pure and undefiled religion, which, both in its nature and its requirements, is the opposite of selfishness. Love like that which Christ exemplified is incomparable; it is above gold or silver or precious stones in value. The love that Christ possessed is to be prayed for and sought for.

The Christian who possesses it bears a character above all human infirmities.—Letter 335, 1905.

All Need Love—The reason there are so many hard-hearted men and women in our world is that true affection has been regarded as weakness and has been discouraged and repressed. The better part of the nature of persons of this class was perverted and dwarfed in childhood, and unless rays of divine light can melt away their coldness and hardhearted selfishness, the happiness of such is buried forever. If we would have tender hearts, such as Jesus had when He was upon the earth, and sanctified sympathy, such as the angels have for sinful mortals, we must cultivate the sympathies of childhood, which are simplicity itself.—Testimonies for the Church 3:539 .

Heart a Wellspring of Love—Neither Brother nor Sister K has an experience in sacrificing for the truth, in being rich in good works, laying up their treasures in heaven. Their sympathy, care, and patience have not been called into exercise by dependent, loving children. They have consulted their own selfish convenience. Their hearts have not been a wellspring sending forth the living streams of tenderness and affection. In blessing others by kindly words of love and acts of mercy and benevolence they would realize a blessing themselves. They have been too narrow in their sphere of usefulness.—Testimonies for the Church 2:649, 650 .

Love of Self Destroys Peace—It is the love of self that destroys our peace. While self is all alive, we stand ready continually to guard it from mortification and insult; but when we are dead, and our life is hid with Christ in God, we shall not take neglects or slights to heart. We shall be deaf to reproach and blind to scorn and insult. “Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth” .—Thoughts from the Mount of Blessing, 16 .

Security Founded on Right Thinking—We need a constant sense of the ennobling power of pure thoughts. The only security for any soul is right thinking. As a man “thinketh in his heart, so is he” . The power of self-restraint strengthens by exercise. That which at first seems difficult, by constant repetition grows easy, until right thoughts and actions become habitual. If we will we may turn away from all that is cheap and inferior and rise to a high standard; we may be respected by men and beloved of God.—The Ministry of Healing, 491 .

Lack of Affection Depraves—The Lord presented before Israel the results of holding communion with evil spirits in the abominations of the Canaanites: they were without natural affection, idolaters, adulterers, murderers, and abominable by every corrupt thought and revolting practice.—Patriarchs and Prophets, 688 .

Fruit of Malice Is Death —The spirit of hatred and revenge originated with Satan, and it led him to put to death the Son of God. Whoever cherishes malice or unkindness is cherishing the same spirit, and its fruit will be unto death. In the revengeful thought the evil deed lies enfolded,

as the plant in the seed. “Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him” .—Thoughts from the Mount of Blessing, 56 .

The Need for Association—Many might be kept from sinful influences if they were surrounded with good associations and had words of kindness and love spoken to them.—Testimonies for the Church 4:364 .

Natural to Seek Companionship—It is natural to seek companionship. Everyone will find companions or make them. And just in proportion to the strength of the friendship will be the amount of influence which friends will exert over one another for good or for evil. All will have associates and will influence and be influenced in their turn.

The link is a mysterious one which binds human hearts together so that the feelings, tastes, and principles of two individuals are closely blended. One catches the spirit and copies the ways and acts of the other. As wax retains the figure of the seal, so the mind retains the impression produced by intercourse and association. The influence may be unconscious, yet it is no less powerful.—Testimonies for the Church 4:587 .

Man Formed for Companionship—The Lord formed man for companionship, and He designs that we shall be imbued with the kind, loving nature of Christ and shall through association be bound together in close relationship as children of God, doing work for time and for eternity.—Letter 26a, 1889. .

Pride Destroys Fellowship—They saw that the majesty and purity and beauty of the truth, with its deep and gentle influence, was taking firm hold upon many minds....He was tearing down the partition wall that had been so flattering to their pride and exclusiveness; and they feared that, if permitted, He would draw the people entirely away from them. Therefore they followed Him with determined hostility, hoping to find some occasion for bringing Him into disfavor with the multitudes and thus enabling the Sanhedrin to secure His condemnation and death.—Thoughts from the Mount of Blessing, 47 .

Company and Character—It has been truly said, “Show me your company, and I will show you your character.” The youth fail to realize how sensibly both their character and their reputation are affected by their choice of associates. One seeks the company of those whose tastes and habits and practices are congenial.

He who prefers the society of the ignorant and vicious to that of the wise and good shows that his own character is defective. His tastes and habits may at first be altogether dissimilar to the tastes and habits of those whose company he seeks, but as he mingles with this class his thoughts and feelings change; he sacrifices right principles and insensibly yet unavoidably sinks to the level of his companions. As a stream always partakes of the property of the soil through which it runs, so the principles and habits of youth invariably become tinctured with the character of the company in which they mingle.—Counsels to Parents, Teachers, and Students, 221 .

A Relationship Everyone Is Bound to Cherish—God has bound us together as members of one family, and this relationship everyone is bound to cherish. There are services due to others which we cannot ignore and yet keep the commandments of God. To live, think, and act for self only is to become useless as servants of God. High-sounding titles and great talents are not essential in order to be good citizens or exemplary Christians.—Testimonies for the Church 4:339, 340 .

Bond of Union—The tenderest earthly tie is that between the mother and her child. The child is more readily impressed by the life and example of the mother than by that of the father; for a stronger and more tender bond of union unites them. Mothers have a heavy responsibility. If I could impress upon them the work which they can do in molding the minds of their children, I should be happy.—Testimonies for the Church 2:536 .

Christ the Greatest Friend—Great importance is attached to our associations. We may form many that are pleasant and helpful, but none are so precious as that by which finite man is brought into connection with the infinite God. When thus united, the words of Christ abide in us.... The result will be a purified heart, a circumspect life, and a faultless character. But it is only by acquaintance and association with Christ that we can become like Him, the one Faultless Example.—The Signs of the Times, September 10, 1885.

Comfort for the Mind and Peace for the Soul—The physician who proves himself worthy of being placed as leading physician in a sanitarium will do a grand work. But his work in religious lines should ever be of such a nature that the divine antidote for the relief of sin-burdened souls will be presented before the patients. All physicians should understand that such work should be done with tenderness and wisdom. In our institutions where mental patients are brought for treatment, the comforting words of truth spoken to the afflicted one will often be the means of soothing the mind and restoring peace to the soul.—Letter 20, 1902.

A Gift of God—Every good impulse or aspiration is the gift of God; faith receives from God the life that alone can produce true growth and efficiency.—Education, 253 .

The Inner Satisfaction of Being Right—Unselfishness, the principle of God’s kingdom, is the principle that Satan hates; its very existence he denies. From the beginning of the great controversy he has endeavored to prove God’s principles of action to be selfish, and he deals in the same way with all who serve God. To disprove Satan’s claim is the work of Christ and of all who bear His name.

It was to give in His own life an illustration of unselfishness that Jesus came in the form of humanity. And all who accept this principle are to be workers together with Him in demonstrating it in practical life. To choose the right because it is right; to stand for truth at the cost of suffering and sacrifice—“this is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord” .—Education, 154, 155 .

For Confidence and Cooperation, World Is Indebted to Law of God—For all that makes confidence and cooperation possible, the world is indebted to the law of God, as given in His

Word and as still traced in lines often obscure and well-nigh obliterated, in the hearts of men.—Education, 137 .

Living Success Versus Money—As we bring ourselves into right relationship with God we shall have success wherever we go; and it is success that we want, not money—living success, and God will give it to us because He knows all about our self-denial. He knows every sacrifice that we make. You may think that your self-denial does not make any difference, that you ought to have more consideration and so on. But it makes a great difference with the Lord.

Over and over again I have been shown that when individuals begin to reach out after higher and still higher wages, something comes into their experience that places them where they stand no longer on vantage ground. But when they take the wage that carries on the face of it the fact that they are self-sacrificing, the Lord sees their self-denial and He gives them success and victory. This has been presented to me over and over again. The Lord that seeth in secret will reward openly for every sacrifice that His tried servants have been willing to make.—Manuscript 12, 1913.

Security Not in Riches—Many think to find security in earthly riches. But Christ seeks to remove from their eye the mote that obscures the vision and thus enable them to behold the far more exceeding and eternal weight of glory. They are mistaking phantoms for realities and have lost sight of the glories of the eternal world. Christ calls upon them to extend their view beyond the present and add eternity to their vision.—Letter 264, 1903.

Reliance on God Is True Security—Satan is well aware that the weakest soul who abides in Christ is more than a match for the hosts of darkness, and that, should he reveal himself openly, he would be met and resisted. Therefore he seeks to draw away the soldiers of the cross from their strong fortification, while he lies in ambush with his forces, ready to destroy all who venture upon his ground. Only in humble reliance upon God, and obedience to all His commandments, can we be secure.—The Great Controversy, 530 .

God Offers Security—God desires us to choose the heavenly in place of the earthly. He opens before us the possibilities of a heavenly investment. He would give encouragement to our loftiest aims, security to our choicest treasure. He declares, “I will make a man more precious than fine gold; even a man than the golden wedge of Ophir” . When the riches that moth devours and rust corrupts shall be swept away, Christ’s followers can rejoice in their heavenly treasure, the riches that are imperishable.—Christ’s Object Lessons, 374 .

The Sanctifying Influence of Truth—The only security for any soul is right thinking. We are to use every means that God has placed within our reach for the government and cultivation of our thoughts. We are to bring our minds into harmony with His mind. His truth will sanctify us, body and soul and spirit, and we shall be enabled to rise above temptation. The words that we speak will be wise words.—Letter 123, 1904.

Truth Applied Improves Health—When men who have indulged in wrong habits and sinful practices yield to the power of divine truth, the application of that truth to the heart revives the

moral powers, which had seemed to be paralyzed. The receiver possesses stronger, clearer understanding than before he riveted his soul to the Eternal Rock Even his physical health improves by the realization of his security in Christ. The special blessing of God resting upon the receiver is of itself health and strength.—Christian Temperance and Bible Hygiene, 13, .

Relief From Guilt—The paralytic found in Christ healing for both the soul and the body. He needed health of soul before he could appreciate health of body. Before the physical malady could be healed, Christ must bring relief to the mind and cleanse the soul from sin. This lesson should not be overlooked. There are today thousands suffering from physical disease who, like the paralytic, are longing for the message, "Thy sins are forgiven." The burden of sin, with its unrest and unsatisfied desires, is the foundation of their maladies. They can find no relief until they come to the Healer of the soul. The peace which He alone can impart would restore vigor to the mind and health to the body.—The Ministry of Healing, 77 .

Strength for Your Day—Angels, who will do for you what you cannot do for yourselves, are waiting for your cooperation. They are waiting for you to respond to the drawing of Christ. Draw nigh to God and to one another. By desire, by silent prayer, by resistance of satanic agencies, put your will on the side of God's will. While you have one desire to resist the devil, and sincerely pray, Deliver me from temptation, you will have strength for your day.

It is the work of the heavenly angels to come close to the tried, the tempted, the suffering ones. They labor long and untiringly to save the souls for whom Christ has died.—The Review and Herald, July 4, 1899.

Chapter 67— Disposition

Varied Dispositions—In our association with one another we are to remember that all have not the same talents or the same disposition. The workers differ in plans and ideas. Varied gifts, combined, are necessary for the success of the work. Let us remember that some can fill certain positions more successfully than others. The worker who has been given tact and ability that fit him for the accomplishment of some special line of work should not blame others for not being able to do that which he, perhaps, can do readily. Are there not things that his fellow workers can do far more successfully than he?—Letter 116, 1903

Different Disposition, Different Outlook—Every association of life calls for the exercise of self-control, forbearance, and sympathy. We differ so widely in disposition, habits, education, that our ways of looking at things vary. We judge differently. Our understanding of truth, our ideas in regard to the conduct of life, are not in all respects the same. There are no two whose experience is alike in every particular. The trials of one are not the trials of another. The duties that one finds light are to another most difficult and perplexing.—The Ministry of Healing, 483 .

Diversity of Dispositions in Family—Marked diversities of disposition and character frequently exist in the same family, for it is in the order of God that persons of varied temperament should associate together. When this is the case, each member of the household should sacredly regard the feelings and respect the right of the others. By this means mutual consideration and forbearance will be cultivated, prejudices will be softened, and rough points of character smoothed. Harmony may be secured, and the blending of the varied temperaments may be a benefit to each.—The Signs of the Times, September 9, 1886

Parents Transmit Disposition—And fathers as well as mothers are involved in this responsibility. Both parents transmit their own characteristics, mental and physical, their dispositions and appetites, to their children.—Patriarchs and Prophets, 561 .

Inherited Disposition—God wants us to help one another by a manifestation of sympathy and unselfish love. There are those who have inherited peculiar tempers and dispositions. They may be hard to deal with, but are we faultless? They are not to be discouraged. Their errors are not to be made common property. Christ pities and helps those who err in judgment. He has suffered death for every man, and because of this He has a touching and profound interest in every man.—Testimonies for the Church 9:222 .

Changing to a Sweet Disposition—"Watch and pray" is an injunction often repeated in the Scriptures. In the lives of those who obey this injunction there will be an undercurrent of happiness that will bless all with whom they are brought in contact. Those who are sour and cross in disposition will become sweet and gentle; those who are proud will become meek and lowly.—Counsels to Parents, Teachers, and Students, 293 .

Regularity and Order Improve Disposition—If the youth would form habits of regularity and order, they would improve in health, in spirits, in memory, and in disposition.—The Youth's Instructor, January 28, 1897.

Dispositions May Be Modified—It is in mercy that the Lord reveals to men their hidden defects. He would have them critically examine the complicated emotions and motives of their own hearts and detect that which is wrong, modify their dispositions, and refine their manners. God would have His servants become acquainted with their own hearts. In order to bring to them a true knowledge of their condition, He permits the fire of affliction to assail them so that they may be purified.—The Review and Herald, April 10, 1894

Morose Disposition Injures Teacher's Efficiency—Above all others, he who has the training of the youth should beware of indulging a morose or gloomy disposition; for this will cut him off from sympathy with his students, and without sympathy he cannot hope to benefit them. We should not darken our own path or the path of others with the shadow of our trials. We have a Saviour to whom to go, into whose pitying ear we may pour every complaint. We may leave all our cares and burdens with Him, and then our labor will not seem hard or our trials severe.—Counsels to Parents, Teachers, and Students, 233 .

Combining Sunniness and Integrity—The religion of Jesus softens whatever is hard and rough in the temper and smooths whatever is rugged and sharp in the manners. It makes the words gentle and the demeanor winning. Let us learn from Christ how to combine a high sense of purity and integrity with sunniness of disposition. A kind, courteous Christian is the most powerful argument that can be produced in favor of Christianity.—Gospel Workers, 122 .

Improper Eating Spoils the Disposition—Many spoil their dispositions by eating improperly. We should be just as careful to learn the lessons of health reform as we are to have our studies perfectly prepared, for the habits that we adopt in this direction are helping to form our characters for the future life. It is possible for one to spoil his spiritual experience by an ill-usage of the stomach.—Letter 274, 1908

Flesh Meats Produce an Irritable Disposition—God did not withhold meat from the Hebrews in the wilderness simply to show His authority, but for their good, that they might preserve physical and moral strength. He knew that the use of animal food strengthens the animal passions and enfeebles the intellect. He knew that the gratification of the appetite of the Hebrews for flesh meats would weaken their moral powers and induce such an irritable disposition that the vast army would become insubordinate, that they would lose the high sense of their moral obligations and refuse to be controlled by the wise laws of Jehovah.—Sanitarium Announcement, 6, 1876.

Sugar and the Disposition—Sugar is not good for the stomach. It causes fermentation, and this clouds the brain and brings peevishness into the disposition.—Manuscript 93, 1901.

Softening a Perverse Disposition—Advancement in Christian experience is characterized by increasing humility, as the result of increasing knowledge. Everyone who is united to Christ will depart from all iniquity.

I tell you, in the fear of God, I have been shown that many of you will fail of everlasting life because you are building your hopes of heaven on a false foundation. God is leaving you to yourselves, “to humble you and to prove you, to know what in your heart.” You have neglected the Scriptures. You despise and reject the testimonies because they reprove your darling sins and disturb your self-complacency.

When Christ is cherished in the heart, His likeness will be revealed in the life. Humility will reign where pride was once predominant. Submission, meekness, patience, will soften down the rugged features of a naturally perverse, impetuous disposition. Love to Jesus will be manifested in love to His people. It is not fitful, not spasmodic, but calm and deep and strong.

The life of the Christian will be divested of all pretense, free from all affectation, artifice, and falsehood. It is earnest, true, sublime. Christ speaks in every word. He is seen in every deed. The life is radiant with the light of an indwelling Saviour. In converse with God and in happy contemplation of heavenly things the soul is preparing for heaven and laboring to gather other souls into the fold of Christ. Our Saviour is able and willing to do for us more than we can ask or even think.—Testimonies for the Church 5:49, 50 .

God Can Mold the Disposition—Whatever your disposition may be, God is able to so mold that disposition that it will be sweet and Christlike. By living faith you can separate from everything not in accordance with the mind of God, and thus bring a heaven into your life here below. Will you do this? If you do, you will have sunshine at every step.—Manuscript 91, 1901.

A Blessing to the Sick—The pleasant disposition, the beautiful character, the Lord will use to bring blessing to the sick. The truths of the Word of God possess a sanctifying, transforming power. If received into the heart and carried into the life, they will prove a savor of life unto life. Let those employed in our institutions be such as will let the light of truth shine forth in their daily words and actions. It is only such that Christ can accept as workers together with Him.—Manuscript 69, 1909. .

Harmony of Varied Dispositions—Harmony and union existing among men of varied dispositions is the strongest witness that can be borne that God has sent His Son into the world to save sinners. It is our privilege to bear this witness. But in order to do this, we must place ourselves under Christ's command. Our characters must be molded in harmony with His character, our wills must be surrendered to His will. Then we shall work together without a thought of collision.—Testimonies for the Church 8:242, 243 .

A Disposition Imbued With Thankfulness and Peace—Of all things that are sought, cherished, and cultivated, there is nothing so valuable in the sight of God as a pure heart, a disposition imbued with thankfulness and peace.—Testimonies for the Church 4:559 .

Disposition Not Changed by Resurrection—If you would be a saint in heaven, you must first be a saint on earth. The traits of character you cherish in life will not be changed by death or by the resurrection. You will come up from the grave with the same disposition you manifested in your home and in society.—Letter 18b, 1891.

Chapter 68— Social Relationships

A Branch of Education Not to Be Neglected—Christian sociability is altogether too little cultivated by God's people. This branch of education should not be neglected or lost sight of in our schools.—Testimonies for the Church 6:172 .

Social Advantages Are Talents—Those who possess large affections are under obligation to God to bestow them, not merely on their friends, but on all who need their help. Social advantages are talents and are to be used for the benefit of all within reach of our influence.—Christ's Object Lessons, 353 .

Not Independent Atoms—Students should be taught that they are not independent atoms but that each one is a thread which is to unite with other threads in composing a fabric. In no department can this instruction be more effectually given than in the school home. Here

students are daily surrounded by opportunities which, if improved, will greatly aid in developing the social traits of their characters. It lies in their own power so to improve their time and opportunities as to develop a character that will make them happy and useful.

Those who shut themselves up within themselves, who are unwilling to be drawn upon to bless others by friendly associations, lose many blessings; for by mutual contact, minds receive polish and refinement; by social intercourse, acquaintances are formed and friendships contracted which result in a unity of heart and an atmosphere of love which is pleasing in the sight of heaven.—Testimonies for the Church 6:172 .

Importance of Social Relationships—It is through the social relations that Christianity comes in contact with the world. Every man or woman who has tasted of the love of Christ and has received into the heart the divine illumination is required of God to shed light on the dark pathway of those who are unacquainted with the better way.… Social power, sanctified by the Spirit of Christ, must be improved to win souls to the Saviour.—Testimonies for the Church 4:555 .

Social Elements to Be Cultivated—We sustain a loss when we neglect the privilege of associating together to strengthen and encourage one another in the service of God. The truths of His Word lose their vividness and importance in our minds. Our hearts cease to be enlightened and aroused by their sanctifying influence, and we decline in spirituality. In our association as Christians we lose much by lack of sympathy with one another. He who shuts himself up to himself is not filling the position that God designed he should. The proper cultivation of the social elements in our nature brings us into sympathy with others and is a means of development and strength to us in the service of God.—Steps to Christ, 101 .

Jesus Was Highly Social—The Saviour's entire life was characterized by disinterested benevolence and the beauty of holiness. He is our pattern of goodness. From the beginning of His ministry, men began to comprehend more clearly the character of God. He carried out His teachings in His own life. He showed consistency without obstinacy, benevolence without weakness, tenderness and sympathy without sentimentalism. He was highly social, yet He possessed a reserve that discouraged any familiarity. His temperance never led to bigotry or austerity. He was not conformed to the world, yet He was attentive to the wants of the least among men.—Counsels to Parents, Teachers, and Students, 262 .

Social Kindliness and Dignity of Humanity—At the table of the publicans He sat as an honored guest, by His sympathy and social kindliness showing that He recognized the dignity of humanity; and men longed to become worthy of His confidence. Upon their thirsty hearts His words fell with blessed, life-giving power. New impulses were awakened, and to these outcasts of society there opened the possibility of a new life.—The Ministry of Healing, 26 .

Disciples Taught True Social Duties—Christ taught His disciples how to conduct themselves when in the company of others. He instructed them in regard to the duties and regulations of true social life, which are the same as the laws of the kingdom of God. He taught the disciples, by example, that when attending any public gathering, they need not want for something to say.

His conversation when at a feast differed most decidedly from that which had been listened to at feasts in the past. Every word He uttered was a savor of life unto life. He spoke with clearness and simplicity. His words were as apples of gold in pictures of silver.—The Review and Herald, October 2, 1900.

Not to Renounce Social Communion—The example of Christ in linking Himself with the interests of humanity should be followed by all who preach His word and by all who have received the gospel of His grace. We are not to renounce social communion. We should not seclude ourselves from others. In order to reach all classes we must meet them where they are. They will seldom seek us of their own accord. Not alone from the pulpit are the hearts of men touched by divine truth. There is another field of labor, humbler, it may be, but fully as promising. It is found in the home of the lowly and in the mansion of the great; at the hospitable board and in gatherings for innocent social enjoyment.—The Desire of Ages, 152 .

The Need for Fellowship—The deprivation felt when people absent themselves from the gatherings of the people of God is not small. As children of God we are to place ourselves in every gathering of God, where His people are commissioned to be present, and give the word of life. All need light and all the help that can be obtained in order that when they have heard and received the precious messages from heaven, through God's appointed agents, they may be prepared to bestow upon others the light given.—Letter 117, 1896.

Education Molds Social Fabric—The education given to the young molds the whole social fabric. Throughout the world, society is in disorder, and a thorough transformation is needed. Many suppose that better educational facilities, greater skill, and more recent methods will set things right. They profess to believe and receive the living oracles, and yet they give the Word of God an inferior position in the great framework of education. That which should stand first is made subordinate to human inventions.—Testimonies for the Church 6:150 .

Social Influence of Home —The mission of the home extends beyond its own members. The Christian home is to be an object lesson, illustrating the excellence of the true principles of life. Such an illustration will be a power for good in the world. Far more powerful than any sermon that can be preached is the influence of a true home upon human hearts and lives. As the youth go out from such a home, the lessons they have learned are imparted. Nobler principles of life are introduced into other households, and an uplifting influence works in the community.—The Ministry of Healing, 352 .

Sociability a Powerful Factor—Christian kindness and sociability are powerful factors in winning the affections of the youth.—Counsels to Parents, Teachers, and Students, 208 .

Framework of Social Life Tottering—Already the doctrine that men are released from obedience to God's requirements has weakened the force of moral obligation and opened the floodgates of iniquity upon the world. Lawlessness, dissipation, and corruption are sweeping in upon us like an overwhelming tide. In the family, Satan is at work. His banner waves, even in professedly Christian households. There is envy, evil surmising, hypocrisy, estrangement, emulation, strife, betrayal of sacred trusts, indulgence of lust. The whole system of religious

principles and doctrines, which should form the foundation and framework of social life, seems to be a tottering mass, ready to fall to ruin.—The Great Controversy, 585 .

God's Regulations Prevent Social Injustice—The Lord would place a check upon the inordinate love of property and power. Great evils would result from the continued accumulation of wealth by one class, the poverty and degradation of another. Without some restraint, the power of the wealthy would become a monopoly, and the poor, though in every respect fully as worthy in God's sight, would be regarded and treated as inferior to their more prosperous brethren.

The sense of this oppression would arouse the passions of the poorer class. There would be a feeling of despair and desperation which would tend to demoralize society and open the door to crimes of every description. The regulations that God established were designed to promote social equality. The provisions of the sabbatical year and the jubilee would, in a great measure, set right that which during the interval had gone wrong in the social and political economy of the nation.—Patriarchs and Prophets, 534 .

Ranks of Society to Prove and Develop Character—It was not the purpose of God that poverty should ever leave the world. The ranks of society were never to be equalized, for the diversity of condition which characterizes our race is one of the means by which God has designed to prove and develop character.

Many have urged with great enthusiasm that all men should have an equal share in the temporal blessings of God, but this was not the purpose of the Creator. Christ has said that we shall have the poor always with us. The poor, as well as the rich, are the purchase of His blood; and among His professed followers, in most cases, the former serve Him with singleness of purpose, while the latter are constantly fastening their affections on their earthly treasures, and Christ is forgotten. The cares of this life and the greed for riches eclipse the glory of the eternal world. It would be the greatest misfortune that has ever befallen mankind if all were to be placed upon an equality in worldly possessions.—Testimonies for the Church 4:551, 552 .

God Outlaws Social Caste—The religion of Christ uplifts the receiver to a higher plane of thought and action, while at the same time it presents the whole human race as alike the objects of the love of God, being purchased by the sacrifice of His Son. At the feet of Jesus the rich and the poor, the learned and the ignorant, meet together, with no thought of caste or worldly preeminence. All earthly distinctions are forgotten as we look upon Him whom our sins have pierced.

The self-denial, the condescension, the infinite compassion of Him who was highly exalted in heaven puts to shame human pride, self-esteem, and social caste. Pure, undefiled religion manifests its heaven-born principles in bringing into oneness all who are sanctified through the truth. All meet as blood-bought souls, alike dependent upon Him who has redeemed them to God.—Gospel Workers, 330 .

Remedy for Social Evils—To this wise provision for the spiritual needs of his subjects , Jehoshaphat owed much of his prosperity as a ruler. In obedience to God's law there is great gain. In conformity to the divine requirements there is a transforming power that brings peace and goodwill among men. If the teachings of God's Word were made the controlling influence in the life of every man and woman, if mind and heart were brought under its restraining power, the evils that now exist in national and in social life would find no place. From every home would go forth an influence that would make men and women strong in spiritual insight and in moral power, and thus nations and individuals would be placed on vantage ground.—Prophets and Kings, 192 .

Proper Cultivation of Social Relationships Brings Happiness—With those who lived at a distance from the tabernacle, more than a month of every year must have been occupied in attendance upon the annual feasts. This example of devotion to God should emphasize the importance of religious worship and the necessity of subordinating our selfish, worldly interests to those that are spiritual and eternal.

We sustain a loss when we neglect the privilege of associating together to strengthen and encourage one another in the service of God. The truths of His Word lose their vividness and importance in our minds. Our hearts cease to be enlightened and aroused by the sanctifying influence, and we decline in spirituality. In our intercourse as Christians we lose much by lack of sympathy with one another. He who shuts himself up to himself is not filling the position that God designed he should. We are all children of one Father, dependent upon one another for happiness. The claims of God and of humanity are upon us. It is the proper cultivation of the social elements of our nature that brings us into sympathy with our brethren and affords us happiness in our efforts to bless others.—Patriarchs and Prophets, 541 .

Not to Be Governed by Human Standards—I am constantly presenting the need of every man doing his best as a Christian, of training himself to realize the growth, the expansion of mind, the nobility of character, which it is possible for each to have. In all that we do we are to sustain a Christlike relation to one another. We are to use every spiritual force for the carrying out of wise plans in earnest action. The gifts of God are to be used for the saving of souls. Our relations to one another are not to be governed by human standards but by divine love, the love expressed in the gift of God to our world.—Counsels to Parents, Teachers, and Students, 256 .

Develop Social Powers for Soul Winning—Especially should those who have tasted the love of Christ develop their social powers, for in this way they may win souls to the Saviour. Christ should not be hid away in their hearts, shut in as a coveted treasure, sacred and sweet, to be enjoyed solely by themselves; nor should the love of Christ be manifested toward those only who please their fancy.

Students are to be taught the Christlikeness of exhibiting a kindly interest, a social disposition, toward those who are in the greatest need, even though these may not be their own chosen companions. At all times and in all places Jesus manifested a loving interest in the human family and shed about Him the light of a cheerful piety. Students should be taught to follow in

His steps. They should be taught to manifest Christian interest, sympathy, and love for their youthful companions, and endeavor to draw them to Jesus; Christ should be in their hearts as a well of water springing up into everlasting life, refreshing all with whom they come in contact.—Testimonies for the Church 6:172, 173 .

We should all become witnesses for Jesus. Social power, sanctified by the grace of Christ, must be improved in winning souls to the Saviour. Let the world see that we are not selfishly absorbed in our own interests but that we desire others to share our blessings and privileges. Let them see that our religion does not make us unsympathetic or exacting. Let all who profess to have found Christ, minister as He did for the benefit of men.—The Desire of Ages, 152 .

Chapter 69— Rejection

Magnifying Seeming Difficulties—Many greatly magnify seeming difficulties and then begin to pity themselves and give way to despondency. Such need to make an entire change in themselves. They need to discipline themselves to put forth exertion and to overcome all childish feelings. They should determine that life shall not be spent in working at trifles.... Everyone should have an aim, an object, in life. The loins of the mind should be girded up and the thoughts be trained to keep to the point, as the compass to the pole. The mind should be directed in the right channel, according to well-formed plans. Then every step will be a step in advance.... Success or failure in this life depends much upon the manner in which the thoughts are disciplined.—The Review and Herald, April 6, 1886.

No Reason for Despair—None need abandon themselves to discouragement and despair. Satan may come to you with the cruel suggestion: “Yours is a hopeless case. You are irredeemable.” But there is hope for you in Christ. God does not bid us overcome in our own strength. He asks us to come close to His side. Whatever difficulties we labor under, which weigh down soul and body, He waits to make us free.—The Ministry of Healing, 249 .

Beware of Self-pity—We need to beware of self-pity. Never indulge the feeling that you are not esteemed as you should be, that your efforts are not appreciated, that your work is too difficult. Let the memory of what Christ has endured for us silence every murmuring thought. We are treated better than was our Lord.—The Ministry of Healing, 476 .

Self-pity is deteriorating to the characters of those who cherish it, and it exerts an influence that spoils the happiness of others.—Manuscript 27, 1902. .

Ability to Endure Neglect—The soul that loves God rises above the fog of doubt; he gains a bright, broad, deep, living experience and becomes meek and Christlike. His soul is committed to God, hid with Christ in God. He will be able to stand the test of neglect, of abuse and contempt, because his Saviour has suffered all this. He will not become fretful and discouraged when difficulties press him, because Jesus did not fail or become discouraged. Every true

Christian will be strong, not in the strength and merit of his good works, but in the righteousness of Christ, which through faith is imputed unto him. It is a great thing to be meek and lowly in heart, to be pure and undefiled, as was the Prince of heaven when He walked among men.—The Review and Herald, December 3, 1889.

Not to Take Neglects to Heart—It is the love of self that destroys our peace. While self is all alive, we stand ready continually to guard it from mortification and insult; but when we are dead and our life is hid with Christ in God, we shall not take neglects or slights to heart. We shall be deaf to reproach and blind to scorn and insult.—Thoughts from the Mount of Blessing, 16 .

Despondency a Fruit of Excessive Leisure—Despondent feelings are frequently the result of too much leisure. The hands and mind should be occupied in useful labor, lightening the burdens of others; and those who are thus employed will benefit themselves also. Idleness gives time to brood over imaginary sorrows, and frequently those who do not have real hardships and trials will borrow them from the future.—The Signs of the Times, October 23, 1884. .

Comfort for a Rejected Orphan Boy—Oh, this is a cold and selfish world! Your relatives, who should have loved and befriended you for your parents' sake if not for your own, have shut themselves up in their selfishness and have no special interest for you. But God will be nearer and dearer to you than any of your earthly relatives can be. He will be your friend and will never leave you. He is a father to the fatherless. His friendship will prove sweet peace to you and will help you to bear your great loss with fortitude.

Seek to make God your father, and you will never want a friend. You will be exposed to trials; yet be steadfast and strive to adorn your profession. You will need grace to stand, but God's pitying eye is upon you. Pray much and earnestly, believing that God will help you. Guard against irritability and petulance and a spirit of tantalizing. Forbearance is a virtue which you need to encourage. Seek for piety of heart. Be a consistent Christian. Possess a love of purity and humble simplicity, and let these be interwoven with your life.—Testimonies for the Church 2:314 .

Never Feel Alone—You may never be lonesome, never feel that you are alone, if you will take Jesus as your Companion and your Everlasting Friend.—Letter 4, 1885.

Neglect Destroys the Soul—It is not only by resistance but by neglect that the soul is destroyed.—The Desire of Ages, 323 .

Bear With One Another—We must bear with one another, remembering our failings. With some have compassion, making a difference; others save with fear, pulling them out of the fire. All cannot bear the same rigid discipline. All cannot be brought up to just another's ideas of duty. Allowance must be made for different temperaments and different minds. God knows how to deal with us. But my heart has been sick as I have seen brother deal with brother and the disposition to catch another in his words and to make a man an offender for a word....

It is time for all to take hold of the work, not stop to measure off just the share of wrong belonging to another, but each search his own heart, confess his own wrongs, and leave his brethren with the Lord. One has only to answer for his or her wrongs; and while so narrowly watching to pull the weeds from the garden of his brethren, the poisonous weeds are growing strong and rank in his own. Let each labor to keep his own soul and to possess a happy, cheerful, forbearing spirit at home, and all will be well.—Letter 12, 1863.

Not All Think Alike—Wholehearted service is required in dealing with minds. Let us remember this. Often we are tempted to criticize a man standing in a high position of responsibility because he does not do as we think he ought to do. But the one who has so many responsibilities to carry needs not the criticism of his fellow workers; he needs their encouragement, their forbearance, their patience, and their prayers. He needs the abiding presence of Christ; for it is not always that he has wise, unprejudiced men to counsel with.

In the confusion of many cares and many calls for help, he may make mistakes. Among the scores of appeals that come for help, your case may seem to be neglected. At such times remember the heavy burdens that are laid upon the one whom you think has failed to do his duty. Remember that it may be impossible for him to grant your request. Perhaps it would be a great mistake to grant it.—Letter 169, 1904.

The Lord Stands by His Messengers—The Lord would have every human intelligence in His service withhold all severe accusations and railings. We are instructed to walk with wisdom toward them that are without. Leave with God the work of condemning and judging. Christ invites us, “Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls” .

Every one who heeds this invitation will yoke up with Christ. We are to manifest at all times and in all places the meekness and lowliness of Christ. Then the Lord will stand by His messengers and will make them His mouthpieces, and he who is a mouthpiece for God will never put into the lips of human beings words which the Majesty of heaven would not utter when contending with the devil.—Letter 38, 1894.

Do Not Ponder Over Tried Feelings —Do not ponder over your tried feelings. Put these feelings aside. When you get into the path of criticism and harsh speaking, you grow more and more harsh and more inclined to criticize. Stop before you begin. Do not give the enemy one inch of ground.—Letter 169, 1902.

Chapter 70— Criticism

Results of Criticism—Our bodies are built up from what we eat and drink, and the character of our spiritual experience depends on what our minds feed upon and assimilate. By continually dwelling upon the mistakes and defects of others, many become religious dyspeptics.

The Lord has bidden us, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" . But those who are so busy in dissecting the words and acts of others to discover all that is objectionable fail to discern the good and pleasant things. They do not eat of the proper food to promote spiritual vitality and healthy growth.—Manuscript 4a, 1893.

Respect and Love One Another—If we keep uppermost in our minds the unkind and unjust acts of others, we shall find it impossible to love them as Christ has loved us; but if our thoughts dwell upon the wondrous love and pity of Christ for us, the same spirit will flow out to others. We should love and respect one another, notwithstanding the faults and imperfections that we cannot help seeing. Humility and self-distrust should be cultivated, and a patient tenderness with the faults of others. This will kill out all narrowing selfishness and make us largehearted and generous.—Steps to Christ, 121 .

Creating an Unreal World—You may create an unreal world in your own mind and picture an ideal church where the temptations of Satan no longer prompt to evil, but perfection exists only in your imagination. The world is a fallen world, and the church is a place represented by a field in which grow tares and wheat. They are to grow together until the harvest. It is not our place to uproot the tares, according to human wisdom, lest under the suggestions of Satan, the wheat may be rooted up under the supposition that it is tares. The wisdom that is from above will come to him who is meek and lowly in heart, and that wisdom will not lead him to destroy but to build up the people of God.—Letter 63, 1893.

To Restore and Heal—We must look on the faults of others, not to condemn, but to restore and heal. Watch unto prayer, go forward and upward, catching more and more of the spirit of Jesus and sowing the same beside all waters.—Letter 89, 1894.

Satan Fosters Criticism—Self will ever cherish a high estimate of self. As men lose their first love, they do not keep the commandments of God, and then they begin to criticize one another. This spirit will be constantly striving for the mastery to the close of time. Satan is seeking to foster it in order that brethren in their ignorance may seek to devour one another. God is not glorified but greatly dishonored; the Spirit of God is grieved.

Satan exults because he knows that if he can set brother to watch brother in the church and in the ministry, some will be so disheartened and discouraged as to leave their post of duty. This is not the work of the Holy Spirit; a power from beneath is working in the chambers of the mind

and in the soul temple to place his attributes where the attributes of Christ should be.—The General Conference Bulletin, February 25, 1895, p 338.

Scattering From Christ—Many who profess to gather with Christ are scattering from Him. This is why the church is so weak. Many indulge freely in criticism and accusing. By giving expression to suspicion, jealousy, and discontent, they yield themselves as instruments to Satan.... Frivolity, selfish indulgence, and careless indifference on the part of professed Christians are turning away many souls from the path of life.—Christ's Object Lessons, 340, 341 .

Leaning on Arm of Flesh—The Lord knows that if we look to man, and trust to man, we are leaning on an arm of flesh. He invites our confidence. There is no limit to His power. Think of the Lord Jesus and His merits and His love, but do not seek to find the defects and dwell upon the mistakes that others have made. Call to your mind the things worthy of your recognition and your praise; and if you are sharp to discern errors in others, be more sharp to recognize the good and praise the good. You may, if you criticize yourselves, find things just as objectionable as that which you see in others. Then let us work constantly to strengthen one another in the most holy faith.—Manuscript 151, 1898.

Attempting to Cover Self by Attack—Let no one endeavor to cover up his own sins by revealing the mistakes of someone else. God has not given us this work to do. We are to leave others to humble their own hearts, that they may come to the light of the knowledge of God.—Manuscript 56, 1904.

Wearing Nerves on the Outside—Those who criticize and condemn one another are breaking God's commandments and are an offense to Him. They neither love God nor their fellow beings. Brethren and sisters, let us clear away the rubbish of criticism and suspicion and complaint, and do not wear your nerves on the outside. Some are so sensitive that they cannot be reasoned with. Be very sensitive in regard to what it means to keep the law of God and in regard to whether you are keeping or breaking the law. It is this that God wants us to be sensitive about.—The General Conference Bulletin, April 1, 1903

Counsel to One Who Mistook Pride for Sensitiveness—You stand ready to justify yourself by the plea that you are so sensitive, you feel so deeply, you suffer so much. I saw that all this will not excuse you in the sight of God. You mistake pride for sensitiveness. Self is prominent. When self is crucified, then this sensitiveness, or pride, will die; until then you are not a Christian.

To be a Christian is to be Christlike, to possess humility and a meek and quiet spirit that will bear contradiction without being enraged or becoming insane. If the deceptive covering which is about you could be rent asunder so that you could see yourself as God sees you, you would no longer seek to justify self but would fall all broken upon Christ, the only One who can remove the defects in your character and then bind you up.—Testimonies for the Church 2:573 .

Honest Self-examination—Would all professed Christians use their investigative powers to see what evils needed to be corrected in themselves, instead of talking of others' wrongs, there would be a more healthy condition in the church today.

Some will be honest when it costs nothing; but when policy will pay best, honesty is forgotten. Honesty and policy will not work together in the same mind. In time, either policy will be expelled and truth and honesty reign supreme, or if policy is cherished, honesty will be forgotten. They are never in agreement; they have nothing in common. One is the prophet of Baal, the other is the true prophet of God.

When the Lord makes up His jewels, the true, the frank, the honest, will be looked upon with pleasure. Angels are employed in making crowns for such ones, and upon these star-gemmed crowns will be reflected, with splendor, the light which radiates from the throne of God.—Testimonies for the Church 5:96 .

The Root of Bitterness—While you so readily think and speak evil of one another, while you allow the root of bitterness to spring up and be cherished, your influence scatters from Christ and hardens hearts in resistance to the sweet spirit of unity and peace. Put it all away without a moment's delay. "Love one another," Christ says, "as I have loved you" .—Letter 33, 1890.

Faith Is Taking God at His Word—Remember that faith is taking God at His word. The Son of God is preparing a place for you in the mansions above. Let thanksgiving be expressed for this. Do not feel that because you do not always feel uplifted, you are not His child. Take hold with humility and zeal to do the work He asks of you. Appreciate every opportunity to do a work that will make you a blessing to those around you. Let it be your determination to do your part toward making the place where you are a place that God can approve and bless.—Letter 246, 1908.

Sinner's Assurance of Acceptance—Through the goodness and mercy of Christ the sinner is to be restored to the divine favor. God in Christ is daily beseeching men to be reconciled to God. With outstretched arms He is ready to receive and welcome not only the sinner but the prodigal. His dying love, manifested on Calvary, is the sinner's assurance of acceptance, peace, and love. Teach these things in the simplest form, that the sin-darkened soul may see the light shining from the cross of Calvary.—Letter 15a, 1890.

I Will Give You Rest—The Lord has given me a message for you, and not for you only, but also for other faithful souls who are troubled by doubts and fears regarding their acceptance by the Lord Jesus Christ. His word to you is, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine" . You desire to please the Lord, and you can do this by believing His promises. He is waiting to take you into a harbor of gracious experience, and He bids you, "Be still, and know that I am God" . You have had a time of unrest; but Jesus says to you, "Come unto Me, ... and I will give you rest" . The joy of Christ in the soul is worth everything. "Then are they glad," because they are privileged to rest in the arms of everlasting love.—Letter 2, 1914

Chapter 71— Happiness

Harmonious Action of All Powers—The harmonious, healthy action of all the powers of body and mind results in happiness; the more elevated and refined the powers, the more pure and unalloyed the happiness.—The Review and Herald, July 29, 1884.

Relation of Happiness to Health—So closely is health related to our happiness that we cannot have the latter without the former. A practical knowledge of the science of human life is necessary in order to glorify God in our bodies. It is therefore of the highest importance that among the studies selected for childhood, physiology should occupy the first place. How few know anything about the structure and functions of their own bodies and of nature's laws! Many are drifting about without knowledge, like a ship at sea without compass or anchor; and what is more, they are not interested to learn how to keep their bodies in a healthy condition and prevent disease.—The Health Reformer, August, 1866.

The Law of Action and Reaction—Our happiness will be proportionate to our unselfish works, prompted by divine love, for in the plan of salvation God has appointed the law of action and reaction.—The Signs of the Times, November 25, 1886.

Doing Good Stimulates the Nerves—Every ray of light shed upon others will be reflected upon our own hearts. Every kind and sympathizing word spoken to the sorrowful, every act to relieve the oppressed, and every gift to supply the necessities of our fellow beings, given or done with an eye to God's glory, will result in blessings to the giver. Those who are thus working are obeying a law of heaven and will receive the approval of God. The pleasure of doing good to others imparts a glow to the feelings which flashes through the nerves, quickens the circulation of the blood, and induces mental and physical health.—Testimonies for the Church 4:56 .

Each Person a Source of His Own Happiness—A life in Christ is a life of restfulness. Uneasiness, dissatisfaction, and restlessness reveal the absence of the Saviour. If Jesus is brought into the life, that life will be filled with good and noble works for the Master. You will forget to be self-serving and will live closer and still closer to the dear Saviour; your character will become Christlike, and all around you will take knowledge that you have been with Jesus and learned of Him.

Each one possesses in himself the source of his own happiness or wretchedness. If he will, he may rise above the low, sentimental feeling which makes up the experience of many; but so long as he is self-inflated, the Lord can do nothing for him. Satan will present ambitious projects to daze the senses, but we must ever keep before us "the mark for the prize of the high calling of God in Christ Jesus." Crowd all the good works you possibly can into this life. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" .—Testimonies for the Church 5:487, 488 .

Man's Strongest Impulse—The Bible presents to our view the unsearchable riches and immortal treasures of heaven. Man's strongest impulse urges him to seek his own happiness, and the Bible recognizes this desire and shows us that all heaven will unite with man in his efforts to gain true happiness. It reveals the condition upon which the peace of Christ is given to men. It describes a home of everlasting happiness and sunshine where no tears or want shall ever be known.—Letter 28, 1888.

Christian Enjoys Real Happiness—If there is anyone who should be continually grateful, it is the follower of Christ. If there is anyone who enjoys real happiness, even in this life, it is the faithful Christian.—Letter 18, 1859.

We should be the happiest people on the face of the earth, and not begging pardon of the world for being Christians.—Manuscript 17, 1893.

A Never-Failing Friend—This is Jesus, the life of every grace, the life of every promise, the life of every ordinance, the life of every blessing. Jesus is the substance, the glory and fragrance, the very life itself. "He that followeth Me shall not walk in darkness, but shall have the light of life" . Then the royal path cast up for the ransomed to walk in is not discouraging darkness. Our pilgrimage would indeed be lonely and painful were it not for Jesus. "I will not," He says, "leave you comfortless" . Then let us gather every registered promise. Let us repeat them by day and meditate upon them in the night season, and be happy.—Letter 7, 1892.

Happiness Not Self-willed—Jesus wants you to be happy, but you cannot be happy in having your own way and following the impulses of your own heart.... Our notions, our peculiarities, are wholly human and must not be humored or indulged. Self is to be crucified, not now and then but daily, and the physical, mental, and spiritual must be subordinate to the will of God. The glory of God, the perfection of Christian character, is to be the aim, the purpose, of our life. Christ's followers must imitate Christ in disposition.... *Like Christ*is the watchword, not like your father or your mother, but like Jesus Christ—hid in Christ, clothed with Christ's righteousness, imbued with the Spirit of Christ.—Letter 25, 1882.

Selfish Happiness Is Ill Balanced—Happiness that is sought from selfish motives, outside of the path of duty, is ill balanced, fitful, and transitory; it passes away, and the soul is filled with loneliness and sorrow; but there is joy and satisfaction in the service of God. The Christian is not left to walk in uncertain paths; he is not left to vain regrets and disappointments. If we do not have the pleasures of this life, we may still be joyful in looking to the life beyond.—Steps to Christ, 124, 125 .

Heart at Peace With God—At the foundation of the ruin of many homes lies the passion for display. Men and women scheme and plan to get means in order that they may appear richer than their neighbors. But even though they may succeed in their desperate struggle, they are not truly happy. True happiness springs from a heart at peace with God.—Manuscript 99, 1902.

Love Brings Happiness—From a worldly point of view, money is power; but from the Christian standpoint, love is power. Intellectual and spiritual strength are involved in this

principle. Pure love has special efficacy to do good, and can do nothing but good. It prevents discord and misery, and brings the truest happiness. Wealth is often an influence to corrupt and destroy; force is strong to do hurt; but truth and goodness are the properties of pure love.—Testimonies for the Church 4:138 .

The Golden Rule Makes Happiness—"All things whatsoever ye would that men should do to you, do ye even so to them" . The Saviour taught this principle to make mankind happy, not unhappy; for in no other way can happiness come. God desires men and women to live the higher life. He gives them the boon of life, not to enable them merely to gain wealth, but to improve their higher powers by doing the work He has entrusted to mankind—the work of searching out and relieving the necessities of their fellowmen. Man should work not for his own selfish interest but for the interest of every one about him, blessing others by his influence and kindly deeds. This purpose of God is exemplified in Christ's life.—Manuscript 132, 1902.

Happiness in Doing—It matters not what our position may be or how limited our capacities, we have a work to do for the Master. Our graces are developed and matured by exercise. With the truth of God burning in the soul, we cannot be idle. The happiness we shall experience in doing will compensate even in this life for every effort. Those only who have experienced happiness resulting from self-denying effort in the service of Christ can speak of the matter understandingly. It is indeed joy so pure, so deep, that language cannot express it.—Letter 9, 1873.

Our Happiness the Happiness of Others—Christ makes His church a beautiful temple for God. "Where two or three are gathered together in My name," He declared, "there am I in the midst of them" . His church is the court of holy life, filled with varied gifts, and endowed with the Holy Spirit. Appropriate duties are assigned by Heaven to each member of the church on earth, and all are to find their happiness in the happiness of those whom they help and bless.—The Signs of the Times, March 1, 1910.

Benefits the Whole System—If the mind is free and happy, from a consciousness of rightdoing and a sense of satisfaction in causing happiness to others, it creates a cheerfulness that will react upon the whole system, causing a freer circulation of the blood and a toning up of the entire body. The blessing of God is a healing power, and those who are abundant in benefiting others will realize that wondrous blessing in both heart and life.—Christian Temperance and Bible Hygiene, 3, .

Those who follow the path of wisdom and holiness will not be troubled with vain regrets over misspent hours, neither will they be troubled with gloom or horror of mind, as some are, unless engaged in vain, trifling amusements.—The Health Reformer, March, 1872.

Happiness Within Reach—The world is full of dissatisfied spirits who overlook the happiness and blessings within their reach and are continually seeking for happiness and satisfaction that they do not realize. They are constantly on the stretch for some expected, far-off good greater than they possess and are ever in a state of disappointment. They cherish unbelief and ingratitude in that they overlook the blessings right in their pathway. The common, everyday

blessings of life are unwelcome to them, as was the manna to the children of Israel.—Testimonies for the Church 2:640 .

Amusements Excite, but React in Depression—Amusements excite the mind, but depression is sure to follow. Useful labor and physical exercise will have a more healthful influence upon the mind and will strengthen the muscles, improve the circulation, and will prove a powerful agent in the recovery of health.—The Health Reformer, March, 1872.

Seeking Happiness the Wrong Way —One year ago we labored for your interest. I had been shown your dangers, and we were desirous of saving you; but we see you have not had strength to carry out the resolutions there made. I am troubled over the matter.… While in Battle Creek in June I was again shown that you were not making any advance and that the reason you were not is that you have not made a clean track behind you. You do not enjoy religion. You have departed from God and righteousness. You have been seeking happiness in the wrong way, in forbidden pleasures; and you have not moral courage to confess and forsake your sins that you may find mercy.—Testimonies for the Church 2:291 .

Clear Conscience and God's Approval Versus Natural Passions and Carnal Heart—Of what good would He deprive us? He would deprive us of the privilege of giving up to the natural passions of the carnal heart. We cannot get angry just when we please and retain a clear conscience and the approval of God. But are we not willing to give this up? Will the indulgence of corrupt passions make us any happier? It is because it will not that restrictions are laid upon us in this respect.

It will not add to our enjoyment to get angry and cultivate a perverse temper. It is not for our happiness to follow the leadings of the natural heart. And shall we be made better by indulging them? No; they will cast a shadow in our households and throw a pall over our happiness. Giving way to the natural appetites will only injure the constitution and tear the system to pieces. Therefore God would have us restrict the appetite, control the passions, and hold in subjection the entire man. And He has promised to give us strength if we will engage in this work.—Testimonies for the Church 2:590, 591 .

Promote Health and Long Life—Courage, hope, faith, sympathy, love, promote health and prolong life. A contented mind, a cheerful spirit, is health to the body and strength to the soul. "A merry heart doeth good like a medicine" .—The Ministry of Healing, 241 .

A person whose mind is quiet and satisfied in God is in the pathway to health.—The Review and Herald, March 11, 1880, par. 11. RH, March 11, 1880 par. 11

Result of Obedience to Physical Laws—Health, life, and happiness are the result of obedience to physical laws governing our bodies. If our will and way are in accordance with God's will and way; if we do the pleasure of our Creator, He will keep the human organism in good condition and restore the moral, mental, and physical powers in order that He may work through us to His glory. Constantly His restoring power is manifested in our bodies. If we cooperate

with Him in this work, health and happiness, peace and usefulness, are the sure results.—Manuscript 151, 1901.

Healing for Invalids—Let invalids do something instead of occupying their minds with a simple play, which lowers them in their own estimation and leads them to think their lives useless. Keep the power of the will awake, for the will aroused and rightly directed is a potent soother of the nerves. Invalids are far happier to be employed, and their recovery is more easily effected.—Testimonies for the Church 1:557 .

Country Living and Happiness —True, you would not be entirely free from annoyances and perplexing cares in the country; but you would there avoid many evils and close the door against a flood of temptations which threaten to overpower the minds of your children. They need employment and variety. The sameness of their home makes them uneasy and restless, and they have fallen into the habit of mingling with the vicious lads of the town, thus obtaining a street education

To live in the country would be very beneficial to them; an active, out-of-door life would develop health of both mind and body. They should have a garden to cultivate, where they might find both amusement and useful employment. The training of plants and flowers tends to the improvement of taste and judgment, while an acquaintance with God's useful and beautiful creations has a refining and ennobling influence upon the mind, referring it to the Maker and Master of all.—Testimonies for the Church 4:136 .

Seeking "Our Rights."—Those we love may speak or act unguardedly, which may wound us deeply. It was not their intention to do this; but Satan magnifies their words and acts before the mind, and thus hurls a dart from his quiver to pierce us. We brace ourselves to resist the one whom we think has injured us, and by so doing we encourage Satan's temptations.

Instead of praying to God for strength to resist Satan, we suffer our happiness to be marred by trying to stand for what we term "our rights." Thus we allow Satan a double advantage. We act out our aggrieved feelings, and Satan uses us as his agents to wound and distress those who did not intend to injure us.

The requirements of the husband may sometimes seem unreasonable to the wife, when if she should calmly, candidly take the second view of the matter, in as favorable a light for him as possible, she would see that to yield her own way and submit to his judgment, even if it conflicted with her feelings, would save them both from unhappiness and would give them great victory over the temptations of Satan.—Testimonies for the Church 1:308, 309 .

God Removes Hindrances to Happiness—God seeks our real happiness. If anything lies in the way of this, He sees it must first be removed. He will thwart our purposes and disappoint our expectations and bring us through disappointments and trials to reveal to us ourselves as we are.… Sin is the cause of all our woes. If we would have true peace and happiness of mind, sin must be removed.—Letter 29, 1879.

Some Would Not Be Happy in Heaven—Could those whose lives have been spent in rebellion against God be suddenly transported to heaven and witness the high, the holy state of perfection that ever exists there—every soul filled with love, every countenance beaming with joy, enrapturing music in melodious strains rising in honor of God and the Lamb, and ceaseless streams of light flowing upon the redeemed from the face of Him who sits upon the throne—could those whose hearts are filled with hatred of God, of truth and holiness, mingle with the heavenly throng and join their songs of praise? Could they endure the glory of God and the Lamb? No, no; years of probation were granted them that they might form characters for heaven, but they have never trained the mind to love purity; they have never learned the language of heaven, and now it is too late.

A life of rebellion against God has unfitted them for heaven. Its purity, holiness, and peace would be torture to them; the glory of God would be a consuming fire. They would long to flee from that holy place. They would welcome destruction that they might be hidden from the face of Him who died to redeem them. The destiny of the wicked is fixed by their own choice. Their exclusion from heaven is voluntary with themselves and just and merciful on the part of God.—The Great Controversy, 542, 543 .

Yours May Be a Joyous Life—Let us all have confidence in God. Press your way through the shadow which Satan throws across your pathway and take hold of the arm of Jesus, the Mighty One. Let your case rest in His hands. Let your prayer be, "Lord, I present my petition to Thee. I put my trust in Thee, and I ask for the blessing that Thou seest will be for my present and future usefulness and my eternal good." When you arise from your knees, believe! When the enemy comes with his darkness, sing faith and talk faith, and you will find that you have sung and talked yourself into the light.

"Rejoice in the Lord always: and again I say, Rejoice" . Those who do this have a joyous life. No unpleasantness comes from their lips or from the atmosphere surrounding the soul, for they do not feel that they are better than others. Hide in Jesus Christ; then all the time the truth of God will be fitting you up for the future, immortal life. When you have confidence in the Mighty One, your experience is not borrowed; it is your own.—Manuscript 91, 1901.

Increasing Happiness Throughout Eternity—As through Jesus we enter into rest, heaven begins here. We respond to His invitation, Come, learn of Me, and in thus coming we begin the life eternal. Heaven is a ceaseless approaching to God through Christ. The longer we are in the heaven of bliss, the more and still more of glory will be opened to us; and the more we know of God, the more intense will be our happiness. As we walk with Jesus in this life, we may be filled with His love, satisfied with His presence.

All that human nature can bear, we may receive here. But what is this compared with the hereafter? There "are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the

midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes” .—The Desire of Ages, 331, 332 .

Section 14—Thoughts and Their Influences

Chapter 72— Thought Habits

Thoughts Form Character—As a man "thinketh in his heart, so is he" . Many thoughts make up the unwritten history of a single day, and these thoughts have much to do with the formation of character. Our thoughts are to be strictly guarded, for one impure thought makes a deep impression on the soul. An evil thought leaves an evil impress on the mind. If the thoughts are pure and holy, the man is better for having cherished them. By them the spiritual pulse is quickened and the power for doing good is increased. And as one drop of rain prepares the way for another in moistening the earth, so one good thought prepares the way for another.—The Youth's Instructor, January 17, 1901.

Power to Choose Thought Topics—It is within the power of everyone to choose the topics that shall occupy the thoughts and shape the character.—Education, 127 .

Requires Personal Effort—No one but yourself can control your thoughts. In the struggle to reach the highest standard, success or failure will depend much upon the character and the manner in which the thoughts are disciplined. If the thoughts are well girded, as God directs they shall be each day, they will be upon those subjects that will help us to greater devotion. If the thoughts are right, then as a result the words will be right; the actions will be of that character to bring gladness and comfort and rest to souls.—Letter 33, 1886.

Thoughts to Be Trained—The thoughts must be trained. Gird up the loins of the mind that it shall work in the right direction and after the order of well-formed plans; then every step is one in advance, and no effort or time is lost in following vague ideas and random plans. We must consider the aim and object of life, and ever keep worthy purposes in view. Every day the thoughts should be trained and kept to the point as the compass to the pole. Everyone should have his aims and purposes, and then make every thought and action of that character to accomplish that which he purposes. The thoughts must be controlled. There must be a fixedness of purpose to carry out that which you shall undertake.—Letter 33, 1886.

Training the Thoughts—The actual discipline of life is made up of the little things. The training of the thoughts is essential.—Manuscript 76, 1900.

The training of the heart, the control of the thoughts, in cooperation with the Holy Spirit, will give control of the words. This is true wisdom, and will ensure quietness of mind, contentment and peace. There will be joy in the contemplation of the riches of the grace of God.—Letter 10, 1894.

Right Thoughts Do Not Come Naturally—There is earnest work before each one of us. Right thoughts, pure and holy purposes, do not come to us naturally. We shall have to strive for them.—The Review and Herald, November 28, 1899.

Captive Thoughts—If the life is given into its control, the power of the truth is unlimited. The thoughts are brought into captivity to Jesus Christ. From the treasure of the heart are brought

forth appropriate and fitting words. Especially should our words be guarded. Writing to Timothy, Paul says, “Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us” .—Manuscript 130, 1897.

Mind Must Be Firmly Controlled—The youth should begin early to cultivate correct habits of thought. We should discipline the mind to think in a healthful channel and not permit it to dwell upon things that are evil. The psalmist exclaims, “Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer” .

As God works upon the heart by His Holy Spirit, man must cooperate with Him. The thoughts must be bound about, restricted, withdrawn from branching out and contemplating things that will only weaken and defile the soul. The thoughts must be pure, the meditations of the heart must be clean, if the words of the mouth are to be words acceptable to Heaven and helpful to your associates.

Christ said to the Pharisees, “O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things” .—RH, June 12, 1888.

Overt Sin Manifests Latent Thoughts—The season of temptation, under which, it may be, one falls into grievous sin, does not create the evil that is revealed but only develops or makes manifest that which was hidden and latent in the heart. As a man “thinketh in his heart, so is he”; for out of the heart “are the issues of life” .—Thoughts from the Mount of Blessing, 60 .

Obligation to Control Thoughts—In the Sermon on the Mount Christ presented before His disciples the far-reaching principles of the law of God. He taught His hearers that the law was transgressed by the thoughts before the evil desire was carried out in actual commission. We are under obligation to control our thoughts and to bring them into subjection to the law of God. The noble powers of the mind have been given to us by the Lord that we may employ them in contemplating heavenly things. God has made abundant provision that the soul may make continual progression in the divine life. He has placed on every hand agencies to aid our development in knowledge and virtue.—The Review and Herald, June 12, 1888.

Natural Untrained Mind Acts Without High Motives—The natural, selfish mind, if left to follow out its own evil desires, will act without high motives, without reference to the glory of God or the benefit of mankind. The thoughts will be evil, and only evil, continually.... The Spirit of God produces a new life in the soul, bringing the thoughts and desires into obedience to the will of Christ.—The Review and Herald, June 12, 1888.

Adversary Cannot Read Thoughts—The adversary of souls is not permitted to read the thoughts of men; but he is a keen observer, and he marks the words; he takes account of actions, and skillfully adapts his temptations to meet the cases of those who place themselves in his power. If we would labor to repress sinful thoughts and feelings, giving them no expression in

words or actions, Satan would be defeated; for he could not prepare his specious temptations to meet the case. But how often do professed Christians, by their lack of self-control, open the door to the adversary of souls!—The Review and Herald, March 22, 1887.

Many Troubled by Evil Thoughts—There are many who are really troubled because low, debasing thoughts come into the mind and are not easily banished. Satan has his evil angels around us, and though they cannot read men's thoughts, they closely watch their words and actions. Satan takes advantage of the weaknesses and defects of character that are thus revealed and presses his temptations where there is the least power of resistance. He makes evil suggestions and inspires worldly thoughts, knowing that he can thus bring the soul into condemnation and bondage. To those who are selfish, worldly, avaricious, proud, faultfinding, or given to detraction—to all who are cherishing errors and defects of character—Satan presents the indulgence of self and leads the soul off upon a track that the Bible condemns, but which he makes appear attractive.

For every class of temptations there is a remedy. We are not left to ourselves to fight the battle against self and our sinful natures in our own finite strength. Jesus is a mighty helper; a never-failing support.... The mind must be restrained and not allowed to wander. It should be trained to dwell upon the Scriptures and upon noble, elevating themes. Portions of Scripture, even whole chapters, may be committed to memory, to be repeated when Satan comes in with his temptations.... When Satan would lead the mind to dwell upon earthly and sensual things, he is most effectually resisted with, "It is written."—The Review and Herald, April 8, 1884.

The Only Security Is Right Thinking—We need a constant sense of the ennobling power of pure thoughts and the damaging influence of evil thoughts. Let us place our thoughts upon holy things. Let them be pure and true, for the only security for any soul is right thinking. We are to use every means that God has placed within our reach for the government and cultivation of our thoughts. We are to bring our minds into harmony with His mind. His truth will sanctify us, body and soul and spirit.—Letter 123, 1904.

Dwelling on Frivolous Things—We should endeavor to have our minds in that condition where we can receive the impressions of the Holy Spirit. But they cannot receive increased light who allow their thoughts to run constantly upon frivolous things. The mind should be stored with heavenly treasure, with food that will enable us to grow spiritually, and thus prepare us for a holy heaven.—Manuscript 51, 1912.

Provision Made to Elevate Thoughts—God has made every provision whereby our thoughts may become purified, elevated, refined, and ennobled. He has not only promised to cleanse us from all unrighteousness, but He has made an actual provision for the supply of grace that will lift our thoughts toward Him and enable us to appreciate His holiness. We may realize that we are Christ's possession and that we are to manifest His character to the world. Prepared by heavenly grace, we become clothed with the righteousness of Christ, in the wedding garment, and are fitted to sit down at the marriage supper. We become one with Christ, partakers of the

divine nature, purified, refined, elevated, and acknowledged to be the children of God—heirs of God and joint heirs with Jesus Christ.—The Youth's Instructor, October 28, 1897.

Keep Off Satan's Enchanted Ground —You should keep off from Satan's enchanted ground and not allow your minds to be swayed from allegiance to God. Through Christ you may and should be happy and should acquire habits of self-control. Even your thoughts must be brought into subjection to the will of God and your feelings under the control of reason and religion. Your imagination was not given you to be allowed to run riot and have its own way without any effort at restraint or discipline.

If the thoughts are wrong, the feelings will be wrong, and the thoughts and feelings combined make up the moral character. When you decide that as Christians you are not required to restrain your thoughts and feelings, you are brought under the influence of evil angels and invite their presence and their control. If you yield to your impressions and allow your thoughts to run in a channel of suspicion, doubt, and repining, you will be among the most unhappy of mortals, and your lives will prove a failure.—Testimonies for the Church 5:310 .

Counsel to a Young Woman Regarding the Dangers of Castle-building—You should control your thoughts. This will not be an easy task; you cannot accomplish it without close and even severe effort. Yet God requires this of you; it is a duty resting upon every accountable being. You are responsible to God for your thoughts. If you indulge in vain imaginations, permitting your mind to dwell upon impure subjects, you are, in a degree, as guilty before God as if your thoughts were carried into action. All that prevents the action is the lack of opportunity.

Day and night dreaming and castle-building are bad and exceedingly dangerous habits. When once established, it is next to impossible to break up such habits and direct the thoughts to pure, holy, elevated themes. You will have to become a faithful sentinel over your eyes, ears, and all your senses if you would control your mind and prevent vain and corrupt thoughts from staining your soul. The power of grace alone can accomplish this most desirable work. You are weak in this direction.—Testimonies for the Church 2:561 .

Crowd Out the Evil With Good—Parents can choose, if they will, whether or not their children's minds shall be filled with pure and holy thoughts and sentiments, but their tastes must be disciplined and educated with the greatest care. They must commence early to unfold the Scriptures before the expanding minds of their children that proper habits and tastes may be formed.... The elements of evil cannot be exterminated except by the introduction of food for pure, solid thought.—The Review and Herald, November 9, 1886.

Avoid Negative Thinking—As we are not our own, as we are bought with a price, it is the duty of everyone who professes to be a Christian to keep his thoughts under the control of reason and oblige himself to be cheerful and happy. However bitter may be the cause of his grief, he should cultivate a spirit of rest and quietude in God. The restfulness which is in Christ Jesus, the peace of Christ, how precious, how healing its influence, how soothing to the oppressed soul! However dark his prospects, let him cherish a spirit to hope for good. While nothing is gained

by despondency, much is lost. While cheerfulness and a calm resignation and peace will make others happy and healthy, it will be of the greatest benefit to oneself. Sadness and talking of disagreeable things is encouraging the disagreeable scenes, bringing back upon oneself the disagreeable effect. God wants us to forget all these—not look down but up, up!—Letter 1, 1883.

Peril of Dwelling on Earthly Things—If your thoughts, your plans, your purposes, are all directed toward the accumulation of the things of earth, your anxiety, your study, your interests, will all be centered upon the world. The heavenly attractions will lose their beauty.... Your heart will be with your treasure.... You will have no time to devote to the study of the Scriptures and to earnest prayer that you may escape the snares of Satan.—The Review and Herald, September 1, 1910.

Changing the Thought Pattern—When the mind has been long permitted to dwell only on earthly things, it is a difficult matter to change the habits of thought. That which the eye sees and the ear hears too often attracts the attention and absorbs the interest. But if we would enter the city of God and look upon Jesus and His glory, we must become accustomed to beholding Him with the eye of faith here. The words and the character of Christ should be often the subject of our thoughts and of our conversation, and each day some time should be especially devoted to prayerful meditation upon these sacred themes.—The Review and Herald, May 3, 1881.

A Higher Grade of Thought—Man has revolted from God and has ever since endeavored to make his scheme of doing as he pleased a success in securing happiness. But whenever he has sought to fill his mind with any other object than God, he has been disappointed. There must be an altogether higher grade of thought, an altogether higher class of studies, and higher objects for you to seek to obtain than you have had in the past. The disorders and imperfections of human words and human characters can be restored only by the Lord Jesus Christ. He, then, should be the object of your contemplation, the theme of your conversation. You must have an altogether higher exercise of thought and action if you would understand the great plan of redemption.—Manuscript 13, 1897.

Law of Thoughts and Feelings—It is a law of nature that our thoughts and feelings are encouraged and strengthened as we give them utterance. While words express thoughts, it is also true that thoughts follow words.—The Ministry of Healing, 251, 252 .

Toward Completeness of Character—A Christian life will be revealed by Christian thoughts, Christian words, and Christian deportment. In Christ there is a divine completeness of character.—Letter 13a, 1879.

A New Endowment of Power—Those who consecrate soul, body, and spirit to God, purifying their thoughts by obedience to the law of God, will continually receive a new endowment of physical and mental power. There will be heart yearnings after God and earnest prayer for clear perception to discern the office and work of the Holy Spirit. It is not for us to use it, but

for the Holy Spirit to use us, molding, fashioning every power.—Testimonies on Sabbath-School Work, 106.

Chapter 73— Right Thinking

Power of Thought a Gift From God—The mind is a trust from God. The powers of the mind are to be cultivated. They are to be so wisely used that they will increase in strength. Each one is to use his entrusted talents in a way that the greatest good will be done. The mind is to be educated that the best energies of the soul will be brought out and every faculty be developed. We must not be contented with a low standard. We are to move onward from one advanced line of work to another.—Letter 106, 1901.

Mind to Be Trained—The mind is the best possession we have; but it must be trained by study, by reflection, by learning in the school of Christ, the best and truest educator the world has ever known. The Christian worker must grow. He must build up a character for usefulness; he must educate himself to endure hardness and to be wise to plan and execute in the work of God. He must be a man of pure mind and conversation—one who will abstain from every appearance of evil and give no occasion for reproach through his heedless ways. He must be truthful at heart; in his mouth there must be no guile.—The Review and Herald, January 6, 1885.

He died for me that I might be blessed and that His joy might remain in me. Therefore I keep my mind in that channel; I educate it; I train it; I train my tongue; I train my thoughts; I train all that there is of me that I may fasten it upon Jesus Christ.—Manuscript 36, 1891.

Every faculty of the mind shows that God designed these faculties to be used, not to remain inactive.—Testimonies for the Church 4:411 .

Right Thinking Only Security—The only security for any soul is right thinking. As a man "thinketh in his heart, so is he" . The power of self-restraint strengthens by exercise. That which at first seems difficult, by constant repetition grows easy, until right thoughts and actions become habitual. If we will, we may turn away from all that is cheap and inferior and rise to a high standard; we may be respected by men and beloved of God.—The Ministry of Healing, 491 .

Christ-centered Thinking—Your last thought at night, your first thought in the morning, should be of Him in whom is centered your hope of eternal life.—Letter 19, 1895.

Positiveness to Be Developed—The positiveness and energy, the solidity and strength of character manifested in Christ are to be developed in us through the same discipline that He endured. And the grace that He received is for us.—The Desire of Ages, 73 .

Effort Proportionate to Object of Pursuit—The thoughts must be centered upon God. We must put forth earnest effort to overcome the evil tendencies of the natural heart. Our efforts, our self-denial and perseverance, must be proportionate to the infinite value of the object of which we are in pursuit. Only by overcoming as Christ overcame shall we win the crown of life.—The Ministry of Healing, 455 .

Thinking for Yourself—If you allow another to do your thinking for you, you will have crippled energies and contracted abilities. There are many whose intellects are dwarfed because they confine them to dwell upon commonplace subjects. You should wrestle with problems of thought that require the exercise of the best powers of your mind.—The Review and Herald, April 16, 1889.

Refinement of Heart Learned in Christ's School—Real refinement of thought and manner is better learned in the school of the Divine Teacher than by any observance of set rules. His love pervading the heart gives to the character those refining touches that fashion it in the semblance of His own. This education imparts a heaven-born dignity and sense of propriety. It gives a sweetness of disposition and a gentleness of manner that can never be equaled by the superficial polish of fashionable society.—Education, 241 .

Mental Discipline Required—The ability to fix the thoughts on the work in hand is a great blessing. God-fearing youth should strive to discharge their duties with thoughtful consideration, keeping the thoughts in the right channel and doing their best. They should recognize their present duties and fulfill them without allowing the mind to wander. This kind of mental discipline will be helpful and beneficial throughout life. Those who learn to put thought into everything they undertake, however small the work may appear, will be of use in the world.—The Youth's Instructor, August 20, 1903.

Relation of Ideas One to Another—Some minds are more like an old curiosity shop than anything else. Many odd bits and ends of truth have been picked up and stored away there; but they know not how to present them in a clear, connected manner. It is the relation that these ideas have to one another that gives them value. Every idea and statement should be as closely united as the links in a chain. When a minister throws out a mass of matter before the people for them to pick up and arrange in order, his labors are lost, for there are few who will do it.—The Review and Herald, April 6, 1886.

Why the Mind Takes a Low Level—If the human mind takes a low level, it is generally because it is left to deal with commonplace facts and not called out and exercised to grasp lofty, elevated truths, which are enduring as eternity. These literary societies and lyceums are almost universally exerting an influence entirely contrary to that which they claim, and are an injury to the youth. This need not be the case, but because unsanctified elements take the lead, because worldlings want matters to go to please themselves, their hearts are not in harmony with Jesus Christ. They are in the ranks of the Lord's enemies, and they will not be pleased with that kind of entertainment which would strengthen and confirm the members of the society in spirituality.

Low, cheap matters are brought in which are not elevating or instructive but which only amuse.—Manuscript 41, 1900.

Dwelling on Unimportant Matters—During the waking hours the mind will be constantly employed. If it dwells upon unimportant matters, the intellect is dwarfed and weakened. There may be some spasmodic flashes of thought; but the mind is not disciplined to steady, sober reflection. There are themes that demand serious consideration.... By dwelling upon these themes of eternal interest, the mind is strengthened and the character developed.—The Review and Herald, June 10, 1884.

Thoughts Indelibly Imprint the Soul—Abstain from all evil. Common sins, however insignificant they may be regarded, will impair your moral sense and extinguish the inward impression of the Spirit of God. The character of the thoughts leaves its imprint upon the soul, and all low conversation pollutes the mind. All evil works ruin to those who commit it. God may and will forgive the repenting sinner, but though forgiven, the soul is marred; the power of the elevated thought, possible to the unimpaired mind, is destroyed. Through all time the soul bears the scars. Then let us seek for that faith which works by love and purifies the heart that we may represent the character of Christ to the world.—The Review and Herald, December 8, 1891.

Surrounding the Soul by a Pure Atmosphere—None are to be forward or obtrusive, but we are quietly to live out our religion, with an eye single to the glory of God.... Then we shall shine as lights in the world, without noise or friction. None need fail, for One is with them who is wise in counsel, excellent in working, and mighty to accomplish His designs. He works through His agents, seen and unseen, human and divine. This work is a grand work and will be carried forward to the glory of God, if all who are connected with it will make their works correspond to their profession of faith. Purity of thought must be cherished as indispensable to the work of influencing others. The soul must be surrounded by a pure, holy atmosphere, an atmosphere that will tend to quicken the spiritual life of all who inhale it.—Letter 74, 1896.

Every Energy to Be Exercised —The life of the soul cannot be sustained unless it is brought into subjection to the will of God. Every energy is to be exercised in doing the divine will. Our thoughts, if stayed upon God, will be guided by divine love and power. Then, my dear child, live on the words that proceed from the lips of Christ. May the Lord strengthen and bless and guide you. Press forward and believe that if you ask, you will receive.—Letter 339, 1905.

Christ Changes Thoughts—Christ came to change the current of his thoughts and affections.—Testimonies for the Church 1:196 .

As the Flower Turns to the Sun—Let the soul be drawn out and upward that God may grant us a breath of the heavenly atmosphere. We may keep so near to God that in every unexpected trial our thoughts will turn to Him as naturally as the flower turns to the sun.—Steps to Christ, 99, 100 .

Transformation Begins With Thoughts—The words "A new heart also will I give you" mean, "A new mind will I give you." This change of heart is always attended by a clear conception of Christian duty, an understanding of truth. The clearness of our view of truth will be proportionate to our understanding of the Word of God.—Counsels to Parents, Teachers, and Students, 452 .

We want the transforming grace of God to take right hold of our thinking powers. We may think evil, we may continue to keep our minds upon objectionable things, but what does this do for us? It conforms our entire experience to that which we are looking upon. But by beholding Jesus we become changed into His likeness. The servant of the living God sees to some purpose. The eyes are sanctified, and the ears are sanctified, and those who will close their eyes and ears to evil will become changed.—Manuscript 17, 1894.

Chapter 74— Doubts

Mysteries We Cannot Fathom—The Word of God, like the character of its Divine Author, presents mysteries that can never be fully comprehended by finite beings. The entrance of sin into the world, the incarnation of Christ, regeneration, the resurrection, and many other subjects presented in the Bible are mysteries too deep for the human mind to explain, or even fully to comprehend. But we have no reason to doubt God's Word because we cannot understand the mysteries of His providence. In the natural world we are constantly surrounded with mysteries that we cannot fathom. The very humblest forms of life present a problem that the wisest of philosophers is powerless to explain. Everywhere are wonders beyond our ken. Should we then be surprised to find that in the spiritual world also there are mysteries that we cannot fathom? The difficulty lies solely in the weakness and narrowness of the human mind. God has given us in the Scriptures sufficient evidence of their divine character, and we are not to doubt His Word because we cannot understand all the mysteries of His providence.—Steps to Christ, 106, 107 .

Possibility for Doubt Not Removed—While God has given ample evidence for faith, He will never remove all excuse for unbelief. All who look for hooks to hang their doubts upon will find them. And those who refuse to accept and obey God's word until every objection has been removed, and there is no longer an opportunity for doubt, will never come to the light.

Distrust of God is the natural outgrowth of the unrenewed heart, which is at enmity with Him. But faith is inspired by the Holy Spirit, and it will flourish only as it is cherished. No man can become strong in faith without a determined effort. Unbelief strengthens as it is encouraged; and if men, instead of dwelling upon the evidences which God has given to sustain their faith, permit themselves to question and cavil, they will find their doubts constantly becoming more confirmed.—The Great Controversy, 527 .

Impact of the Weight of Evidence—Those who desire to doubt will have plenty of room. God does not propose to remove all occasion for unbelief. He gives evidence, which must be

carefully investigated with a humble mind and a teachable spirit, and all should decide from the weight of evidence. God gives sufficient evidence for the candid mind to believe; but he who turns from the weight of evidence because there are a few things which he cannot make plain to his finite understanding will be left in the cold, chilling atmosphere of unbelief and questioning doubts, and will make shipwreck of faith.—Testimonies for the Church 5:675, 676 .

Do Not Trust in Feeling —The great plan of mercy from the beginning of time is to have every afflicted soul trust in His love. Your safety at the present time when your mind is tortured with doubt is not to trust in feeling but in the living God. All He asks of you is to put your trust in Him, acknowledging Him as your faithful Saviour, who loves you and has forgiven you all your mistakes and errors.—Letter 299, 1904.

No Thought of Doubt to See Light of Day—Watch as faithfully as did Abraham lest the ravens or any birds of prey alight upon your sacrifice and offering to God. Every thought of doubt should be so guarded that it will not see the light of day by utterance. Light always flees from words which honor the powers of darkness. The life of our risen Lord should be daily manifested in us.—Letter 7, 1892.

Chronic Doubter Centers on Self—It is a great misfortune to be a chronic doubter, keeping the eye and thoughts on self. While you are beholding self, while this is the theme of thought and conversation, you cannot expect to be conformed to the image of Christ. Self is not your savior. You have no redeeming qualities in yourself. “I” is a very leaky boat for your faith to embark in. Just as surely as you trust yourself in it, it will founder.

The lifeboat, to the lifeboat! This is your only safety. Jesus is the Captain of the lifeboat, and He has never lost a passenger.

Discouraged doubters, how can you expect to find your heart glowing with the love of Christ? How can you expect His joy to remain in you and your joy to be full while you are meditating and feeding upon your own imperfect characters?—Letter 11, 1897.

Faith vs. Unbelief—We do not realize how much we lose through unbelief. Without faith we shall be engaged in a losing battle. We have a Saviour who understands every phase of our life. He knows of our discouragements, and He knows just what help we need. We want a faith in Him, a faith that works by love and purifies the soul.—Manuscript 41, 1908.

Faith grows by conflicts with doubts; virtue gathers strength by resistance to temptation.—The Youth’s Instructor, April 1873.

Cherish Faith—There is no encouragement given for unbelief. The Lord manifests His grace and His power over and over again, and this should teach us that it is always profitable under all circumstances to cherish faith, to talk faith, to act faith. We are not to have our hearts and hands weakened by allowing the suggestions of suspicious minds to plant in our hearts the seeds of doubt and distrust.—Letter 97, 1898.

Doubt Induces Nervous Diseases—The assurance of God's approval will promote physical health. It fortifies the soul against doubt, perplexity, and excessive grief that so often sap the vital forces and induce nervous diseases of a most debilitating and distressing character. The Lord has pledged His unfailing word that His eye shall be over the righteous and His ear open to their prayer, while He is against all them that do evil. We make very hard work for ourselves in this world when we take such a course that the Lord is against us.—The Review and Herald, October 16, 1883.

No Suspicion to Possess the Mind—No suspicion or distrust is to take possession of our minds. No apprehension of the greatness of God is to confuse our faith. May God help us to humble ourselves in meekness and lowliness. Christ laid aside His royal robe and kingly crown that He might associate with humanity and show that human beings may be perfect. Clad in the garments of mercy, He lived in our world a perfect life to give us evidence of His love. He has done that which should make unbelief in Him impossible. From His high command in the heavenly courts He stooped to take human nature upon Him. His life is an example of what our lives may be. That no apprehension of God's greatness should come in to efface our belief in God's love, Christ became a man of sorrows and acquainted with grief. The human heart, given up to Him, will become a sacred harp, sending forth sacred music.—Letter 365, 1904.

No Excuse for Talking Discouragement—"The Father hath delivered us from the power of darkness" . If this is true, what excuse then have we for talking discouragement and unbelief and doubt—drawing darkness around us as a mantle? Let us roll back the dark shadow of doubt, casting it aside to be borne by Satan, the originator of all doubt and discouragement. He is seeking to cast his hellish shadow across our pathway. Our faith must penetrate the dark cloud of doubt and unbelief, taking hold of the arm of Christ beyond.—Manuscript 102, 1901.

How Ellen White Repulsed the Shadow of Doubt—When Satan casts his hellish shadow athwart my pathway, I do not look at it or talk of it and glorify the devil by talking of him and his power and what a hard time I am having. No, I cleave right through the shadow, and by faith take hold of Jesus Christ. By beholding we "are changed into the same image from glory to glory." Talk faith. Every doubt you express is a seed sown, and that seed will take root in some heart. We do not want to speak one word of doubt and thus praise the devil for his wonderful power to keep you in subjection. No, Christ has purchased me and redeemed me. Satan has no power over me.—Manuscript 16, 1894.

False Ideas Concerning God—Satan is exultant when he can lead the children of God into unbelief and despondency. He delights to see us mistrusting God, doubting His willingness and power to save us. He loves to have us feel that the Lord will do us harm by His providences.

It is the work of Satan to represent the Lord as lacking in compassion and pity. He misstates the truth in regard to Him. He fills the imagination with false ideas concerning God; and instead of dwelling upon the truth in regard to our heavenly Father, we too often fix our minds upon the misrepresentations of Satan and dishonor God by distrusting Him and murmuring against Him.

Satan ever seeks to make the religious life one of gloom. He desires it to appear toilsome and difficult, and when the Christian presents in his own life this view of religion, he is through his unbelief seconding the falsehood of Satan.—Steps to Christ, 116 .

Shut the Door of Your Heart to Doubts—When the devil comes with his doubts and unbeliefs, shut the door of your heart. Shut your eyes so that you will not dwell upon his hellish shadow. Lift them up where they can behold the things which are eternal, and you will have strength every hour. The trial of your faith is much more precious than gold It makes you valiant to fight the battle of the Lord, "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" .

Satan claims the world. He claims us as his. Then shall we give him that which he claims? No. I am somebody else's property. I have been bought with a price, and my business is to glorify God in my body and spirit. I have no time to talk unbelief. It is faith that I must talk. I must strengthen faith by exercise. And then my faith grows as I venture upon the promises of God, and I can grasp more and more.

Blessed, blessed Jesus. I love Him because He is comfort and hope and opportunity and resource to me; to individual me and individual you. I want that you will consider yourself His property. Set your faces as a flint toward Mount Zion. Be determined that there is a treasure there that you can get.—Manuscript 17, 1894.

One Word of Doubt Makes Room for More—One word of doubt, one word of evil thinking and evil speaking, makes room for more of the same kind. It is seed-sowing that will prepare for a harvest that few will care to garner.—Letter 117, 1896.

Seeds of Doubt Lie Buried—Those who are troubled with doubts and have difficulties which they cannot solve should not throw other weak minds into the same perplexity. Some have hinted or talked their unbelief and have passed on, little dreaming of the effect produced. In some instances the seeds of unbelief have taken immediate effect, while in others they have lain buried quite a length of time, until the individual has taken a wrong course and given place to the enemy, and the light of God has been withdrawn from him and he has fallen under the powerful temptations of Satan. Then the seeds of infidelity which were sown so long ago spring up. Satan nourishes them, and they bear fruit.

Anything coming from ministers who should stand in the light has a powerful influence. And when they have not stood in the clear light of God, Satan has used them as agents and has through them transmitted his fiery darts to minds not prepared to resist what has come from their ministers.—Testimonies for the Church 1:378 .

Our Duty to Believe—Believe that the word of God will not fail, but that He is faithful that has promised. It is just as much your duty to believe that God will fulfill His word and forgive your sins as it is your duty to confess your sins. Your faith must be exercised in God as one that will do just as He has said He would do—pardon all your transgressions.

How can we know that the Lord is indeed our sin-pardoning Saviour, and prove the deep blessedness in Him, the great grace and love He has assured us that He has for the contrite in heart, unless we believe His word implicitly? Oh, how very many go mourning, sinning, and repenting, but always under a cloud of condemnation. They do not believe the word of the Lord. They do not believe that He will do just as He said He would do.—Letter 10, 1893.

Cause of Doubt—Love of Sin—Disguise it as they may, the real cause of doubt and skepticism in most cases is the love of sin. The teachings and restrictions of God's Word are not welcome to the proud, sin-loving heart, and those who are unwilling to obey its requirements are ready to doubt its authority. In order to arrive at truth we must have a sincere desire to know the truth and a willingness of heart to obey it. And all who come in this spirit to the study of the Bible will find abundant evidence that it is God's Word, and they may gain an understanding of its truths that will make them wise unto salvation.—Steps to Christ, 111 .

Cherished by the Uncircumspect—Doubt and unbelief are cherished by those who do not walk circumspectly. They have a painful consciousness that their life will not abide the test of the Spirit of God, whether speaking through His Word or through the testimonies of His Spirit that would bring them to His Word. Instead of beginning with their own hearts and coming into harmony with the pure principles of the gospel, they find fault and condemn the very means that God has chosen to fit up a people to stand in the day of the Lord.—Manuscript 1, 1883.

Doubts Entertained Regarded as Assured Facts—The general method of educating the youth does not meet the standard of true education. Infidel sentiments are interwoven in the matter placed in schoolbooks, and the oracles of God are placed in a questionable or even an objectionable light. Thus the minds of the youth become familiar with Satan's suggestions, and the doubts once entertained become to those who entertain them assured facts, and scientific research is made misleading on account of the way its discoveries are interpreted and perverted.—The Youth's Instructor, January 31, 1895.

What to Do With Doubt—You hurt the heart of Christ by doubting, when He has given us such evidences of His love in giving His own life to save us that we should not perish, but have everlasting life. He has told us just what to do. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" .—Letter 10, 1893.

Doubts Disappear in Seeking to Bless Others—There are many who complain of their doubts, who lament that they have no assurance of their connection with God. This is often attributable to the fact that they are doing nothing in God's cause. Let them seek earnestly to help and bless others, and their doubts and despondency will disappear.—Testimonies for the Church 5:395 .

Those who are perpetually talking doubts and demanding additional evidence to banish their cloud of unbelief do not build on the Word. Their faith rests on circumstances; it is founded in feeling. But feeling, be it ever so pleasing, is not faith. God's Word is the foundation upon which our hopes of heaven must be built.—Letter 11, 1897.

The More You Talk Doubt, the Darker It Grows —I saw that angels of God were looking sorrowfully toward you. They had left your side and were turning mournfully away, while Satan and his angels were grinning in exultation over you. If you had yourself battled with your doubts and not encouraged the devil to tempt you by talking out your unbelief and loving to dwell upon it, you would not have attracted the fallen angels about you in such numbers. But you chose to talk your darkness; you chose to dwell upon it; and the more you talk and dwell upon it, the darker and darker you grow.

You are shutting out from you every ray of heaven's light, and a great gulf is coming between you and the only ones who can help you. If you proceed in the way you have started, misery and woe are before you. God's hand will arrest you in a manner that will not suit you. His wrath will not slumber. But now He invites you. Now, just now, He calls upon you to return unto Him without delay, and He will graciously pardon and heal all your backslidings. God is leading out a people who are peculiar. He will cleanse and purify them and fit them for translation. Every carnal thing will be separated from God's peculiar treasures until they shall be like gold seven times purified.—Testimonies for the Church 1:430, 431 .

Let Beams of Light Dispel Shadows of Doubt—We need to be filled with all the fullness of God, and we shall then have life, power, grace and salvation.

How shall we obtain these great blessings? Christ has died that we might receive them by faith in His name. He has freely offered us light and life. Then why should we persist in driving pegs on which to hang our doubts? Why should we fill the gallery of the mind with gloomy scenes of doubt? Why not let the bright beams of the Sun of righteousness shine into the chambers of heart and mind and dispel the shadows of unbelief? Turn to the Light, to Jesus the precious Saviour.

Instead of beholding the flaws and defects of some human being, turn to contemplate the character of Him in whom there is no imperfection. Jesus is the "chiefest among ten thousand," the One "altogether lovely." We are not to make any man our pattern. God has given us a perfect model in His only begotten Son, and by beholding Him we shall become changed into His image. Look upon Christ, whose throne is high and lifted up, and the train of His glory fills the temple.—Manuscript 66, 1895.

Chapter 75— Imagination and Illness

Imagination Leads to Severe Forms of Disease—The mind needs to be controlled, for it has a most powerful influence upon the health. The imagination often misleads, and when indulged, brings severe forms of disease upon the afflicted. Many die of diseases which are mostly imaginary. I am acquainted with several who have brought upon themselves actual disease by the influence of the imagination.—Testimonies for the Church 2:523 .

People Dying Who Might Get Well—Thousands are sick and dying around us who might get well and live if they would, but their imagination holds them. They fear that they will be made worse if they labor or exercise, when this is just the change they need to make them well. Without this they never can improve. They should exercise the power of the will, rise above their aches and debility, engage in useful employment, and forget that they have aching backs, sides, lungs, and heads. Neglecting to exercise the entire body, or a portion of it, will bring on morbid conditions. Inaction of any of the organs of the body will be followed by a decrease in size and strength of the muscles and will cause the blood to flow sluggishly through the blood vessels.—Testimonies for the Church 3:76 .

Imagination Can Control Parts of the Body—It is the lack of harmonious action in the human organism that brings disease. The imagination may control the other parts of the body to their injury. All parts of the system must work harmoniously.—Manuscript 24, 1900. .

Dying of a Diseased Imagination—Once I was called to see a young woman with whom I was well acquainted. She was sick and was running down fast. Her mother wished me to pray for her. The mother stood there weeping and saying, "Poor child; she cannot live long." I felt her pulse. I prayed with her, and then addressed her, "My sister, if you get up and dress and go to your usual work in the office, all this invalidism will pass away."

"Do you think this would pass away?" she said.

"Certainly," I said. "You have nearly smothered the life forces by invalidism."

I turned to the mother and told her that her daughter would have died of a diseased imagination if they had not been convinced of their error. She had been educating herself to invalidism. Now this is a very poor school. But I said to her, "Change this order; arise and dress." She was obedient, and is alive today.—Letter 231, 1905. .

Imagination Affected by Disease—You are highly sensitive and feel deeply. You are strictly conscientious, and your judgment must be convinced before you will yield to the opinions of others. Had your physical health been unimpaired, you would have made an eminently useful woman. You have long been diseased, and this has affected your imagination so that your thoughts have been concentrated upon yourself, and the imagination has affected the body.—Testimonies for the Church 3:74 .

Overcoming a Diseased Imagination—The light given me is that if the sister you mention would brace up and cultivate her taste for wholesome food, all these sinking spells would pass away. She has cultivated her imagination; the enemy has taken advantage of her weakness of body, and her mind is not braced to bear up against the hardships of everyday life. It is good, sanctified mind cure she needs, an increase of faith, and active service for Christ. She needs also the exercise of her muscles in outside practical labor. Physical exercise will be to her one of the greatest blessings of her life. She need not be an invalid, but a wholesome-minded, healthy woman, prepared to act her part nobly and well.

All the treatment that may be given to this sister will be of little advantage unless she acts her part. She needs to strengthen muscle and nerve by physical labor. She need not be an invalid, but can do good, earnest labor. Like many others, she has a diseased imagination. But she can overcome and be a healthy woman. I have had this message to give to many, and with the best results.—Letter 231, 1905. .

Summon the Aid of the Will—Indolence is a great evil. Men, women, and youth, by dwelling upon themselves, think they are in a much worse condition than they really are. They nurse their ailments, and think of them and talk of them, until their usefulness seems to be at an end. Many have passed into the grave when they might have lived, and ought to have lived. Their imagination was diseased. Had they resisted the disposition to yield to infirmities and be overcome by them; had they summoned to their aid the powers of the will, they might have lived to bless the world with their influence.—The Health Reformer, July, 1868.

Deliverance From Sin and Healing Disease Linked—In the ministry of healing, the physician is to be a coworker with Christ. The Saviour ministered to both the soul and the body. The gospel which He taught was a message of spiritual life and of physical restoration. Deliverance from sin and the healing of disease were linked together. The same ministry is committed to the Christian physician. He is to unite with Christ in relieving both the physical and spiritual needs of his fellowmen. He is to be to the sick a messenger of mercy, bringing to them a remedy for the diseased body and for the sin-sick soul.—The Ministry of Healing, 111 .

Chapter 76— Decision and the Will

Governing Power in Nature of Man—The will is the governing power in the nature of man, bringing all the other faculties under its sway. The will is not the taste or the inclination, but it is the deciding power which works in the children of men unto obedience to God or unto disobedience.—Testimonies for the Church 5:513 .

Everything Depends on Its Right Action—The tempted one needs to understand the true force of the will. This is the governing power in the nature of man—the power of decision, of choice. Everything depends on the right action of the will. Desires for goodness and purity are right, as far as they go; but if we stop here, they avail nothing. Many will go down to ruin while hoping and desiring to overcome their evil propensities. They do not yield the will to God. They do not *choose* to serve Him.—The Ministry of Healing, 176 .

The Spring of All Actions—Your will is the spring of all your actions. This will, that forms so important a factor in the character of man, was at the Fall given into the control of Satan; and he has ever since been working in man to will and to do of his own pleasure, but to the utter ruin and misery of man.

But the infinite sacrifice of God in giving Jesus, His beloved Son, to become a sacrifice for sin, enables Him to say, without violating one principle of His government: "Yield yourself up to Me; give Me that will; take it from the control of Satan, and I will take possession of it; then I can work in you to will and to do of My good pleasure." When He gives you the mind of Christ, your will becomes as His will, and your character is transformed to be like Christ's character.—Testimonies for the Church 5:515 .

Man's Will Is Aggressive—The will of man is aggressive and is constantly striving to bend all things to its purposes. If it is enlisted on the side of God and right, the fruits of the Spirit will appear in the life; and God has appointed glory, honor, and peace to every man that works good.—The Review and Herald, August 25, 1896.

Impossibility Lies in Own Will—Our entire life is God's and must be used to His glory. His grace will consecrate and improve every faculty. Let no one say, I cannot remedy my defects of character; for if you come to this decision, you will certainly fail to obtain everlasting life. The impossibility lies in your own will. If you *will* not, then you *can* not overcome. The real difficulty arises from the corruption of unsanctified hearts, and an unwillingness to submit to the control of God.—The Youth's Instructor, January 28, 1897.

A Grand Soother of Nerves—The mind and nerves gain tone and strength by the exercise of the will. The power of the will in many cases will prove a potent soother of the nerves.—Testimonies for the Church 1:387 .

Satan Uses the Will—When Satan is permitted to mold the will, he uses it to accomplish his ends He stirs up the evil propensities, awakening unholy passions and ambitions. He says, "All this power, these honors and riches and sinful pleasures, will I give thee"; but his conditions are that integrity shall be yielded, conscience blunted. Thus he degrades the human faculties and brings them into captivity to sin.—The Review and Herald, August 25, 1896.

Temptation Taxes Willpower to Uttermost—It is our privilege, as children of God, to hold fast the profession of our faith without wavering. At times the masterly power of temptation seems to tax our willpower to the uttermost, and to exercise faith seems utterly contrary to all the evidences of sense or emotion; but our will must be kept on God's side. We must believe that in Jesus Christ is everlasting strength and efficiency.... Hour by hour we must hold our position triumphantly in God, strong in His strength.—Letter 42, 1890.

Education of Children Not Like Training Dumb Animals—The education of children at home or at school should not be like the training of dumb animals; for children have an intelligent will, which should be directed to control all their powers. Dumb animals need to be trained, for they have not reason and intellect. But the human mind must be taught self-control. It must be educated to rule the human being, while animals are controlled by a master and are trained to be submissive to him. The master is mind, judgment, and will for his beast.—Testimonies for the Church 3:132 .

The Will to Be Directed, Not Broken—A child may be so trained as to have, like the beast, no will of his own. Even his individuality may be merged in the one who superintends his training; his will, to all intents and purposes, is subject to the will of the teacher. Children who are thus educated will ever be deficient in moral energy and individual responsibility. They have not been taught to move from reason and principle; their wills have been controlled by another, and the mind has not been called out that it might expand and strengthen by exercise. They have not been directed and disciplined with respect to their peculiar constitutions and capabilities of mind to put forth their strongest powers when required.

Teachers should not stop here but should give special attention to the cultivation of the weaker faculties, that all the powers may be brought into exercise and carried forward from one degree of strength to another, that the mind may attain due proportions.—Testimonies for the Church 3:132 .

Save All the Strength of the Will—The work of "breaking the will" is contrary to the principles of Christ. The will of the child must be directed and guided. Save all the strength of the will, for the human being needs it all; but give it proper direction. Treat it wisely and tenderly, as a sacred treasure. Do not hammer it in pieces; but by precept and true example fashion and mold it until the child comes to years of responsibility.—Counsels to Parents, Teachers, and Students, 116 .

Teacher Not to Be Dictatorial—Those who are selfish, peevish, dictatorial, coarse, and rough, who do not carefully regard the feelings of others, should never be employed as teachers. They will have a disastrous influence upon their students, molding them after their own character, thus perpetuating evil. Persons of this character will make an effort to break a boy's will, if he is unruly; but Christ has authorized no such manner of dealing with the erring. Through heavenly wisdom, through meekness and lowliness of heart, teachers may be able to direct the will and lead in the way of obedience; but let no one imagine that by threatening, the affection of the student may be gained. We must work as Christ has worked.—Testimonies on Sabbath-School Work, 80, 81 .

The Divided Will Is a Snare—Every youth needs to cultivate decision. A divided state of the will is a snare, and will be the ruin of many youth. Be firm, else you will be left with your house, or character, built upon a sandy foundation. There are those who have the misfortune to be always on the wrong side, when the Lord would have them faithful men who can distinguish good from evil.—Manuscript 121, 1898.

Two Elements of Character—Strength of character consists of two things—power of will and power of self-control. Many youth mistake strong, uncontrolled passion for strength of character, but the truth is that he who is mastered by his passions is a weak man. The real greatness and nobility of the man is measured by the power of the feelings that he subdues, not by the power of the feelings that subdue him. The strongest man is he who, while sensitive to abuse, will yet restrain passion and forgive his enemies. Such men are true heroes.—Testimonies for the Church 4:656 .

The Will United With Divine Strength—You may become men of responsibility and influence if, by the power of your will, united with divine strength, you earnestly engage in the work. Exercise the mental powers, and in no case neglect the physical. Let not intellectual slothfulness close up your path to greater knowledge. Learn to reflect as well as to study that your minds may expand, strengthen, and develop. Never think that you have learned enough and that you may now relax your efforts. The cultivated mind is the measure of the man. Your education should continue during your lifetime; every day you should be learning and putting to practical use the knowledge gained.—Testimonies for the Church 4:561 .

Right Exercise of Will Resists Disease—I have been shown that many who are apparently feeble and are ever complaining are not so badly off as they imagine themselves to be. Some of these have a powerful will, which, exercised in the right direction, would be a potent means of controlling the imagination and thus resisting disease. But it is too frequently the case that the will is exercised in a wrong direction and stubbornly refuses to yield to reason. That will has settled the matter; invalids they are, and the attention due to invalids they will have, irrespective of the judgment of others.—Testimonies for the Church 2:524 .

A Factor in Dealing With Disease—The power of the will is not valued as it should be. Let the will be kept awake and rightly directed, and it will impart energy to the whole being and will be a wonderful aid in the maintenance of health. It is a power also in dealing with disease

By the exercise of the willpower in placing themselves in right relation to life, patients can do much to cooperate with the physician’s efforts for their recovery. There are thousands who can recover health if they will. The Lord does not want them to be sick. He desires them to be well and happy, and they should make up their minds to be well.

Often invalids can resist disease simply by refusing to yield to ailments and settle down in a state of inactivity. Rising above their aches and pains, let them engage in useful employment suited to their strength. By such employment and the free use of air and sunlight, many an emaciated invalid might recover health and strength.—The Ministry of Healing, 246 .

Improved Health Promised—Evil habits and practices are bringing upon men disease of every kind. Let the understanding be convinced by education as to the sinfulness of abusing and degrading the powers that God has given. Let the mind become intelligent and the will be placed on the Lord’s side, and there will be a wonderful improvement in the physical health.

But this can never be accomplished in mere human strength. With strenuous efforts through the grace of Christ to renounce all evil practices and associations and to observe temperance in all things, there must be an abiding persuasion that repentance for the past, as well as forgiveness, is to be sought of God through the atoning sacrifice of Christ. These things must be brought into daily experience; there must be strict watchfulness and unwearied entreaty that Christ will bring every thought into captivity to Himself; His renovating power must be given to the soul, that as accountable beings we may present to God our bodies a living sacrifice, holy and acceptable unto Him, which is our reasonable service.—Medical Missionary, November-December, 1892.

Narcotics and the Will—There are some who use narcotics, and by indulgence are encouraging wrong habits that are obtaining a controlling power over the will, the thoughts, and the entire man.—Letter 14, 1885.

Teach the Power of the Will—The power of the will and the importance of self-control, both in the preservation and in the recovery of health, the depressing and even ruinous effect of anger, discontent, selfishness, or impurity and, on the other hand, the marvelous life-giving power to be found in cheerfulness, unselfishness, gratitude, should also be shown.—Education, 197 .

Holy Spirit Does Not Take Place of Will—The Spirit of God does not propose to do our part, either in the willing or the doing. This is the work of the human agent in cooperating with the divine agencies. As soon as we incline our will to harmonize with God's will, the grace of Christ stands to cooperate with the human agent; but it will not be the substitute to do our work independent of our resolving and decidedly acting. Therefore it is not the abundance of light, and evidence piled upon evidence, that will convert the soul it is only the human agent accepting the light, arousing the energies of the will, realizing and acknowledging that which he knows is righteousness and truth, and thus cooperating with the heavenly ministrations appointed to God in the saving of the soul.—Letter 135, 1898.

Safe Only When United With Divine—The will of man is safe only when united with the will of God.—Letter 22, 1896.

Human Will to Be Blended With Divine Will—In this conflict of righteousness against unrighteousness we can be successful only by divine aid. Our finite will must be brought into submission to the will of the Infinite; the human will must be blended with the divine. This will bring the Holy Spirit to our aid, and every conquest will tend to the recovery of God's purchased possession, to the restoration of His image in the soul.—The Review and Herald, August 25, 1896.

Conversion Does Not Create New Faculties—The Spirit of God does not create new faculties in the converted man but works a decided change in the employment of those faculties. When mind and heart and soul are changed, man is not given a new conscience, but his will is submitted to a conscience renewed, a conscience whose dormant sensibilities are aroused by the working of the Holy Spirit.—Letter 44, 1899.

Satan Rules the Will That's Not Under God's Control—Christ declared, "I came … not to do My own will, but the will of Him that sent Me" . His will was put into active exercise to save the souls of men. His human will was nourished by the divine. His servants today would do well to ask themselves, "What kind of will am I individually cultivating? Have I been gratifying my own desires, confirming myself in selfishness and obstinacy?" If we are doing this, we are in great peril, for Satan will always rule the will that is not under the control of the Spirit of God. When we place our will in unison with the will of God, the holy obedience that was exemplified in the life of Christ will be seen in our lives.—Manuscript 48, 1899.

The Will to Be Directed by a Pure Conscience—Inward peace and a conscience void of offense toward God will quicken and invigorate the intellect like dew distilled upon the tender plants. The will is then rightly directed and controlled, and is more decided, and yet free from perverseness.—Testimonies for the Church 2:327 .

The Will Determines Life or Death—Eternity alone can reveal the glorious destiny to which man, restored to God's image, may attain. In order for us to reach this high ideal, that which causes the soul to stumble must be sacrificed. It is through the will that sin retains its hold upon us. The surrender of the will is represented as plucking out the eye or cutting off the hand. Often it seems to us that to surrender the will to God is to consent to go through life maimed or crippled

God is the fountain of life, and we can have life only as we are in communion with Him.... If you cling to self, refusing to yield your will to God, you are choosing death....

It will require a sacrifice to give yourself to God; but it is a sacrifice of the lower for the higher, the earthly for the spiritual, the perishable for the eternal. God does not design that our will should be destroyed, for it is only through its exercise that we can accomplish what He would have us do. Our will is to be yielded to Him that we may receive it again, purified and refined, and so linked in sympathy with the Divine that He can pour through us the tides of His love and power.—Thoughts from the Mount of Blessing, 61, 62 .

To Understand True Force of Will —You will be in constant peril until you understand the true force of the will. You may believe and promise all things, but your promises or your faith are of no value until you put your will on the side of faith and action. If you fight the fight of faith with all your willpower, you will conquer. Your feelings, your impressions, your emotions, are not to be trusted, for they are not reliable.—Testimonies for the Church 5:513 .

You Can Control Will—But you need not despair.... It is for you to yield up your will to the will of Jesus Christ, and as you do this God will immediately take possession and work in you to will and to do of His good pleasure. Your whole nature will then be brought under the control of the Spirit of Christ, and even your thoughts will be subject to Him.

You cannot control your impulses, your emotions, as you may desire; but you can control the will, and you can make an entire change in your life. By yielding up your will to Christ, your life will be hid with Christ in God and allied to the power which is above all principalities and powers. You will have strength from God that will hold you fast to His strength; and a new light, even the light of living faith, will be possible to you. But your will must cooperate with God's will.—Testimonies for the Church 5:513, 514 .

The Link That Binds With Divine Energy—We are laborers together with God. This is the Lord's own wise arrangement. The cooperation of the human will and endeavor with divine energy is the link that binds men up with one another and with God. The apostle says, "We are laborers together with God: ye are God's husbandry, ye are God's building" . Man is to work with the facilities God has given him. "Work out your own salvation with fear and trembling,"

He says. “For it is God which worketh in you both to will and to do of His good pleasure” .—Manuscript 113, 1898.

When the will is placed on the Lord’s side, the Holy Spirit takes that will and makes it one with the divine will.—Letter 44, 1899.

Section 15—False Systems of Therapy

Chapter 77— Pseudoscience

God's Work and Science—Human knowledge of both material and spiritual things is partial and imperfect; therefore many are unable to harmonize their views of science with Scripture statements. Many accept mere theories and speculations as scientific facts, and they think that God's Word is to be tested by the teachings of "science falsely so called" . The Creator and His works are beyond their comprehension; and because they cannot explain these by natural laws, Bible history is regarded as unreliable. Those who doubt the reliability of the records of the Old and New Testaments too often go a step further and doubt the existence of God and attribute infinite power to nature. Having let go their anchor, they are left to beat about upon the rocks of infidelity.—The Great Controversy, 522 .

More Than Worldly Science Needed—Let us go to the Word of God for guidance. Let us seek for a "Thus saith the Lord." We have had enough of human methods. A mind trained only in worldly science will fail to understand the things of God; but the same mind, converted and sanctified, will see the divine power in the Word. Only the mind and heart cleansed by the sanctification of the Spirit can discern heavenly things.—Gospel Workers, 310 .

Satan Uses the Science of the Mind—I have been shown that we must be guarded on every side and perseveringly resist the insinuations and devices of Satan. He has transformed himself into an angel of light and is deceiving thousands and leading them captive. The advantage he takes of the science of the human mind is tremendous. Here, serpentlike, he imperceptibly creeps in to corrupt the work of God. The miracles and works of Christ he would make appear as the result of human skill and power.

If he should make an open, bold attack upon Christianity, it would bring the Christian in distress and agony to the feet of his Redeemer, and his strong and mighty Deliverer would put the bold adversary to flight. He therefore transforms himself into an angel of light and works upon the mind to allure from the only safe and right path. The sciences of phrenology, psychology, and mesmerism are the channel through which he comes more directly to this generation and works with that power which is to characterize his efforts near the close of probation.—Testimonies for the Church 1:290 .

Satan Knows Well the Properties of the Mind—For thousands of years Satan has been experimenting upon the properties of the human mind, and he has learned to know it well. By his subtle workings in these last days, he is linking the human mind with his own, imbuing it with his thoughts; and he is doing this work in so deceptive a manner that those who accept his guidance know not that they are being led by him at his will. The great deceiver hopes so to confuse the minds of men and women that none but his voice will be heard.—Letter 244, 1907. .

New Theories Propounded—The light of truth which God designs shall come to the people of the world at this time is not that which the world's men of learning are seeking to impart, for

these men in their research often arrive at erroneous conclusions, and in their study of many authors become enthused with theories that are of satanic origin. Satan, clothed in the garb of an angel of light, presents for the study of the human mind subjects which seem very interesting and which are full of scientific mystery. In the investigation of these subjects, men are led to accept erroneous conclusions and to unite with seducing spirits in the work of propounding new theories which lead away from the truth.—Testimonies for the Church 9:67, 68 .

That Which Contradicts God's Word Is Guesswork—He who has a knowledge of God and His word has a settled faith in the divinity of the Holy Scriptures. He does not test the Bible by man's ideas of science. He brings these ideas to the test of the unerring standard. He knows that God's word is truth, and truth can never contradict itself; whatever in the teaching of so-called science contradicts the truth of God's revelation is mere human guesswork.—Testimonies for the Church 8:325 .

Counterfeit of Truth—There are but two parties. Satan works with his crooked, deceiving power, and through strong delusions he catches all who do not abide in the truth, who have turned away their ears from the truth, and have turned unto fables. Satan himself abode not in the truth; he is the mystery of iniquity. Through his subtlety he gives to his soul-destroying errors the appearance of truth. Herein is their power to deceive.

It is because they are a counterfeit of the truth that spiritualism, theosophy, and the like deceptions gain such power over the minds of men. Herein is the masterly working of Satan. He pretends to be the saviour of man, the benefactor of the human race, and thus he more readily lures his victims to destruction.—SpT Series A, No. 9, Sept 24, 1897.

Satan's Bewitching Power—The magicians of heathen times have their counterpart in the spiritualistic mediums, the clairvoyants, and the fortunetellers of today. The mystic voices that spoke at Endor and at Ephesus are still by their lying words misleading the children of men. Could the veil be lifted from before our eyes, we should see evil angels employing all their arts to deceive and to destroy. Wherever an influence is exerted to cause men to forget God, there Satan is exercising his bewitching power. When men yield to his influence, ere they are aware, the mind is bewildered and the soul polluted. The apostle's admonition to the Ephesian church should be heeded by the people of God today: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" .—The Acts of the Apostles, 290 .

Venturing on Satan's Ground—We must keep close to the Word of God. We need its warnings and encouragement, its threatenings and promises. We need the perfect example given only in the life and character of our Saviour. Angels of God will preserve His people while they walk in the path of duty; but there is no assurance of such protection for those who deliberately venture upon Satan's ground.

An agent of the great deceiver will say and do anything to gain his object. It matters little whether he calls himself a spiritualist, an "electric physician," or a "magnetic healer." By specious pretenses he wins the confidence of the unwary. He pretends to read the life history and to understand all the difficulties and afflictions of those who resort to him.

Disguising himself as an angel of light, while the blackness of the pit is in his heart, he manifests great interest in women who seek his counsel. He tells them that all their troubles are due to an unhappy marriage. This may be too true, but such counsel does not better their condition. He tells them that they need love and sympathy. Pretending great interest in their welfare, he casts a spell over his unsuspecting victims, charming them as the serpent charms the trembling bird. Soon they are completely in his power, and sin, disgrace, and ruin are the terrible sequel.—Christian Temperance and Bible Hygiene, 116, .

"Latent Forces" of the Mind—The apostles of nearly all forms of spiritism claim to have power to heal. They attribute this power to electricity, magnetism, the so-called sympathetic remedies, or to latent forces within the mind of man. And there are not a few, even in this Christian age, who go to these healers instead of trusting in the power of the living God and the skill of well-qualified physicians.

The mother, watching by the sickbed of her child, exclaims, "I can do no more. Is there no physician who has power to restore my child?" She is told of the wonderful cures performed by some clairvoyant or magnetic healer, and she trusts her dear one to his charge, placing it as verily in the hand of Satan as if he were standing by her side. In many instances the future life of the child is controlled by a satanic power which it seems impossible to break.—Prophets and Kings, 211 .

Satan's Electric Currents—Satanic agents claim to cure disease. They attribute their power to electricity, magnetism, or the so-called sympathetic remedies, while in truth they are but channels for Satan's electric currents. By this means he casts his spell over the bodies and souls of men.—The Signs of the Times, March 24, 1887.

Following God's Will Versus Gain and Life Itself—Those who give themselves up to the sorcery of Satan may boast of great benefit received thereby, but does this prove their course to be wise or safe? What if life should be prolonged? What if temporal gain should be secured? Will it pay in the end to disregard the will of God? All such apparent gain will prove at last an irrecoverable loss. We cannot with impunity break down a single barrier which God has erected to guard His people from Satan's power.—Testimonies for the Church 5:199 .

Curiosity Lures On—Side by side with the preaching of the gospel, agencies are at work which are but the medium of lying spirits. Many a man tampers with these merely from curiosity, but seeing evidence of the working of a more than human power, he is lured on and on until he is controlled by a will stronger than his own. He cannot escape from its mysterious power.

The defenses of the soul are broken down. He has no barrier against sin. When once the restraints of God's word and His Spirit are rejected, no man knows to what depths of degradation he may sink.—The Desire of Ages, 258 .

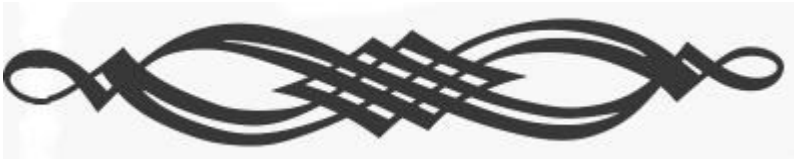
Science and Revelation—To many, scientific research has become a curse. God has permitted a flood of light to be poured upon the world in discoveries in science and art; but even the

greatest minds, if not guided by the Word of God in their research, become bewildered in their attempts to investigate the relations of science and revelation.—The Great Controversy, 522 .

Christ Could Have Opened the Door of Science—A minister once said that he could but think that Christ must have known something about science. Of what could this minister have been thinking? Science! Christ could have opened door after door of science. He could have revealed to men treasures of science on which they might have feasted to the present time. But knowing that this knowledge would have been appropriated to unholy uses, He did not open the door.—Manuscript 105, 1901. .

Dark Hours of Trial Are to Come to Everyone as Part of His Education—That night in that boat was to the disciples a school where they were to receive their education for the great work which was to be done afterward. The dark hours of trial are to come to everyone as a part of his education for higher work, for more devoted, consecrated effort. The storm was not sent upon the disciples to shipwreck them, but to test and prove them individually....

The time of our educating will soon be over. We have no time to lose in walking through clouds of doubt and uncertainty.... We may stand close to the side of Jesus. Let none ... shirk one hard lesson or lose the blessing of one hard discipline.—Letter 13, 1892.



Chapter 78— Mind Controlling Mind

Agencies Which May Take the Mind Captive—Corruptions of every type, similar to those existing among the antediluvians, will be brought in to take minds captive. The exaltation of nature as God, the unrestrained license of the human will, the counsel of the ungodly—these Satan uses as agencies to bring about certain ends. He will employ the power of mind over mind to carry out his designs. The most sorrowful thought of all is that under his deceptive influence men will have a form of godliness without having a real connection with God. Like Adam and Eve, who ate the fruit from the tree of the knowledge of good and evil, many are even now feeding upon the deceptive morsels of error.—Testimonies for the Church 8:293, 294 .

A Dangerous Science—I have spoken distinctly regarding the dangerous science which says that one person shall give up his mind to the control of another. This science is the devil's own.—Letter 130a, 1901.

Mental Influence in Treating the Sick—In the treatment of the sick the effect of mental influence should not be overlooked. Rightly used, this influence affords one of the most effective agencies for combating disease. There is, however, a form of mind cure that is one of the most effective agencies for evil. Through this so-called science, one mind is brought under the control of another so that the individuality of the weaker is merged in that of the stronger mind. One person acts out the will of another. Thus it is claimed that the tenor of the thoughts may be changed, that health-giving impulses may be imparted, and patients may be enabled to resist and overcome disease.

This method of cure has been employed by persons who were ignorant of its real nature and tendency and who believed it to be a means of benefit to the sick. But the so-called science is based upon false principles. It is foreign to the nature and spirit of Christ. It does not lead to Him who is life and salvation. The one who attracts minds to himself leads them to separate from the True Source of their strength. It is not God's purpose that any human being should yield his mind and will to the control of another, becoming a passive instrument in his hands. No one is to merge his individuality in that of another. He is not to look to any human being as the source of healing. His dependence must be in God. In the dignity of his God-given manhood he is to be controlled by God Himself, not by any human intelligence.

God desires to bring men into direct relation with Himself. In all His dealings with human beings He recognizes the principle of personal responsibility. He seeks to encourage a sense of personal dependence and to impress the need of personal guidance. He desires to bring the human into association with the divine that men may be transformed into the divine likeness. Satan works to thwart this purpose. He seeks to encourage dependence upon men. When minds are turned away from God, the tempter can bring them under his rule. He can control humanity.—The Ministry of Healing, 241-243 .

Temporary Relief, but the Mind Permanently Damaged—No individual should be permitted to take control of another person's mind, thinking that in so doing he is causing him to receive great benefit. The mind cure is one of the most dangerous deceptions which can be practiced upon any individual. Temporary relief may be felt, but the mind of the one thus controlled is never again so strong and reliable. We may be as weak as was the woman who touched the hem of Christ's garment; but if we use our God-given opportunity to come to Him in faith, He will respond as quickly as He did to that touch of faith. It is not God's design for any human being to yield his mind to another human being. The risen Christ, who is now set down on the throne at the right hand of the Father, is the Mighty Healer. Look to Him for healing power. Through Him alone can sinners come to God just as they are. Never can they come through any man's mind. The human agent must never interpose between the heavenly agencies and those who are suffering.—Manuscript 105, 1901. .

Look From the Human to the Divine—There is something better for us to engage in than the control of humanity by humanity. The physician should educate the people to look from the human to the divine. Instead of teaching the sick to depend upon human beings for the cure of soul and body, he should direct them to the One who can save to the uttermost all who come unto Him. He who made man's mind knows what the mind needs. God alone is the One who can heal. Those whose minds and bodies are diseased are to behold in Christ the restorer. "Because I live," He says, "you shall live also."

This is the life we are to present to the sick, telling them that if they have faith in Christ as the restorer, if they cooperate with Him, obeying the laws of health, and striving to perfect holiness in His fear, He will impart to them His life. When we present Christ to them in this way, we are imparting a power, a strength, that is of value; for it comes from above. This is the true science of healing for body and soul.—The Ministry of Healing, 243, 244 .

Strength and Steadfastness Versus Dominated Mind—The discipline of a human being who has reached the years of intelligence should differ from the training of a dumb animal. The beast is taught only submission to its master. For the beast, the master is mind, judgment, and will. This method, sometimes employed in the training of children, makes them little more than automatons. Mind, will, conscience, are under the control of another.

It is not God's purpose that any mind should be thus dominated. Those who weaken or destroy individuality assume a responsibility that can result only in evil. While under authority, the children may appear like well-drilled soldiers; but when the control ceases, the character will be found to lack strength and steadfastness. Having never learned to govern himself, the youth recognizes no restraint except the requirement of parents or teacher. This removed, he knows not how to use his liberty and often gives himself up to indulgence that proves his ruin.—Education, 288 .

Conscience and Individuality to Be Untrammeled—In matters of conscience the soul must be left untrammeled. No one is to control another's mind, to judge for another, or to prescribe his duty. God gives to every soul freedom to think and to follow his own convictions. "Every

one of us shall give account of himself to God” . No one has a right to merge his own individuality in that of another. In all matters where principle is involved, “let every man be fully persuaded in his own mind” . In Christ’s kingdom there is no lordly oppression, no compulsion of manner. The angels of heaven do not come to the earth to rule and to exact homage, but as messengers of mercy, to cooperate with men in uplifting humanity.—The Desire of Ages, 550, 551 .

Human minds are not to be trammeled and harnessed up and driven by human hands.—Manuscript 43, 1895.

Individuality to Be Exercised—God permits every person to exercise his individuality. No human mind should be submerged in another human mind. For us to imitate the example of any man—even a person who in our human judgment we might regard as nearly perfect in character—would be to put our trust in an imperfect, defective human being, who is unable to impart one jot or tittle of perfection to any other human being.—Letter 20, 1902.

Unity Without Submerged Identity—We are now to unify.... But let us remember that Christian unity does not mean that the identity of one person is to be submerged in that of another, nor does it mean that the mind of one is to be led and controlled by the mind of another. God has not given to any man the power that some, by word and act, seek to claim. God requires every man to stand free and to follow the directions of the word.—Testimonies for the Church 8:212 .

Allegiance to God Versus Allegiance to Men —You belong to God, soul, body, and spirit. Your mind belongs to God, and your talents belong to Him also. No one has a right to control another’s mind and judge for another, prescribing what is his duty. There are certain rights that belong to every individual in doing God’s service. No man has any more liberty to take these rights from us than to take life itself. God has given us freedom to think, and it is our privilege to follow our impressions of duty. We are only human beings, and one human being has no jurisdiction over the conscience of another human being.… Each one of us has an individuality and identity that cannot be surrendered to any other human being. We are individually the workmanship of God.—Letter 92, 1895.

Ministers to Direct Parishioners to God—God alone is to be the guide of man’s conscience. The truth is to be preached wherever an opening is found for it. The Word of God is to be explained to those who know not the truth. This is the work of God’s ministers. They are not to teach men to look to them, or to seek to control the consciences of others. “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways” .—Letter 26, 1907.

Making Flesh Our Arm—We are prone to look to our fellowmen for sympathy and uplifting instead of looking to Jesus. In His mercy and faithfulness God often permits those in whom we

place confidence to fail us in order that we may learn the folly of trusting in man and making flesh our arm. Let us trust fully, humbly, unselfishly in God.—The Ministry of Healing, 486 .

Satan Controls the Mind That Controls—To advocate the science of mind cure is opening a door through which Satan will enter to take possession of mind and heart. Satan controls both the mind that is given up to be controlled by another and the mind that controls. May God help us to understand the true science of building on Christ, our Saviour and Redeemer.—Letter 130, 1901.

Satan Cannot Touch the Mind Not Surrendered to Him—The interests most vital to you individually are in your own keeping. No one can damage them without your consent. All the satanic legions cannot injure you unless you open your soul to the arts and arrows of Satan. Your ruin can never take place until your will consents. If there is not pollution of mind in yourself, all the surrounding pollution cannot taint or defile you.—Letter 14, 1885.

Satan cannot touch the mind or intellect unless we yield it to him.—Manuscript 17, 1893.

Not the Faith of Jesus—An acceptance of the truth of heavenly origin brings the mind into subjection to Christ. Then the health of soul which comes from receiving and following pure principles is revealed in words and works of righteousness. The faith which leads to this is not the faith which believes in mind controlling mind till one person acts out the will of another. Church members having confidence in this science may be called sound in the faith, but it is not the faith of Jesus Christ. Theirs is a faith in the work which Satan is doing. He presents gigantic errors, and by the miracles which he works he deceives many. This work he will do more and more. A healthy church is composed of healthy members, of men and women who have a personal experience in true godliness.—Letter 130, 1901.

Chapter 79— Hypnotism and Its Dangers

Be on Guard—In these days when skepticism and infidelity so often appear in a scientific garb, we need to be guarded on every hand. Through this means our great adversary is deceiving thousands and leading them captive according to his will. The advantage he takes of the sciences, sciences which pertain to the human mind, is tremendous. Here, serpentlike, he imperceptibly creeps in to corrupt the work of God.

This entering in of Satan through the sciences is well devised. Through the channel of phrenology, psychology, and mesmerism, he comes more directly to the people of this generation and works with that power which is to characterize his efforts near the close of probation. The minds of thousands have thus been poisoned and led into infidelity.

While it is believed that one human mind so wonderfully affects another, Satan, who is ready to press every advantage, insinuates himself and works on the right hand and on the left. And while those who are devoted to these sciences laud them to the heavens because of the great and good works which they affirm are wrought by them, they little know what a power for evil they are cherishing; but it is a power which will yet work with all signs and lying wonders—with all deceivableness of unrighteousness. Mark the influence of these sciences, dear reader, for the conflict between Christ and Satan is not yet ended....

Neglect of prayer leads men to rely on their own strength and opens the door to temptation. In many cases the imagination is captivated by scientific research, and men are flattered through the consciousness of their own powers. The sciences which treat of the human mind are very much exalted. They are good in their place, but they are seized upon by Satan as his powerful agents to deceive and destroy souls. His arts are accepted as from heaven, and he thus receives the worship which suits him well. The world, which is supposed to be benefited so much by phrenology and animal magnetism, never was so corrupt as now. Through these sciences, virtue is destroyed and the foundations of spiritualism are laid.—The Signs of the Times, November 6, 1884.

Mind Control Originated by Satan—The theory of mind controlling mind was originated by Satan to introduce himself as the chief worker, to put human philosophy where divine philosophy should be. Of all the errors that are finding acceptance among professedly Christian people, none is a more dangerous deception, none more certain to separate man from God, than is this. Innocent though it may appear, if exercised upon patients, it will tend to their destruction, not to their restoration. It opens a door through which Satan will enter to take possession both of the mind that is given up to be controlled by another and of the mind that controls.—The Ministry of Healing, 243 .

Satan Hypnotized Adam and Eve—Satan tempted the first Adam in Eden, and Adam reasoned with the enemy, thus giving him the advantage. Satan exercised his power of hypnotism over Adam and Eve, and this power he strove to exercise over Christ. But after the

word of Scripture was quoted, Satan knew that he had no chance of triumphing.—Letter 159, 1903.

Tamper Not With Hypnotism—Men and women are not to study the science of how to take captive the minds of those who associate with them. This is the science that Satan teaches. We are to resist everything of the kind. We are not to tamper with mesmerism and hypnotism—the science of the one who lost his first estate and was cast out of the heavenly courts.—Manuscript 86, 1905. .

Warning to a Physician Who Favored Hypnosis—I am so weighed down in your case that I must continue to write to you, lest in your blindness you will not see where you need to reform. I am instructed that you are entertaining ideas with which God has forbidden you to deal. I will name these as a species of mind cure. You suppose that you can use this mind cure in your professional work as a physician. In tones of earnest warning the words were spoken: Beware, beware where your feet are placed and your mind is carried. God has not appointed you this work. The theory of mind controlling mind is originated by Satan to introduce himself as the chief worker, to put human philosophy where divine philosophy should be.

No man or woman should exercise his or her will to control the senses or reason of another so that the mind of the person is rendered passively subject to the will of the one who is exercising the control. This science may appear to be something beautiful, but it is a science which you are in no case to handle. There is something better for you to engage in than the control of human nature over human nature.

I lift the danger signal. The only safe and true mind cure covers much. The physician must educate the people to look from the human to the divine. He who has made man’s mind knows precisely what the mind needs.—Letter 121, 1901. .

Appears Valuable and Wonderful—In taking up the science you have begun to advocate, you are giving an education which is not safe for you or for those you teach. It is dangerous to tinge minds with the science of mind cure.

This science may appear to you to be very valuable, but to you and to others it is a fallacy prepared by Satan. It is the charm of the serpent which stings to spiritual death. It covers much that seems wonderful, but it is foreign to the nature and spirit of Christ. This science does not lead to Him who is life and salvation....

At the beginning of my work I had the mind-cure science to contend with. I was sent from place to place to declare the falseness of this science, into which many were entering. The mind cure was entered upon very innocently—to relieve the tension upon the minds of nervous invalids. But, oh, how sad were the results! God sent me from place to place to rebuke everything pertaining to this science.—Letter 121, 1901. .

Tends to Destruction, Not Restoration—I wish to speak plainly to you. You have entered upon a work which has no place in the work of a Christian physician and which must find no place in our health institutions. Innocent though it may appear, this mind cure, if exercised upon

the patients, will in its development be for their destruction, not their restoration. Second Timothy 3 describes persons who accept error, such as one mind exercising complete control over another mind. God forbids any such thing. The mind cure is one of Satan's greatest sciences, and it is important that our physicians see clearly the real character of this science; for through it great temptations will come to them. This science must not be allowed a particle of standing room in our sanitariums.

God has not given one ray of light or encouragement for our physicians to take up the work of having one mind completely control the mind of another so that one acts out the will of another. Let us learn the ways and purposes of God. Let not the enemy gain the least advantage over you. Let him not lead you to dare to endeavor to control another mind until it becomes a machine in your hands. This is the science of Satan's working.—Letter 121, 1901. .

Cut Loose From Hypnotism —Brother and Sister N, in the name of the Lord I ask you to remember that unless your sentiments regarding the science of mind cure are changed, unless you both understand that you are in decided need of having your own minds converted and transformed, you will be stumbling blocks—pitiful spectacles to angels and to men.

The truth has had but little influence over you. It is dangerous for anyone, no matter how good a man he is, to endeavor to influence another human mind to come under the control of his mind. Let me tell you that the mind cure is a satanic science. Already you have gone far enough in it to endanger seriously your future experience. From its very first entrance into your mind until the present time, it has been a most injurious growth.

Unless you can see that Satan is the mastermind who has devised this science, it will not be as easy a matter as you suppose to separate from it, root and branch. The whole philosophy of this science is a masterpiece of satanic deception. For your soul's sake, cut loose from everything of this order. Every time you put into the mind of another person ideas concerning this science, that you may gain control of his mind, you are on Satan's ground, decidedly cooperating with him. For your soul's sake, break loose from this snare of the enemy.—Letter 20, 1902.

God Forbids the Learning or Teaching of Hypnosis—Neither one of you should study the science in which you have been interested. To study this science is to pluck the fruit from the tree of knowledge of good and evil. God forbids you or any other mortal to learn or to teach such a science. The fact that you have had anything to do with this science ought alone to be sufficient to show you, Brother N, the inconsistency of your being the leading physician in the sanitarium....

In dealing with the science of mind cure you have been eating of the tree of the knowledge of good and evil, which God has forbidden you to touch. It is now high time for you to begin to look to Jesus, and by beholding His character become changed into the divine likeness.

Cut away from yourselves everything that savors of hypnotism, the science by which satanic agencies work.—Letter 20, 1902.

Satan Has Great Power —Remember that Satan has come down with great power to take possession of minds and to hold them captive under his sway. Neither of you can do anything acceptably to God unless you follow the Saviour, who says, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me" . In all things Christ is our example.—Letter 20, 1902.

A Science Fraught With Peril—We do not ask you to place yourself under the control of any man's mind. The mind cure is the most awful science which has ever been advocated. Every wicked being can use it in carrying through his own evil designs. We have no business with any such science. We should be afraid of it. Never should the first principles of it be brought into any institution.—Manuscript 105, 1901. .

Taking Advantage of Weakness—Fearful is the power thus given to evil-minded men and women. What opportunities it affords to those who live by taking advantage of others' weaknesses or follies! How many, through control of minds feeble or diseased, will find a means of gratifying lustful passion or greed of gain!—The Ministry of Healing, 243 .

Counsel Regarding the Publishing of Books Dealing With Hypnotism—Shall its managers consent to be the agents of Satan by publishing books dealing with the subject of hypnotism? Shall this leprosy be introduced into the office? ...

Satan and his agents have been and are working diligently. Will God give His blessing to the publishing houses if they accept the deceptions of the enemy? Shall the institutions which have been kept before the people as holy unto the Lord become schools in which the workers eat the fruit of the forbidden tree of knowledge? Shall we encourage Satan in his stealthy entrance into the citadel of truth to deposit his hellish science, as he did in Eden?

Are the men at the heart of the work men who cannot distinguish between truth and error? Are they men who cannot see the terrible consequences of giving influence to wrong? If you should gain millions of dollars by work of this kind, of what value is this gain when compared with the terrible loss that is incurred by giving publicity to Satan's lies?—Letter 140, 1901.

A Deadly Error—Satanic agencies are clothing false theories in an attractive garb, even as Satan in the Garden of Eden concealed his identity from our first parents by speaking through the serpent. These agencies are instilling into human minds that which in reality is deadly error. The hypnotic influence of Satan will rest upon those who turn from the plain word of God to pleasing fables.—Testimonies for the Church 8:294 .

Danger in Investigating—We have reached the perils of the last days, when some, yes, many, "shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Be cautious in regard to what you read and how you hear. Take not a particle of interest in Spiritualistic theories. Satan is waiting to steal a march upon everyone who allows himself to be deceived by his hypnotism. He begins to exert his power over them just as soon as they begin to investigate his theories.—Letter 123, 1904. .

Do Not Voice Satan's Theories—I have been shown that we are not to enter into controversy over these Spiritualistic theories, because such controversy will only confuse minds. These things are not to be brought into our meetings. We are not to labor to refute them. If our ministers and teachers give themselves to study of these erroneous theories, some will depart from the faith, giving heed to seducing spirits and doctrines of devils. It is not the work of the gospel minister to voice Satan's theories. Go steadily forward, building up the old waste places and restoring the foundations of many generations. Present the truth, sacred, sanctifying truth, and let the seducing theories of the enemy alone. Give him no ground on which to plant the seeds of these theories. I was warned to enter into no controversy over these matters. Let not our ministers or teachers or students give their lips to the repeating of the enemy's sophistry.—Letter 175, 1904.

Ministers and Physicians Drawn Into the Snare—There are doctors and ministers who have been influenced by the hypnotism exercised by the father of lies. Notwithstanding the warnings given, Satan's sophistries are being accepted now just as they were accepted in the heavenly courts. The science by which our first parents were deceived is deceiving men today. Ministers and physicians are being drawn into the snare.—Manuscript 79, 1905.

The Past in New Forms—The experience of the past will be repeated. In the future, Satan's superstitions will assume new forms. Errors will be presented in a pleasing and flattering manner. False theories, clothed with garments of light, will be presented to God's people. Thus Satan will try to deceive, if possible, the very elect. Most seducing influences will be exerted; minds will be hypnotized.—Testimonies for the Church 8:293 .

The Author's Experience With Hypnotism—It was reported all around that the visions were the result of mesmerism, and many Adventists were ready to believe and circulate the report. A physician who was a celebrated mesmerizer told me that my views were mesmerism, that I was a very easy subject, and that he could mesmerize me and give me a vision.

I told him that the Lord had shown me in vision that mesmerism was from the devil, from the bottomless pit, and that it would soon go there, with those who continued to use it.

I then gave him liberty to mesmerize me if he could. He tried for more than half an hour, resorting to different operations, and then gave it up. By faith in God I was able to resist his influence, so that it did not affect me in the least.—Early Writings, 21 .

Spiritual Magnetism—In New Hampshire we had to contend with a species of spiritual magnetism, of a similar character with mesmerism. It was our first experience of this kind.—Life Sketches of Ellen G. White, 79 .

No One to Be Passive Instrument—It is not God's purpose that any human being should yield his mind and will to the control of another, becoming a passive instrument in his hands.—The Ministry of Healing, 242 .

Must Be Free From Human Enchantment—The mind cure must be free from all human enchantment. It must not grovel to humanity but soar aloft to the spiritual, taking hold of the eternal.—Letter 120, 1901. .

Explanatory Note on "Phrenology and Mesmerism"—"Good in Their Place": In 1862 Mrs. White published a lengthy article in the *Review and Herald* entitled "Philosophy and Vain Deceit." Republished in Testimonies for the Church 1:290-302, it aggregates 13 pages comprised of warning against deceptions and false miracles. In that message she stated that certain sciences would be employed by Satan to allure souls into the net that he has spread by means of spiritistic phenomena.

It seems clear from the context itself and from the author's article "Science Falsely So Called," published in The Signs of the Times, November 6, 1884, that when she used the terms "phrenology," "mesmerism," and "animal magnetism" in 1862 she did so in rather a loose and all-inclusive way, as referring to those sciences which "pertain to the human mind," for so they were considered at that time.

The 1884 *Signs* statement is clearly built on the 1862 *Review* article employing many of its sentences, but rewording some sentences and using more precise terms. This is particularly so in those sentences of the 1862 writing in which the words *phrenology* and *mesmerism* are used.

In 1862 she wrote: *"Phrenology and mesmerism are very much exalted. They are good in their place,* but they are seized upon by Satan as his most powerful agents to deceive and destroy souls. His arts and devices are received as from heaven, and faith in the detector, the Bible, is destroyed in the minds of thousands" .

In 1884 she wrote: *"The sciences which treat of the human mind are very much exalted. They are good in their place,* but they are seized upon by Satan as his powerful agents to deceive and destroy souls. His arts are accepted as from heaven, and he thus receives the worship which suits him well" . Because this statement appears to more correctly represent the intent of the author, it is employed in this chapter.

The earlier "Testimony" Statement should be appraised in the light of other statements in the chapter itself and in consideration of the full body of statements both earlier and later from her pen on mesmerism. See note for chapter 3. To show how the terms "phrenology," "mesmerism," and "animal magnetism" were employed in the mid-nineteenth century, we list here certain works advertised at the close of a popular medical work distributed in the United States in 1852:

American Phrenological Journal and Miscellany. Devoted to phrenology, physiology, and self-improvement. A year,_____ $1.00
Chart for recording various developments. Designed for phrenologists. With numerous engravings _____ .06 1/4
Defense of Phrenology. by Dr. Andrew Boardman. A good work for skeptics and unbelievers

_____ .50

*Elements of Animal Magnetism; or, Process and Practical Application for Relieving Human Suffering*_____ .12 1/2

Familiar Lessons on Phrenology. Designed for the use of children and youth, illustrated _____ .50

Fascination; or The Philosophy of Charming . Illustrating the principles of life. Illustrated _____ .40

Lectures on the philosophy of mesmerism and clairvoyance with instruction in its process and practical application _____ .25

Marriage: Its History and Philosophy, with a phrenological exposition of the functions for happy marriages _____ .37 1/2

Mesmerism in India. A superior work, by the celebrated Dr. Esdaile. Highly recommended by professional men _____ .50

Matrimony; or, Phrenology and Physiology Applied to the Selection of Congenial Companions for Life _____ .25

Psychology, or the Science of the Soul. With engravings of the nervous system. By Joseph Haddock, MD _____ .25

Phrenological Guide. Designed for the use of students of their own characters. With numerous engravings _____ .12 1/2

Phrenological almanac: illustrated with numerous engravings, containing illustrated descriptions of character _____ .06 1/4

Phrenology and the Scriptures, showing their harmony. By Rev. John Pierpont _____ .12 1/2

Philosophy of Electrical Psychology. By John Bovee Dods _____ .50

Religion, Natural and Revealed; or, the Natural Theology and Moral Bearings of Phrenology _____ .50

The Illustrated Self-instructor in Phrenology and Physiology, with one hundred engravings and a chart _____ .25

Chapter 80— Satan's Science of Self-exaltation

Peril of Theory of Man's Inherent Power—If Satan can so befog and deceive the human mind as to lead mortals to think that there is an inherent power in themselves to accomplish great and good works, they cease to rely upon God to do for them that which they think there is power in themselves to do. They acknowledge not a superior power. They give not God the glory which He claims, and which is due to His great and excellent Majesty. Satan's object is thus accomplished, and he exults that fallen men presumptuously exalt themselves.—Testimonies for the Church 1:294 .

Man His Own Standard of Character—Satan beguiles men now as he beguiled Eve in Eden, by flattery, by kindling a desire to obtain forbidden knowledge, by exciting ambition for self-exaltation. It was cherishing these evils that caused his fall, and through them he aims to compass the ruin of men. "Ye shall be as gods," he declares, "knowing good and evil" . Spiritualism teaches "that man is the creature of progression; that it is his destiny from his birth to progress, even to eternity, toward the Godhead," And again: "Each mind will judge itself and not another." "The judgment will be right, because it is the judgment of self.… The throne is within you." Said a Spiritualistic teacher, as the "spiritual consciousness" awoke within him, "My fellowmen, all were unfallen demigods." And another declares, "Any just and perfect being is Christ."

Thus, in place of the righteousness and perfection of the infinite God, the true object of adoration; in place of the perfect righteousness of His law, the true standard of human attainment, Satan has substituted the sinful, erring nature of man himself as the only object of adoration, the only rule of judgment, or standard of character. This is progress, not upward but downward.—The Great Controversy, 554, 555 .

Not Found in Christ's Teachings—I was directed to this scripture as especially applying to modern spiritualism: Colossians 2:8: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."...

"Vain deceit" fills the minds of poor mortals. They think there is such power in themselves to accomplish great works that they realize no necessity of a higher power. Their principles and faith are "after the tradition of men, after the rudiments of the world, and not after Christ."

Jesus has not taught them this philosophy. Nothing of the kind can be found in His teachings. He did not direct the minds of poor mortals to themselves, to a power which they possessed. He was ever directing their minds to God, the Creator of the universe, as the source of their strength and wisdom. Special warning is given in verse 18: "Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind."—Testimonies for the Church 1:297 .

Theory of Accountability Only to Self—He has destroyed and is destroying thousands through the indulgence of the passions, thus brutalizing the entire nature of man. And to

complete his work, he declares through the spirits that "true knowledge places man above all law"; that "whatever is, is right"; that "God doth not condemn"; and that *"all* sins which are committed are innocent."

When the people are thus led to believe that desire is the highest law, that liberty is license, and that man is accountable only to himself, who can wonder that corruption and depravity teem on every hand? Multitudes eagerly accept teachings that leave them at liberty to obey the promptings of the carnal heart. The reins of self-control are laid upon the neck of lust, the powers of mind and soul are made subject to the animal propensities, and Satan exultingly sweeps into his net thousands who profess to be followers of Christ.—The Great Controversy, 555, 556 .

Lucifer Desired God's Power, Not Character—Lucifer desired God's power but not His character. He sought for himself the highest place, and every being who is actuated by his spirit will do the same. Thus alienation, discord, and strife will be inevitable. Dominion becomes the prize of the strongest. The kingdom of Satan is a kingdom of force; every individual regards every other as an obstacle in the way of his own advancement, or a stepping-stone on which he himself may climb to a higher place.—The Desire of Ages, 435, 436 .

Stubbornness Severs Divine Help—When God sent Moses to Pharaoh, he had light, but Pharaoh resisted, and every resistance brought up a heavier stubbornness. Did God put a power upon him that he could not turn to the light? No, it was indifference to evidence. The stubbornness of Pharaoh was because light was shining that he would not receive.—Manuscript 15, 1894.

Stubbornness and Conscientiousness —As you read the letters I have sent to Oakland, you will have some idea of the stubbornness of the man and his determination to do as he pleases and to have his own way. He has not heeded the counsels of the Lord but has considered it safe to walk in the sparks of his own kindling. He will do anything and everything to be a servant of the cause, but he will not do the very thing that the Lord has signified is right to be done. If he will turn traitor as did _____, he will doubtless do it under a great plea of conscientiousness.

This pretense of conscientiousness has been pretty thoroughly tested and proved. I speak understandingly when I tell you that I have very little confidence in his conscientiousness. There is a good conscience and a bad conscience, and the man is most thoroughly deceived in himself. Under this deception he will do many things in his own spirit that are not in harmony with the Spirit of God. Yet he will be as immovable as a rock to counsel or to any way except his own way.—Letter 48, 1892.

Fearful Power of Self-deception—To be without the graces of the Spirit of God is sad indeed; but it is a more terrible condition to be thus destitute of spirituality and of Christ and yet try to justify ourselves by telling those who are alarmed for us that we need not their fears and pity. Fearful is the power of self-deception on the human mind! What blindness—setting light for darkness and darkness for light! The True Witness counsels us to buy of Him gold tried in the fire, white raiment, and eyesalve. The gold here recommended as having been tried in the fire is

faith and love. It makes the heart rich, for it has been purged until it is pure, and the more it is tested the more brilliant is its luster.—Testimonies for the Church 4:88 .

Satan's Power Over the Self-exalted—How vain is the help of man when Satan's power is exercised over a human being who has become self-exalted and who knows not that he is partaking of the science of Satan. In his self-confidence he walks right into the enemy's trap and is ensnared. He did not heed the warnings given and was taken as Satan's prey. If he had walked humbly with God, he would have run into the trysting place God had provided for him. Thus in times of danger he would have been safe, for God would have lifted for him a standard against the enemy.—Letter 126, 1906.

Leading to Suicide—The world, who act as though there were no God, absorbed in selfish pursuits, will soon experience sudden destruction, and shall not escape. Many continue in the careless gratification of self until they become so disgusted with life that they kill themselves.

Dancing and carousing, drinking and smoking, indulging their animal passions, they go as an ox to the slaughter. Satan is working with all his art and enchantments to keep men marching blindly onward until the Lord arises out of His place to punish the inhabitants of earth for their iniquities, when the earth shall disclose her blood and no more cover her slain. The whole world appears to be in the march to death.—Manuscript 139, 1903.

Self Alive at Every Touch—What a victory you will gain when you learn to follow the opening providences of God with a grateful heart and a determination to live with an eye single to His glory, in sickness or health, in abundance or want. Self is alive and quivering at every touch. Self must be crucified before you can overcome in the name of Jesus and receive the reward of the faithful.—Testimonies for the Church 4:221 .

The Most Incurable Sin—God cannot connect with those who live to please themselves, to make themselves first. Those who do this will in the end be last of all. The sin that is most nearly hopeless and incurable is pride of opinion, self-conceit. This stands in the way of all growth. When a man has defects of character, yet fails of realizing this; when he is so imbued with self-sufficiency that he cannot see his fault, how can he be cleansed? "They that be whole need not a physician, but they that are sick" . How can one improve when he thinks his ways perfect?—Testimonies for the Church 7:199, 200 .

Humiliation of Self Important—Those who think that they can receive the blessing of God at this meeting without humiliation of self will go away just as they came. They will have as much perplexity as they had before. But, brethren and sisters, we cannot afford this. Let us humble our hearts before God. Let us allow Christ to anoint our eyes with the heavenly eyesalve that we may see. We do not want to be blind; we want to see everything distinctly. We do not want to be marching one day toward Canaan, and the next day back to Egypt, and the next day toward Canaan, and then back to Egypt again. Day by day we are to march steadily forward. It makes my heart ache, it fills me with the keenest sorrow, to think of the precious blessings we are losing because we are so far behind the light.—Manuscript 56, 1904.

Self-understanding Leads to Humility—To know oneself is great knowledge. True self-knowledge leads to a humility that will open the way for the Lord to develop the mind and mold and discipline the character.—Counsels to Parents, Teachers, and Students, 419 .

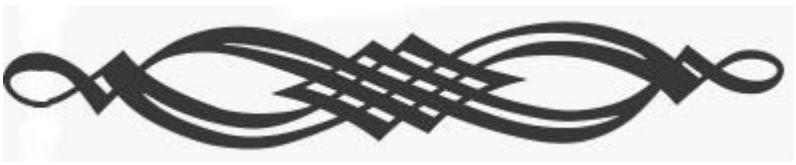
Farthest Removed From Pride or Self-exaltation—"He that saith he abideth in Him ought himself also so to walk, even as He walked" . "Now if any man have not the spirit of Christ, he is none of His" . This conformity to Jesus will not be unobserved by the world. It is a subject of notice and comment. The Christian may not be conscious of the great change, for the more closely he resembles Christ in character, the more humble will be his opinion of himself; but it will be seen and felt by all around him.

Those who have had the deepest experience in the things of God are the farthest removed from pride or self-exaltation. They have the humblest thoughts of self and the most exalted conceptions of the glory and excellence of Christ. They feel that the lowest place in His service is too honorable for them.—Testimonies for the Church 5:223 .

Safety in Remembering One's Weakness—Men are tested and proved not only before human intelligences but before the heavenly universe. Unless they fear and tremble for themselves, unless they realize their own weakness and remember their past failures, striving to guard against repeating them, they will make the same mistakes, which were attended with results that they cannot afford the second time.—Manuscript 43, 1898.

Conquering Self a Lifework—Wrongs cannot be righted, nor can reformations in conduct be made by a few feeble, intermittent efforts. Character building is the work, not of a day, nor of a year, but of a lifetime. The struggle for conquest over self, for holiness and heaven, is a lifelong struggle. Without continual effort and constant activity, there can be no advancement in the divine life, no attainment of the victor's crown.—The Ministry of Healing, 452 .

The Impress of the Divine—Let not self wax to great proportions lest the whole man be defiled. One leak will sink a ship, and one flaw break a chain; so there may be some hereditary or cultivated trait of character that will work in the heart and develop into words that will make an impression for evil which will never be effaced. We are all building for eternity. Let the character have the impress of the divine in pure, noble utterances, in upright deeds. Then the whole universe of heaven will behold and say, Well done, good and faithful servant.—Letter 91, 1899.



Section 16—Principles and Their Application

Chapter 81— Safe Mind Therapy

Mental Influence Rightly Used—In the treatment of the sick the effect of mental influence should not be overlooked. Rightly used, this influence affords one of the most effective agencies for combating disease.—The Ministry of Healing, 241 .

Counsel to a Physician—The poor, afflicted souls with whom you are brought in contact have needed more of your attention than they have received. You have it in your power to encourage them to look to Jesus and, by beholding, be changed to His image.—Letter 121, 1901. .

Security in Constant Struggle Against Evil Imaginings—Let everyone who desires to be a partaker of the divine nature appreciate the fact that he must escape the corruption that is in the world through lust. There must be a constant, earnest struggling of the soul against the evil imaginings of the mind. There must be a steadfast resistance of temptation to sin in thought or act. The soul must be kept from every stain, through faith in Him who is able to keep you from falling.

We should meditate upon the Scriptures, thinking soberly and candidly upon the things that pertain to our eternal salvation. The infinite mercy and love of Jesus, the sacrifice made in our behalf, call for most serious and solemn reflection. We should dwell upon the character of our dear Redeemer and Intercessor. We should seek to comprehend the meaning of the plan of salvation. We should meditate upon the mission of Him who came to save His people from their sins.

By constantly contemplating heavenly themes, our faith and love will grow stronger. Our prayers will be more and more acceptable to God because they will be more and more mixed with faith and love. They will be more intelligent and fervent. There will be more constant confidence in Jesus, and you will have a daily, living experience in the willingness and power of Christ to save unto the uttermost all that come unto God by Him.—The Review and Herald, June 12, 1888.

Souls Invigorated by Contact With the Infinite—We should contemplate God in nature—study His character in the work of His hands. The mind is strengthened by becoming acquainted with God, by reading His attributes in the things which He has made. As we behold the beauty and grandeur in the works of nature, our affections go out after God; and though our souls are awed and our spirit subdued, our souls are invigorated by coming in contact with the Infinite through His marvelous works. Communion with God through humble prayer develops and strengthens the mental and moral faculties, and spiritual powers increase by cultivating thoughts upon spiritual things.—The Youth’s Instructor, July 13, 1893.

Guard the Avenues to the Soul—The apostle sought to teach the believers how important it is to keep the mind from wandering to forbidden themes or from spending its energies on trifling subjects. Those who would not fall a prey to Satan’s devices must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts. The

mind must not be left to dwell at random upon every subject that the enemy of souls may suggest.

The heart must be faithfully sentineled, or evils without will awaken evils within, and the soul will wander in darkness.—The Acts of the Apostles, 518 .

The Effect of Personal Atmosphere—The influence of every man's thoughts and actions surrounds him like an invisible atmosphere, which is unconsciously breathed in by all who come in contact with him. This atmosphere is frequently charged with poisonous influences, and when these are inhaled, moral degeneracy is the sure result.—Testimonies for the Church 5:111 .

Surrounded by an Atmosphere of Light and Peace—Christ has made every provision that His church shall be a transformed body, illumined with the Light of the world, possessing the glory of Emmanuel. It is His purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace. He desires that we shall reveal His own joy in our lives.

The indwelling of the Spirit will be shown by the out-flowing of heavenly love. The divine fullness will flow through the consecrated human agent, to be given forth to others.—Christ's Object Lessons, 419 .

Depend Constantly on God—Many are unable to make definite plans for the future. Their life is unsettled. They cannot discern the outcome of affairs, and this often fills them with anxiety and unrest. Let us remember that the life of God's children in this world is a pilgrim life. We have not wisdom to plan our own lives. It is not for us to shape our future. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went" .

Christ in His life on earth made no plans for Himself. He accepted God's plans for Him, and day by day the Father unfolded His plans. So should we depend upon God that our lives may be the simple outworking of His will. As we commit our ways to Him, He will direct our steps.—The Ministry of Healing, 478, 479 .

Value of Occupational Therapy—I was shown that it would prove more beneficial to most patients to allow light work, and even to urge it upon them, than to urge them to remain inactive and idle. If the power of the will be kept active to arouse the dormant faculties, it will be the greatest help to recover health. Remove all labor from those who have been overtaxed all their lives, and in nine cases out of ten the change will be an injury.

This has proved true in the case of my husband. I was shown that physical, outdoor exercise is far preferable to indoor; but if this cannot be secured, light indoor employment would occupy and divert the mind and prevent it from dwelling upon symptoms and little ailments, and would also prevent homesickness.—Testimonies for the Church 1:567 568 .

Well-directed Physical Exercise—When invalids have nothing to occupy their time and attention, their thoughts become centered upon themselves, and they grow morbid and irritable.

Many times they dwell upon their bad feelings until they think themselves much worse than they really are and wholly unable to do anything.

In all these cases well-directed physical exercise would prove an effective remedial agent. In some cases it is indispensable to the recovery of health. The will goes with the labor of the hands; and what these invalids need is to have the will aroused. When the will is dormant, the imagination becomes abnormal, and it is impossible to resist disease.—The Ministry of Healing, 239 .

Comforting Others Comforts Giver—Often prayer is solicited for the afflicted, the sorrowful, the discouraged; and this is right. We should pray that God will shed light into the darkened mind and comfort the sorrowful heart. But God answers prayer for those who place themselves in the channel of His blessings. While we offer prayer for these sorrowful ones, we should encourage them to try to help those more needy than themselves. The darkness will be dispelled from their own hearts as they try to help others. As we seek to comfort others with the comfort wherewith we are comforted, the blessings comes back to us.—The Ministry of Healing, 256 .

Rest and Restoration —I have a word to say to you. Will you not sign a pledge that you will no longer weaken or deface the Lord's temple by working when you ought to rest? In order to have proper thoughts and in order to speak proper words, you must give your brain rest. You do not take sufficient time to rest. The weary brain and tired nerves would be invigorated if you would make a change in this respect

We must study to discipline ourselves carefully, refusing to do that which would weaken the physical, mental, and moral strength. You need a clear, patient mind, which will endure all that may arise. You need a strong hold from above. Exercise faith, and leave the results with God. When you have done your best, be of good courage. Believe, believe, and hold fast. The enemy will try to get you to make some move which means defeat, but you cannot afford to do this. You cannot afford to make uncertain movements. You need the influence that you will gain by revealing wisdom and discretion.—Letter 121, 1904.

Relaxation and Rest Essential—I was shown that Sabbathkeepers as a people labor too hard without allowing themselves change or periods of rest. Recreation is needful to those who are engaged in physical labor and is still more essential for those whose labor is principally mental. It is not essential to our salvation or for the glory of God to keep the mind laboring constantly and excessively, even upon religious themes.

There are amusements, such as dancing, card playing, chess, checkers, etc., which we cannot approve because Heaven condemns them. These amusements open the door for great evil. They are not beneficial in their tendency, but have an exciting influence, producing in some minds a passion for those plays which lead to gambling and dissipation. All such plays should be condemned by Christians, and something perfectly harmless should be substituted in their place.—Testimonies for the Church 1:514 .

Depending Upon God, We Refuse to Be Discouraged —The Lord has graciously spared your life to work in His lines. He does not want you to work yourself, independent of the only power which can work successfully to accomplish His designs. Then do not fret, but trust, looking unto Jesus, the Author and Finisher of your faith. Do not be in too much of a hurry. That which you can do without great taxation to your physical and mental powers, do, but do not feel that you must take so many cares and burdens that you cannot keep your own soul in the love of God.

The vineyard is the Lord's; the work in every part is His, and He would have you so labor that your physical, mental, and moral powers shall be preserved. Bear in mind that you are cooperating with heavenly agencies. Do not allow the enemy to have the least partnership in the firm. Receive your orders from God, and in no wise be discouraged because you can only do the work of a finite agent. The Infinite will work with His power to give you efficiency.

Do not think you are left to do impossible things. Do not expect impossible things of others. Paul may plant, and Apollos water, but God giveth the increase . "Of old hast Thou laid the foundation of the earth: and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure" . "They all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail" .—Letter 86a, 1893.

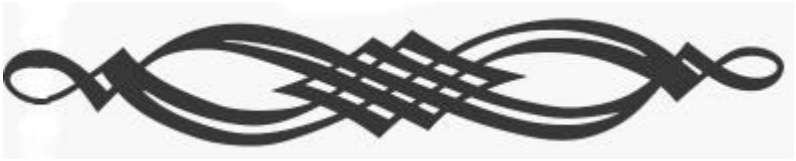
Individual Efforts Necessary—The victims of evil habit must be aroused to the necessity of making an effort for themselves. Others may put forth the most earnest endeavor to uplift them, the grace of God may be freely offered, Christ may entreat, His angels may minister; but all will be in vain unless they themselves are roused to fight the battle in their own behalf....

Feeling the terrible power of temptation, the drawing of desire that leads to indulgence, many a man cries in despair, "I cannot resist evil." Tell him that he can, that he must, resist. He may have been overcome again and again, but it need not be always thus. He is weak in moral power, controlled by the habits of a life of sin. His promises and resolutions are like ropes of sand. The knowledge of his broken promises and forfeited pledges weakens his confidence in his own sincerity and causes him to feel that God cannot accept him or work with his efforts. But he need not despair.—The Ministry of Healing, 174, 175 .

Aim Is Important—Success in any line demands a definite aim. He who would achieve true success in life must keep steadily in view the aim worthy of his endeavor. Such an aim is set before the youth of today.—Education, 262 .

The Highest Culture of the Mind—The knowledge of God is obtained from His Word. The experimental knowledge of true godliness, in daily consecration and service to God, ensures the highest culture of mind, soul, and body; and this consecration of all our powers to God prevents self-exaltation. The impartation of divine power honors our sincere striving after wisdom for the conscientious use of our highest faculties to honor God and bless our fellowmen. As these faculties are derived from God, and not self-created, they should be appreciated as talents from God to be employed in His service.—Manuscript 16, 1896.

Positive Virtues Promote Health—Courage, hope, faith, sympathy, love, promote health and prolong life. A contented mind, a cheerful spirit, is health to the body and strength to the soul. “A merry heart doeth good like a medicine” .—The Ministry of Healing, 241.



Chapter 82— Working With Science

Information, Power, Goodness, and Character—True education does not ignore the value of scientific knowledge or literary acquirements; but above information it values power; above power, goodness; above intellectual acquirements, character. The world does not so much need men of great intellect as of noble character. It needs men in whom ability is controlled by steadfast principle.—Education, 225 .

God the Author of Science—God is the author of science. Scientific research opens to the mind vast fields of thought and information, enabling us to see God in His created works.

Ignorance may try to support skepticism by appealing to science; but instead of upholding skepticism, true science contributes fresh evidences of the wisdom and power of God. Rightly understood, science and the written word agree, and each sheds light on the other. Together they lead us to God by teaching us something of the wise and beneficent laws through which He works.—Counsels to Parents, Teachers, and Students, 426 .

Religion and Science—True knowledge is divine. Satan insinuated into the minds of our first parents a desire for

a speculative knowledge, whereby he declared they would greatly improve their condition; but in order to gain this, they must take a course contrary to God’s holy will, for God would not lead them to the greatest heights. It was not God’s purpose that they should obtain knowledge that had its foundation in disobedience. This was a broad field into which Satan was seeking to lead Adam and Eve, and it is the same field that he opens for the world today by his temptations....

The great reason why so few of the world’s great men and those having a college education are led to obey the commandments of God is that they have separated education from religion, thinking that each should occupy a field by itself. God presented a field large enough to perfect the knowledge of all who should enter it. This knowledge was obtained under divine supervision; it was bound about with the immutable law of Jehovah, and the result would have been perfect blessedness.—Testimonies for the Church 5:503 .

Science is Power—A knowledge of true science is power; and it is the purpose of God that this knowledge shall be taught in our schools as a preparation for the work that is to precede the closing scenes of this earth’s history.—Counsels to Parents, Teachers, and Students, 19 .

Harmony of Science and Religion—The college at Battle Creek was established for the purpose of teaching the sciences and at the same time leading the students to the Saviour, whence all true knowledge flows. Education acquired without Bible religion is disrobed of its true brightness and glory. I sought to impress upon the students the fact that our school is to take a higher position in an educational point of view than any other institution of learning, by opening before the young nobler views, aims, and objects in life and educating them to have a

correct knowledge of human duty and eternal interests. The great object in the establishment of our college was to give correct views, showing the harmony of science and Bible religion.—Testimonies for the Church 4:274 .

A Knowledge of Science Needed—Young men who desire to enter the field as ministers, colporteurs, or canvassers should first receive a suitable degree of mental training as well as a special preparation for their calling. Those who are uneducated, untrained, and unrefined are not prepared to enter a field in which the powerful influences of talent and education combat the truths of God's Word. Neither can they successfully meet the strange forms of error, religious and philosophical combined, to expose which requires a knowledge of scientific as well as Scriptural truth.—Gospel Workers, 81 .

The Most Important Science—While the knowledge of science is power, the knowledge that Jesus came in person to impart is still greater power. The science of salvation is the most important science to be learned in the preparatory school of earth. The wisdom of Solomon is desirable, but the wisdom of Christ is far more desirable and more essential. We cannot reach Christ through a mere intellectual training, but through Him we can reach the highest round of the ladder of intellectual greatness. While the pursuit of knowledge in art, in literature, and in trades should not be discouraged, the student should first secure an experimental knowledge of God and His will.—Counsels to Parents, Teachers, and Students, 19 .

Christ Employed the Science of All True Science—Without employing any compulsion, without using any violence, He blends the will of the human subject to the will of God. This is the science of all true science, for by it a mighty change is wrought in mind and character—the change that must be wrought in the life of every one who passes through the gates of the city of God.—Letter 155, 1902.

Research Does Not Conflict With Revelation—God is the foundation of everything. All true science is in harmony with His works; all true education leads to obedience to His government. Science opens new wonders to our view; she soars high and explores new depths, but she brings nothing from her research that conflicts with divine revelation.—The Signs of the Times, March 20, 1884.

Science Cannot Search Out Divine Secrets—"The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever" . Just how God accomplished the work of creation He has never revealed to men; human science cannot search out the secrets of the Most High. His creative power is as incomprehensible as His existence.—Patriarchs and Prophets, 113 .

The Bible Our Guide in Science—We are dependent on the Bible for a knowledge of the early history of our world, of the creation of man, and of his fall. Remove the Word of God, and what can we expect but to be left to fables and conjectures and to that enfeebling of the intellect which is the sure result of entertaining error.

We need the authentic history of the origin of the earth, of the fall of Lucifer, and of the introduction of sin into the world. Without the Bible, we should be bewildered by false theories. The mind would be subjected to the tyranny of superstition and falsehood. But, having in our possession an authentic history of the beginning of the world, we need not hamper ourselves with human conjectures and unreliable theories.

Wherever Christians are, they may hold communion with God. And they may enjoy the intelligence of sanctified science. Their minds may be strengthened, even as Daniel's was. God gave him "knowledge and skill in all learning and wisdom." Among all the youth examined by Nebuchadnezzar, there "was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm" .—RH, Nov 10, 1904.

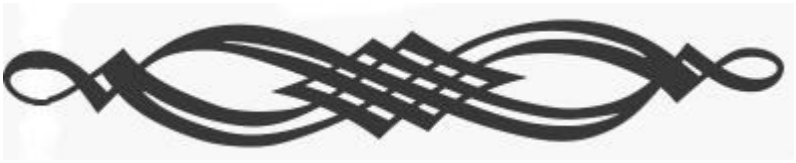
All Truth Consistent With Itself—These persons have lost the simplicity of faith. There should be a settled belief in the divine authority of God's Holy Word. The Bible is not to be tested by men's ideas of science. Human knowledge is an unreliable guide. Skeptics who read the Bible for the sake of caviling may, through an imperfect comprehension of either science or revelation, claim to find contradictions between them; but rightly understood, they are in perfect harmony. Moses wrote under the guidance of the Spirit of God, and a correct theory of geology will never claim discoveries that cannot be reconciled with his statements. All truth, whether in nature or in revelation, is consistent with itself in all its manifestations.—Patriarchs and Prophets, 114 .

Some Points to Guard—We need to guard continually against the sophistry in regard to geology and other branches of science falsely so called, which have not one semblance of truth. The theories of great men need to be carefully sifted of the slightest trace of infidel suggestions. One tiny seed sown by teachers in our schools, if received by the students, will raise a harvest of unbelief. The Lord has given all the brilliancy of intellect that man possesses, and it should be devoted to His service.—The Review and Herald, March 1.1898.

Appreciation of Science Vitalized by God's Spirit—Knowledge is power, but it is a power for good only when united with true piety. It must be vitalized by the Spirit of God in order to serve the noblest purposes. The closer our connection with God, the more fully can we comprehend the value of true science; for the attributes of God, as seen in His created works, can be best appreciated by him who has a knowledge of the Creator of all things, the Author of all truth. Such can make the highest use of knowledge, for when brought under the full control of the Spirit of God, their talents are rendered useful to the fullest extent.—Counsels to Parents, Teachers, and Students, 38 .

The Handmaid of Religion—There must be schools established upon the principles and controlled by the precepts of God's Word. Another spirit must be in our schools to animate and sanctify every branch of education. Divine cooperation must be fervently sought. And we shall not seek in vain. The promises of God's Word are ours. We may expect the presence of the

Heavenly Teacher. We may see the Spirit of the Lord diffused as in the schools of the prophets and every object partake of a divine consecration. Science will then be, as she was to Daniel, the handmaid of religion; and every effort, from first to last, will tend to the salvation of man—soul, body, and spirit—and the glory of God through Christ.—The Signs of the Times, August 13, 1885.



Chapter 83— Geriatrics

Usefulness Not at an End—The aged also need the helpful influences of the family. In the home of brethren and sisters in Christ can most nearly be made up to them the loss of their own home. If encouraged to share in the interests and occupations of the household, it will help them to feel that their usefulness is not at an end. Make them feel that their help is valued, that there is something yet for them to do in ministering to others, and it will cheer their hearts and give interest to their lives.—The Ministry of Healing, 204 .

Familiar Surroundings Desirable—As far as possible let those whose whitening heads and failing steps show that they are drawing near to the grave remain among friends and familiar associations. Let them worship among those whom they have known and loved. Let them be cared for by loving and tender hands.—The Ministry of Healing, 204 .

Homes for Aged Not the Remedy—The matter of caring for our aged brethren and sisters who have no homes is constantly being urged. What can be done for them? The light which the Lord has given me has been repeated: It is not best to establish institutions for the care of the aged, that they may be in a company together. Nor should they be sent away from home to receive care. Let the members of every family minister to their own relatives. When this is not possible, the work belongs to the church, and it should be accepted both as a duty and as a privilege. All who have Christ's spirit will regard the feeble and aged with special respect and tenderness.—Testimonies for the Church 6:272 .

Sweetens and Refines the Life—The presence in our homes of one of these helpless ones is a precious opportunity to cooperate with Christ in His ministry of mercy and to develop traits of character like His. There is a blessing in the association of the old and the young. The young may bring sunshine into the hearts and lives of the aged. Those whose hold on life is weakening need the benefit of contact with the hopefulness and buoyancy of youth. And the young may be helped by the wisdom and experience of the old. Above all they need to learn the lesson of unselfish ministry. The presence of one in need of sympathy and forbearance and self-sacrificing love would be to many a household a priceless blessing. It would sweeten and refine the homelife and call forth in old and young those Christlike graces that would make them beautiful with a divine beauty and rich in heaven's imperishable treasure.—The Ministry of Healing, 204, 205 .

Youth and Age Uniting Forces—How touching to see youth and old age relying one upon the other: the youth looking up to the aged for counsel and wisdom, the aged looking to the youth for help and sympathy. This is as it should be. God would have the young possess such qualification of character that they shall find delight in the friendship of the old, that they may be united in the endearing bonds of affection to those who are approaching the borders of the grave.—The Signs of the Times, October 19, 1888.

The Care of Aged Parents—Parents are entitled to a degree of love and respect which is due to no other person. God Himself, who has placed upon them a responsibility for the souls committed to their charge, has ordained that during the earlier years of life, parents shall stand in the place of God to their children. And he who rejects the rightful authority of his parents is rejecting the authority of God. The fifth commandment requires children not only to yield respect, submission, and obedience to their parents but also to give them love and tenderness, to lighten their cares, to guard their reputation, and to succor and comfort them in old age. It also enjoins respect for ministers and rulers and for all others to whom God has delegated authority.—Patriarchs and Prophets, 308 .

Vigor Declines as Years Advance—Those who have the aged to provide for should remember that these especially need warm, comfortable rooms. Vigor declines as years advance, leaving less vitality with which to resist unhealthful influences; hence the greater necessity for the aged to have plenty of sunlight and fresh, pure air.—The Ministry of Healing, 275 .

Adjusting to Declining Mental Strength—It is frequently the case that aged persons are unwilling to realize and acknowledge that their mental strength is failing. They shorten their days by taking care which belongs to their children. Satan often plays upon their imagination and leads them to feel a continual anxiety in regard to their money. It is their idol, and they hoard it with miserly care. They will sometimes deprive themselves of many of the comforts of life and labor beyond their strength, rather than use the means which they have. In this way they place themselves in continual want, through fear that sometime in the future they shall want.

All these fears originate with Satan. He excites the organs which lead to slavish fears and jealousies which corrupt nobleness of soul and destroy elevated thoughts and feelings. Such persons are insane upon the subject of money.

If they would take the position which God would have them, their last days might be their best and happiest. Those who have children in whose honesty and judicious management they have reason to confide, should let their children make them happy. Unless they do this, Satan will take advantage of their lack of mental strength and will manage for them. They should lay aside anxiety and burdens and occupy their time as happily as they can, and be ripening up for heaven.—Testimonies for the Church 1:423, 424 .

Recent Memory Passes Fast—He who has grown old in the service of God may find his mind a blank in regard to the things that are happening about him, and recent transactions may soon pass from his memory; but his mind is all awake to the scenes and transactions of his childhood. Oh, that the youth may realize how important it is to keep the mind guarded, pure and clean, from corrupting thoughts and to preserve the soul from all debasing practices, for the purity or impurity of youth is reflected upon old age.—The Youth’s Instructor, October 25, 1894.

Traits Intensify in Old Age—I was shown David entreating the Lord not to forsake him when he should be old, and what it was that called forth his earnest prayer. He saw that most of the aged around him were unhappy and that unhappy traits of character increased especially with age. If persons were naturally close and covetous, they were most disagreeably so in their old

age. If they were jealous, fretful, and impatient, they were especially so when aged.—Testimonies for the Church 1:422 .

Unrestrained Jealousy and Failing Judgment—David was distressed as he saw that kings and nobles who seemed to have the fear of God before them while in the strength of manhood became jealous of their best friends and relatives when aged. They were in continual fear that it was selfish motives which led their friends to manifest an interest for them. They would listen to the hints and the deceptive advice of strangers in regard to those in whom they should confide. Their unrestrained jealousy sometimes burned into a flame because all did not agree with their failing judgment. Their covetousness was dreadful. They often thought that their own children and relatives were wishing them to die in order to take their place and possess their wealth and receive the homage which had been bestowed upon them. And some were so controlled by their jealous, covetous feelings as to destroy their own children.—Testimonies for the Church 1:422, 423 .

David's Prayer for His Old Age—David marked that although the lives of some while in the strength of manhood had been righteous, as old age came upon them they seemed to lose their self-control. Satan stepped in and guided their minds, making them restless and dissatisfied. He saw that many of the aged seemed forsaken of God and exposed themselves to the ridicule and reproaches of his enemies.

David was deeply moved; he was distressed as he looked forward to the time when he should be aged. He feared that God would leave him and that he would be as unhappy as other aged persons whose course he had noticed, and would be left to the reproach of the enemies of the Lord. With this burden upon him he earnestly prays, "Cast me not off in the time of old age; forsake me not when my strength faileth." "O God, Thou hast taught me from my youth; and hitherto have I declared Thy wondrous works. Now also when I am old and grayheaded, O God, forsake me not; until I have showed Thy strength unto this generation, and Thy power to everyone that is to come" . David felt the necessity of guarding against the evils which attend old age.—Testimonies for the Church 1:423 .

Providing for Use of Entrusted Means—Brother L is a steward of God. He has been entrusted with means and should be awake to his duty and render to God the things that are God's. He should not fail to understand the claims that God has upon him. While he lives and has his reasoning powers, he should improve the opportunity of appropriating the property that God has entrusted to him, instead of leaving it for others to use and appropriate after the close of his life.—Testimonies for the Church 2:675 .

Do Not Leave Loose Ends—Brother L should have his business all straight and not left at loose ends. It is his privilege to be rich in good works and to lay up for himself a good foundation against the time to come that he may lay hold on eternal life. It is not safe for him to follow his failing judgment. He should counsel with experienced brethren and seek wisdom of God that he may do up his work well. He should now be really in earnest, providing himself

"bags which wax not old, a treasure in the heavens that faileth not."—Testimonies for the Church 2:676 .

Aged Workers Not to Be Set Aside—The most tender interest should be cherished toward those whose life interest is bound up with the work of God. Notwithstanding their many infirmities, these workers still possess talents that qualify them to stand in their lot and place. God desires them to occupy leading positions in His work. They have stood faithful amid storm and trial and are among our most valuable counselors. How thankful we should be that they can still use their gifts in the Lord's service!

Let not the fact be lost sight of that in the past these earnest wrestlers sacrificed everything to advance the work. The fact that they have grown old and gray in the service of God is no reason why they should cease to exert an influence superior to the influence of men who have far less knowledge of the work and far less experience in divine things.

Though worn and unable to bear the heavier burdens that younger men can and should carry, their value as counselors is of the highest order. They have made mistakes, but they have learned wisdom from their failures; they have learned to avoid errors and dangers, and are they not then competent to give wise counsel? They have borne test and trial, and though they have lost some of their vigor, they are not to be pushed aside by less-experienced workers who know very little about the labor and self-sacrifice of these pioneers. The Lord does not thus lay them aside. He gives them special grace and knowledge.—Testimonies for the Church 7:287, 288 .

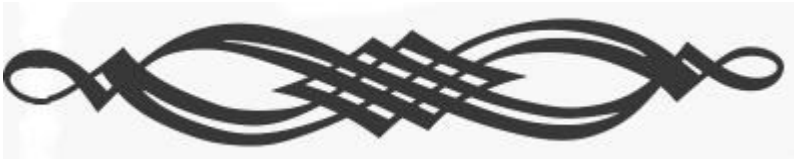
To Be Honored and Respected—The old standard-bearers who are still living should not be put in hard places. Those who served their Master when the work went hard, who endured poverty and remained faithful to the truth when our numbers were small, are ever to be honored and respected. I am instructed to say: Let every believer respect the aged pioneers who have borne trials and hardships and many privations. They are God's workmen and have acted a prominent part in the building up of His work.—Testimonies for the Church 7:289 .

To Be Treated as Fathers and Mothers—While the aged standard-bearers are in the field, let those who have been benefited by their labors care for and respect them. Do not load them down with burdens. Appreciate their advice, their words of counsel. Treat them as fathers and mothers who have borne the burden of the work. The workers who have in the past anticipated the needs of the cause do a noble work when, in the place of carrying all the burdens themselves, they lay them upon the shoulders of younger men and women and educate them as Elijah educated Elisha.—The Review and Herald, March 20, 1900.

Counsel to Old and Tried Gospel Laborers—May the Lord bless and sustain our old and tried laborers. May He help them to be wise in regard to the preservation of their physical, mental, and spiritual powers. I have been instructed by the Lord to say to those who bore their testimony in the early days of the message: "God has endowed you with the power of reason, and He desires you to understand and obey the laws that have to do with the health of the being. Do not be imprudent. Do not overwork. Take time to rest. God desires you to stand in your lot and place, doing your part to save men and women from being swept downward by the mighty

current of evil. He desires you to keep the armor on till He bids you lay it off. Not long hence you will receive your reward."—Testimonies for the Church 7:289 .

The Greatest Danger—I am bidden to say to my aged brethren, Walk humbly with God. Be not accusers of the brethren. You are to do your appointed work under the direction of the God of Israel. The inclination to criticize is the greatest danger of many. The brethren whom you are tempted to criticize are called to bear responsibilities which you could not possibly carry, but you can be their helpers. You can do great service to the cause, if you will, by presenting your experience in the past in connection with the labors of others. The Lord has not given to any of you the work of correcting and censuring your brethren,—Letter 204, 1907.



Section 17—Practical Psychology

Chapter 84— Dealing with Emotions

We Cannot Read Motives—Remember that you cannot read hearts. You do not know the motives which prompted the actions that to you look wrong. There are many who have not received a right education; their characters are warped, they are hard and gnarled and seem to be crooked in every way. But the grace of Christ can transform them. Never cast them aside, never drive them to discouragement or despair by saying, "You have disappointed me, and I will not try to help you." A few words spoken hastily under provocation—just what we think they deserve—may cut the cords of influence that should have bound their hearts to ours.

The consistent life, the patient forbearance, the spirit unruffled under provocation, is always the most conclusive argument and the most solemn appeal. If you have had opportunities and advantages that have not fallen to the lot of others, consider this and be ever a wise, careful, gentle teacher.

In order to have the wax take a clear, strong impression of the seal, you do not dash the seal upon it in a hasty, violent way; you carefully place the seal on the plastic wax and quietly, steadily press it down until it has hardened in the mold. In like manner deal with human souls. The continuity of Christian influence is the secret of its power, and this depends on the steadfastness of your manifestation of the character of Christ. Help those who have erred, by telling them of your experiences. Show how—when you made grave mistakes—patience, kindness, and helpfulness on the part of your fellow workers gave you courage and hope.—Testimonies on Sabbath-School Work, 116, 117 .

Contending With a Force That Captivates Body, Soul, and Mind—An intensity such as never before was seen is taking possession of the world. In amusement, in moneymaking, in the contest for power, in the very struggle for existence, there is a terrible force that engrosses body and mind and soul. In the midst of this maddening rush, God is speaking. He bids us come apart and commune with Him. "Be still, and know that I am God" .—Education, 260 .

Healing of Spiritual Troubles—This world is a vast lazar house, but Christ came to heal the sick, to proclaim deliverance to the captives of Satan. He was in Himself health and strength. He imparted His life to the sick, the afflicted, those possessed of demons. He turned away none who came to receive His healing power. He knew that those who petitioned Him for help had brought disease upon themselves; yet He did not refuse to heal them. And when virtue from Christ entered into these poor souls, they were convicted of sin, and many were healed of their spiritual disease as well as of their physical maladies. The gospel still possesses the same power, and why should we not today witness the same results?—The Desire of Ages, 823 .

Humans, the Hands of Angels—Human agencies are the hands of heavenly instrumentalities, for heavenly angels employ human hands in practical ministry. Human agencies as hand helpers are to work out the knowledge and use the facilities of heavenly beings. By uniting with these powers that are omnipotent, we are benefited by their higher education and experience. Thus as

we become partakers of the divine nature and separate selfishness from our lives, special talents for helping one another are granted us. This is Heaven's way of administering saving power.—Testimonies for the Church 6:456, 457 .

The Human Part and the Divine Part in Times of Conflict—Always the Lord gives the human agent his work. Here is the divine and the human cooperation. There is the man working in obedience to divine light given. If Saul had said, Lord, I am not at all inclined to follow Your specified directions to work out my own salvation, then should the Lord have let ten times the light shine upon Saul, it would have been useless.

It is man's work to cooperate with the divine. And it is the very hardest, sternest conflict which comes with the purpose and hour of great resolve and decision of the human to incline the will and way to God's will and God's way, relying upon the gracious influences which accompanied him all his life long. The man must do the work of inclining—"For it is God which worketh in you both to will and to do" . The character will determine the nature of the resolve and the action. The doing is not in accordance with the feeling or the inclination but with the known will of our Father which is in heaven. Follow and obey the leadings of the Holy Spirit.—Letter 135, 1898.

Talk of God's Power—When someone asks how you are feeling, do not try to think of something mournful to tell in order to gain sympathy. Do not talk of your lack of faith and your sorrows and sufferings. The tempter delights to hear such words. When talking on gloomy subjects, you are glorifying him. We are not to dwell on the great power of Satan to overcome us. Often we give ourselves into his hands by talking of his power.

Let us talk instead of the great power of God to bind up all our interests with His own. Tell of the matchless power of Christ and speak of His glory. All heaven is interested in our salvation. The angels of God, thousands upon thousands, and ten thousand times ten thousand, are commissioned to minister to those who shall be heirs of salvation. They guard us against evil and press back the powers of darkness that are seeking our destruction. Have we not reason to be thankful every moment, thankful even when there are apparent difficulties in our pathway?—The Ministry of Healing, 253, 254 .

Do Not Talk of Negative Feelings—If you do not feel lighthearted and joyous, do not talk of your feelings. Cast no shadow upon the lives of others. A cold, sunless religion never draws souls to Christ. It drives them away from Him into the nets that Satan has spread for the feet of the straying. Instead of thinking of your discouragements, think of the power you can claim in Christ's name. Let your imagination take hold upon things unseen. Let your thoughts be directed to the evidences of the great love of God for you. Faith can endure trial, resist temptation, bear up under disappointment. Jesus lives as our Advocate. All is ours that His mediation secures.—The Ministry of Healing, 488 .

Smiles and Cheerful Words—If we look on the bright side of things, we shall find enough to make us cheerful and happy. If we give smiles, they will be returned to us; if we speak pleasant, cheerful words, they will be spoken to us again.

When Christians appear as gloomy and depressed as though they thought themselves friendless, they give a wrong impression of religion. In some cases the idea has been entertained that cheerfulness is inconsistent with the dignity of Christian character; but this all is a mistake. Heaven is all joy.—The Signs of the Times, February 12, 1885.

Cheerfulness Brightens the Pathway—It is the duty of everyone to cultivate cheerfulness instead of brooding over sorrow and troubles. Many not only make themselves wretched in this way, but they sacrifice health and happiness to a morbid imagination. There are things in their surroundings that are not agreeable, and their countenances wear a continual frown that more plainly than words expresses discontent.

These depressing emotions are a great injury to them healthwise, for by hindering the process of digestion they interfere with nutrition. While grief and anxiety cannot remedy a single evil, they can do great harm; but cheerfulness and hope, while they brighten the pathway of others, "are life unto those that find them, and health to all their flesh."—The Signs of the Times, February 12, 1885.

Mealtime and Emotions—Learn for yourselves what you should eat, what kinds of food best nourish the body, and then follow dictates of reason and conscience. At mealtime cast off care and taxing thought. Do not be hurried, but eat slowly and with cheerfulness, your heart filled with gratitude to God for all His blessings. And do not engage in brain labor immediately after a meal. Exercise moderately, and give a little time for the stomach to begin its work.—Gospel Workers, 241, 242 .

Cherishing Error Hinders Mental Expansion—The mind in which error has once taken possession can never expand freely to truth, even after investigation. The old theories will claim recognition. The understanding of things that are true and elevated and sanctifying will be confused. Superstitious ideas will enter the mind to mingle with the true, and these ideas are always debasing in their influence.

Christian knowledge bears its own stamp of unmeasured superiority in all that concerns the preparation for the future, immortal life. It distinguishes the Bible reader and believer, who has been receiving the precious treasures of truth, from the skeptic and the believer in pagan philosophy.

Cleave to the word, "It is written." Cast out of the mind the dangerous, obtrusive theories which, if entertained, will hold the mind in bondage so that the man shall not become a new creature in Christ. The mind must be constantly restrained and guarded. It must be given as food that only which will strengthen the religious experience.—Manuscript 42, 1904. .

Divine Power the Only Hope of Reform—Apart from divine power, no genuine reform can be effected. Human barriers against natural and cultivated tendencies are but as the sandbank against the torrent. Not until the life of Christ becomes a vitalizing power in our lives can we resist the temptations that assail us from within and from without.—The Ministry of Healing, 130 .

The power of the heavenly agencies must combine with the human. This is the only way for us to be successful.—Letter 34, 1891.

Not to Dwell Upon Our Own Emotions—It is not wise to look to ourselves and study our emotions. If we do this, the enemy will present difficulties and temptations that weaken faith and destroy courage. Closely to study our emotions and give way to our feelings is to entertain doubt and entangle ourselves in perplexity. We are to look away from self to Jesus.—The Ministry of Healing, 249 .

Negative Emotions Changed by God's Spirit—When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the joy of heaven. No one sees the hand that lifts the burden or beholds the light descend from the courts above. The blessing comes when

by faith the soul surrenders itself to God. Then that power which no human eye can see, creates a new being in the image of God.—The Review and Herald, November 19, 1908.

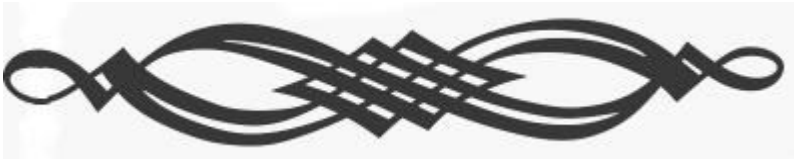
Great Wisdom Needed—Great wisdom is needed in dealing with diseases caused through the mind. A sore, sick heart, a discouraged mind, needs mild treatment.... It is through tender sympathy that this class of invalids can be benefited. The physician should first gain their confidence and then point them to the Great Healer. If their faith can be directed to the True Physician and they can have confidence that He has undertaken their case, this will bring relief to the mind and often give health to the body.—The Ministry of Healing, 244 .

Christ's Tenderness in Dealing With Minds—Christ identifies His interest with that of humanity. The work that bears the divine credentials is that which manifests the spirit of Jesus, which reveals His love, His carefulness, His tenderness in dealing with the minds of men. What revelations would come to man if the curtain should be rolled back and you could see the result of your work in dealing with the erring who have needed most judicious treatment lest they should be turned out of the way. "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed" .—SpT Series A, No. 3, pp. 9, 10, Aug 3, 1894.

The Current of Life-giving Energy—The power of love was in all Christ's healing, and only by partaking of that love, through faith, can we be instruments for His work. If we neglect to link ourselves in divine connection with Christ, that current of life-giving energy cannot flow in rich streams from us to the people.—The Desire of Ages, 825 .

The One Source of Abiding Peace—Abiding peace, true rest of spirit, has but one source. It was of this that Christ spoke when He said, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" . "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you" . This peace is not something that He gives apart from Himself. It is in Christ, and we can receive it only by receiving Him.—The Ministry of Healing, 247 .

His Experience to Be Ours—In Christ the cry of humanity reached the Father of infinite pity. As a man He supplicated the throne of God till His humanity was charged with a heavenly current that should connect humanity with divinity. Through continual communion He received life from God that He might impart life to the world. His experience is to be ours.—The Desire of Ages, 363.



Chapter 85— Counselling

The Need of Counselors—Oh, for generals, wise and considerate, well-balanced men, who will be safe advisers, who have some insight into human nature, who know how to direct and counsel in the fear of God.—Letter 45, 1893.

An Ear That Can Listen With Sympathy—There is need of shepherds who, under the direction of the Chief Shepherd, will seek for the lost and straying. This means the bearing of physical discomfort and the sacrifice of ease. It means a tender solicitude for the erring, a divine compassion and forbearance. It means an ear that can listen with sympathy to heartbreaking recitals of wrong, of degradation, of despair and misery.—Gospel Workers, 184 .

The Importance of the Work of the Pastor-Counselor—As the physician deals with physical disease, so does the pastor minister to the sin-sick soul. And his work is as much more important than that of the physician as eternal life is more valuable than temporal existence. The pastor meets with an endless variety of temperaments, and it is his duty to become acquainted with the members of the families that listen to his teachings in order to determine what means will best influence them in the right direction.—Gospel Workers, 388 .

Take People Where They Are—To take people right where they are, whatever their position, whatever their condition, and help them in every way possible—this is gospel ministry. It may be necessary for ministers to go into the homes of the sick and say, “I am ready to help you, and I will do the best I can. I am not a physician, but I am a minister, and I like to minister to the sick and afflicted.” Those who are sick in body are nearly always sick in soul, and when the soul is sick, the body is made sick.—Manuscript 62, 1900. .

Anticipating Sorrows—The Lord’s workers need the melting love of Jesus in their hearts. Let every minister live as a man among men. Let him, in well-regulated methods, go from house to house, bearing ever the censer of heaven’s fragrant atmosphere of love. Anticipate the sorrows, the difficulties, the troubles of others. Enter into the joys and cares of both high and low, rich and poor.—Letter 50, 1897.

Counsel Is Needed—The inexperienced need to be guided by wise counsel when in trial and assailed with temptation; they must be taught that attainments in spiritual things will cost them steadfast, well-directed effort. We must repeat it often to those newly come to the faith, “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him” . These words are to be presented in the spirit of the Master who gave them, for they are of more value than gold or silver or precious stones.

Teach the young disciples to put their hands in the hand of Christ, saying, “Lead me, guide me.” What comfort and hope and blessing will the needy, perplexed souls receive if they will humbly seek God. The condition is that they come in faith, nothing wavering, asking for guidance in the

day of perplexity. This pledge is given to every sincere seeker: "You shall have gracious answers." "You shall receive."

The instruction is to be often given that what God has said will never fail. It is better to trust in the Lord than to put confidence in princes. We must teach every soul to lay his requests by prayer on the mercy seat. Strength and grace will surely come to the one who does this, for the Lord has promised. And yet so many go in weakness because they do not believe that God will do just as He has said.—Manuscript 19, 1894.

God Has Given Rules—The father is the lawmaker of the household; and, like Abraham, he should make the law of God the rule of his home. God said of Abraham, "I know him, that he will command his children and his household" . There would be no sinful neglect to restrain evil; no weak, unwise, indulgent favoritism; no yielding of his conviction of duty to the claims of mistaken affection. Abraham would not only give right instruction, but he would maintain the authority of just and righteous laws.

God has given rules for our guidance. Children should not be left to wander away from the safe path marked out in God's Word, into ways leading to danger, which are open on every side. Kindly but firmly, with persevering, prayerful effort, their wrong desires should be restrained, their inclinations denied.—The Ministry of Healing, 390, 391 .

Listen to Counsel of Experience —You have been afloat in the world, but the eternal truth will prove an anchor to you. You need to guard your faith. Do not move from impulse or entertain vague theories. Experimental faith in Christ and submission to the law of God are of the highest consequence to you. Be willing to take the advice and counsel of those who have experience. Make no delay in the work of overcoming. Be true to yourself, to your children, and to God. Your afflicted son needs to be tenderly dealt with. As a father you should remember that the nerves that can thrill with pleasure can also thrill with keenest pain. The Lord identifies His interest with that of suffering humanity.—Testimonies for the Church 4:368 .

When Counsel Might Have Saved Independent Youth From Ill-advised Marriages—When it is too late, they find that they have made a mistake and have imperiled their happiness in this life and the salvation of their souls. They would not admit that anyone knew anything about the matter but themselves, when if counsel had been received, they might have saved themselves years of anxiety and sorrow. But advice is only thrown away on those who are determined to have their own way. Passion carries such individuals over every barrier that reason and judgment can interpose.—The Review and Herald, September 25, 1888.

Some Qualifications for a Counselor—It is of great importance that the one who is chosen to care for the spiritual interests of patients and helpers be a man of sound judgment and undeviating principle, a man who will have moral influence, who knows how to deal with minds. He should be a person of wisdom and culture, of affection as well as intelligence. He may not be thoroughly efficient in all respects at first; but he should, by earnest thought and the exercise of his abilities, qualify himself for this important work. The greatest wisdom and gentleness are needed to serve in this position acceptably yet with unbending integrity; for

prejudice, bigotry, and error of every form and description must be met.—Testimonies for the Church 4:546, 547 .

Private Counseling Can Become a Snare —Last night your case was forced to my notice, and I was talking with you as a mother talks with her son. I said, "Brother _____, you should not feel it to be your duty to converse with young ladies upon certain subjects, even if your wife is present. You are encouraging in them the idea that it is all right to communicate to ministers the family secrets and difficulties that should be brought before God, who understands the heart, who never makes a mistake, and who judges righteously. Refuse to listen to any communications of private matters, concerning either families or individuals. If persons are encouraged to come to one man with their troubles, they will think it all right to keep up this practice, and it will become a snare, not only to the soul who communicates, but to the one to whom these things are confided."—Letter 7, 1889.

Limitation of the Minister's Counsel to Women—Women have been attracted to you, and have been ready to pour into your ears their private troubles and family disappointments. You ought not to lend an ear to them, but tell them that you are yourself only an erring mortal; that God is their helper. Jesus knows the secrets of every heart, and He can bless and comfort them. Tell them that you might misjudge and be led to encourage evil, rather than reprove it. Point them to "the Lamb of God, which taketh away the sin of the world." If you will put on the armor and, crossing though it may be, give personal labor just where it is needed, to those who are closing the door against the light of heaven because of their selfishness and covetousness, you may not make so many friends, but you will save souls.—Letter 48, 1888.

Warnings Repeated—Let not women be attracted to you. Stand in the uprightness of your soul and tell them you are not their confessor. Jesus is the one to learn the secrets of the heart. You are only human, and judging only from a human standpoint, you might make wrong decisions, give wrong counsel.—Manuscript 59, 1900.

I cannot see any light, my brother, in your having meetings for young ladies alone. Let there be experienced women to educate and train the young women in propriety of deportment and influence. Do not let them communicate their private history to any man living. This is not God's order, and you should not encourage anything of the kind.—Letter 9, 1889.

Factors in Effective Counseling—When a crisis comes in the life of any soul, and you attempt to give counsel or admonition, your words will have only the weight of influence for good that your own example and spirit have gained for you. You must *be* good before you can *do* good. You cannot exert an influence that will transform others until your own heart has been humbled and refined and made tender by the grace of Christ. When this change has been wrought in you, it will be as natural for you to live to bless others as it is for the rosebush to yield its fragrant bloom or the vine its purple clusters.—Thoughts from the Mount of Blessing, 127, 128 .

The Training and Experience Which Prepared Moses as a Compassionate Counselor—Man would have dispensed with that long period of toil and obscurity, deeming it a great loss of time. But Infinite Wisdom called him who was to become the leader of his people to spend forty

years in the humble work of a shepherd. The habits of caretaking, of self-forgetfulness and tender solicitude for his flock, thus developed would prepare him to become the compassionate, long-suffering shepherd of Israel. No advantage that human training or culture could bestow could be a substitute for this experience.—Patriarchs and Prophets, 247, 248 .

Some Not Fitted to Deal With Minds —You have some traits of character that unfit you to deal wisely with human minds. You do not work in a way that will produce the best results.—Letter 205, 1904.

To deal with minds is the nicest work in which men ever engaged. All are not fitted to correct the erring. They have not wisdom to deal justly, while loving mercy. They are not inclined to see the necessity of mingling love and tender compassion with faithful reproofs. Some are ever needlessly severe and do not feel the necessity of the injunction of the apostle: "And of some have compassion, making a difference: and others save with fear, pulling them out of the fire" .—Testimonies for the Church 3:269, 270 .

Human Intellect Not Omnipotent—A clear conception of what God is and what He requires us to be will give us humble views of self. He who studies aright the Sacred Word will learn that human intellect is not omnipotent; that without the help which none but God can give, human strength and wisdom are but weakness and ignorance.—Testimonies for the Church 5:24 .

Manifesting the Grace of Christ—God would have every individual look less to the finite, depend less upon men. We have counselors who make manifest that they have not a knowledge of the grace of Christ and do not understand the truth as it is in Christ.

Those who are cooperating with God have humble opinions of themselves. They are not boastful, self-sufficient, and self-exalted. They are long-suffering, kind, full of mercy and good fruits. Human ambition takes the background with them. The righteousness of Christ goes before them, and the glory of the Lord is their reward.—SpT Series A, No. 3, p 49, May 7, 1895.

Questions for Counselors—When we have tried to present the health reform to our brethren and sisters and have spoken to them of the importance of eating and drinking and doing all that they do to the glory of God, many by their actions have said, "It is nobody's business whether I eat this or that. Whatever we do we are to bear the consequences ourselves."

Dear friends, you are greatly mistaken. You are not the only sufferers from a wrong course. The society you are in bears the consequences of your wrongs, in a great degree, as well as yourselves. If you suffer from your intemperance in eating or drinking, we that are around you or associated with you are also affected by your infirmities. We have to suffer on account of your wrong course.

If it has an influence to lessen your powers of mind or body, we feel it when in your society and are affected by it. If, instead of having a buoyancy of spirit, you are gloomy, you cast a shadow upon the spirits of all around you. If we are sad and depressed and in trouble, you could, if in a

right condition of health, have a clear brain to show us the way out and speak a comforting word to us. But if your brain is so benumbed by your wrong course of living that you cannot give us the right counsel, do we not meet with a loss? Does not your influence seriously affect us?

We may have a good degree of confidence in our own judgment, yet we want to have counselors; for "in the multitude of counselors there is safety." We desire that our course should look consistent to those we love, and we wish to seek their counsel and have them able to give it with a clear brain. But what care we for your judgment if your brain nerve power has been taxed to the utmost and the vitality withdrawn from the brain to take care of the improper food placed in your stomachs, or of an enormous quantity of even healthful food? What care we for the judgment of such persons? They see through a mass of undigested food. Therefore your course of living affects us. It is impossible for you to pursue any wrong course without causing others to suffer.—Testimonies for the Church 2:356, 357 .

Care in Approach—Those who ... are careless and abrupt in approaching persons would show the same defects of manner, the same want of tact and skill in dealing with minds, should they enter the ministry.—Testimonies for the Church 5:399 .

How to Say "Plain" Things—I have been enabled to say some very plain things to those who have become confused. I dared not do otherwise than to tell them the truth, because a message was given me for them.—Letter 271, 1903.

Learn Christ's Way of Dealing With Minds—Learn to deal with minds as Christ did. Sharp things must sometimes be spoken, but be sure that the Holy Spirit of God is abiding in your heart before you speak the clear-cut truth; then let it cut its way. *You* are not to do the cutting.—General Conference Daily Bulletin, April 13, 1891.

Sick Have Emotional Needs—Sympathy and tact will often prove a greater benefit to the sick than will the most skillful treatment given in a cold, indifferent way. When a physician comes to the sickbed with a listless, careless manner, looks at the afflicted one with little concern, by word or action giving the impression that the case is not one requiring much attention, and then leaves the patient to his own reflections, he has done that patient positive harm. The doubt and discouragement produced by his indifference will often counteract the good effect of the remedies he may prescribe.—The Ministry of Healing, 244 .

No Reproach But a Kindly Hand—If you see one whose words or attitude shows that he is separated from God, do not blame him. It is not your work to condemn him, but come close to his side to help him. The parable of the straying sheep needs to be placed as a motto in every dwelling. The Divine Shepherd leaves the ninety and nine, and goes out into the wilderness to seek the one that is lost.

There are thickets, quagmires, and dangerous crevices in the rocks, and the Shepherd knows that if the sheep is in any of these places a friendly hand must lift it out. When He discovers the lost one, He does not heap reproaches upon it. He is only glad that He has found it alive. When

He hears its bleating afar off, He encounters any and every difficulty that He may save His sheep that was lost. With firm yet gentle hand He parts the briers, or takes it from the mire; He tenderly lifts it to His shoulders and bears it back to the fold. The pure, sinless Redeemer bears the sinful, the unclean.—Manuscript 17, 1895.

Wise Counseling—Sympathy is good, wisely given, but it must be judiciously imparted, with a knowledge that the subject is deserving sympathy. What shall be said of receiving advice and counsel? Proverbs 25:9-12: "Debate thy cause with thy neighbor himself; and discover not a secret to another: lest he that heareth it put thee to shame A word fitly spoken is like apples of gold in pictures of silver. As an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear."

When we can associate together to help one another heavenward, when the conversation is upon divine and heavenly things, then it amounts to something to talk; but when the conversation centers upon self and upon earthly and unimportant matters, silence is golden. The obedient ear will receive reproof with humility, patience, and teachableness. Then only do our communications with each other prove beneficial and fulfill all that God would have them. When both sides of the divine instruction are fulfilled, the wise reprover does his duty, and the obedient ear hears to a purpose and is benefited.—Letter 52, 1893.

Be Calm and Kind, Whatever Occurs—There will ever be things arising to annoy, perplex, and try the patience.... They must be prepared for this and not become excited or unbalanced. They must be calm and kind, whatever may occur....They should ever consider that they are dealing with men and women of diseased minds, who frequently view things in a perverted light and yet are confident that they understand matters perfectly.—Testimonies for the Church 3:182 .

Do Not Expect Too Much—Ministers should be careful not to expect too much from persons who are still groping in the darkness of error.... They should be patient and wise in dealing with minds, remembering how manifold are the circumstances that have developed such different traits in individuals.—Testimonies for the Church 4:262 .

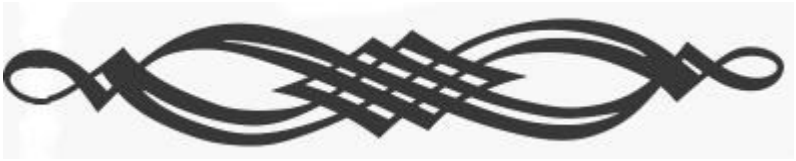
The Atmosphere of Peace—The very first work, my brethren, is to secure the blessing of God in your own hearts. Then bring this blessing into your homes, put away your criticisms, overcome your exacting ways, and let the spirit of carefulness and kindness prevail. The atmosphere of your homes will be carried with you to the office, and heavenly peace will surround your souls. Wherever the love of Jesus reigns, there is pitying tenderness and thoughtfulness of others. The most precious work that my brethren can engage in is that of cultivating a Christlike character.—Testimonies for the Church 5:558, 559 .

Lead to Fountains of Living Water—He who seeks to quench his thirst at the fountains of this world will drink only to thirst again. Everywhere men are unsatisfied. They long for something to supply the need of the soul. Only One can meet that want. The need of the world, "the Desire of all nations," is Christ. The divine grace which He alone can impart, is as living water, purifying, refreshing, and invigorating the soul.—The Desire of Ages, 187 .

Understanding the Worldly Point of View—An enlightened judgment compels us to acknowledge that heavenly things are superior to the things of earth, and yet the depraved heart of man leads him to give precedence to the things of the world. The opinions of great men, the theories of science, falsely so called, are blended with the truths of Holy Writ.—The Review and Herald, November 24, 1891.

The Great Counselor—Come to God with all your needs. Don't go to others with your trials and temptations; God alone can help you. If you fulfill the conditions of God's promises, the promises will be fulfilled to you. If your mind is stayed upon God, you will not go from a state of ecstasy to the valley of despondency when trial and temptation come upon you. You will not talk doubt and gloom to others. You will not say, "I do not know about this or that. I do not feel happy. I am not sure that we have the truth." You will not do this, for you will have an anchor to the soul both sure and steadfast. When we talk discouragement and gloom, Satan listens with fiendish joy, for it pleases him to know that he has brought you into his bondage. Satan cannot read our thoughts, but he can see our actions, hear our words; and from his long knowledge of the human family, he can shape his temptations to take advantage of our weak points of character. And how often do we let him into the secret of how he may obtain the victory over us. Oh, that we might control our words and actions! How strong we would become if our words were of such an order that we would not be ashamed to meet the record of them in the day of judgment. How different will they appear in the day of God from what they seem when we utter them.—The Review and Herald, May 19, 1891.

There stands among you the Mighty Counselor of the ages, inviting you to place your confidence in Him. Shall we turn away from Him to uncertain human beings, who are as wholly dependent on God as we ourselves are? Have we fallen so far below our privileges? Have we not been guilty of expecting so little that we have not asked for what God is longing to give?—The Review and Herald, June 9, 1910.



Chapter 86— Sharing Confidences

Trustworthiness Brings Peace of Mind—Christ inquires of everyone professing His name, "Lovest thou Me?" If you love Jesus, you will love the souls for whom He died. A man may not bear the most pleasant exterior, he may be deficient in many respects; but if he has a reputation for straightforward honesty, he will gain the confidence of others. The love of truth, the dependence and confidence which men can place in him, will remove or overbear objectionable features in his character. Trustworthiness in your place and calling, a willingness to deny self for the purpose of benefiting others, will bring peace of mind and the favor of God.—Testimonies for the Church 4:353 .

Reaction to Betrayed Confidence—Until the judgment you will never know the influence of a kind, considerate course toward the inconsistent, the unreasonable, the unworthy. When we meet with ingratitude and betrayal of sacred trusts, we are roused to show our contempt or indignation. This the guilty expect; they are prepared for it. But kind forbearance takes them by surprise and often awakens their better impulses and arouses a longing for a nobler life.—The Ministry of Healing, 495 .

Our Confidant Is Jesus—There are few who rightly appreciate or improve the precious privilege of prayer. We should go to Jesus and tell Him all our needs. We may bring Him our little cares and perplexities as well as our greater troubles. Whatever arises to disturb or distress us, we should take it to the Lord in prayer. When we feel that we need the presence of Christ at every step, Satan will have little opportunity to intrude his temptations. It is his studied effort to keep us away from our best and most sympathizing friend. We should make no one our confidant but Jesus. We can safely commune with Him of all that is in our hearts.—Testimonies for the Church 5:200, 201 .

A Caution Concerning Confessions—Never encourage men to look to you for wisdom. When men come to you for counsel, point them to the One who reads the motives of every heart. A different spirit must come into our ministerial work. No persons must act as confessors; no man must be exalted as supreme. Our work is to humble self and to exalt Christ before the people. After His resurrection, the Saviour promised that His power would be with all who would go forth in His name. Let this power and this name be exalted. We need to keep continually before our minds the prayer of Christ when He prayed that self might be sanctified by truth and righteousness.—Manuscript 137, 1907.

Do Not Confess Secret Sins to Humans Unless Led by Holy Spirit—Present these thoughts to the persons who come asking for your prayers: we are human; we cannot read the heart or know the secrets of your life. These are known only to yourself and God.

If you now repent of your sin, if any of you can see that in any instance you have walked contrary to the light given you of God and have neglected to give honor to the body, the temple of God, but by wrong habits have degraded the body which is Christ's property, make

confession of these things to God. Unless you are wrought upon by the Holy Spirit in special manner to confess your sins of private nature to man, do not breathe them to any soul.—*Our Camp Meetings*, pp 44, 45, 1892.

Make God Man's Confessor—Everyone needs a practical experience in trusting God for himself. Let no man become your confessor; open the heart to God; tell Him every secret of the soul. Bring to Him your difficulties, small and great, and He will show you a way out of them all. He alone can know how to give the very help you need.—Gospel Workers, 418 .

I Have Confessed to God; He Has Forgiven My Sin—It is not praiseworthy to talk of our weakness and discouragement. Let each one say, "I am grieved that I yield to temptation, that my prayers are so feeble, my faith so weak. I have no excuse to plead for being dwarfed in my religious life. But I am seeking to obtain completeness of character in Christ. I have sinned, and yet I love Jesus. I have fallen many times, and yet He has reached out His hand to save me. I have told Him all about my mistakes. I have confessed with shame and sorrow that I have dishonored Him. I have looked to the cross and have said, All this He suffered for me. The Holy Spirit has shown me my ingratitude, my sin in putting Christ to open shame. He who knows no sin has forgiven my sin. He calls me to a higher, nobler life, and I press on to the things that are before."—Manuscript 161, 1897.

No Special Virtue in Confessing to Man—I hope that none will obtain the idea that they are earning the favor of God by confession of sins or that there is special virtue in confessing to human beings. There must be in the experience that faith that works by love and purifies the soul. The love of Christ will subdue the carnal propensities. The truth not only bears within itself the evidence of its heavenly origin but proves that by the grace of God's Spirit it is effectual in the purification of the soul. The Lord would have us come to Him daily with all our troubles and confessions of sin, and He can give us rest in wearing His yoke and bearing His burden. His Holy Spirit, with its gracious influences, will fill the soul, and every thought will be brought into subjection to the obedience of Christ.—Testimonies for the Church 5:648 .

Man Not to Confess to Fallen Man—It is no degradation for man to bow down before his Maker and confess his sins and plead for forgiveness through the merits of a crucified and risen Saviour. It is noble to acknowledge your wrong before Him whom you have wounded by transgression and rebellion. It lifts you up before men and angels; for "he that humbleth himself shall be exalted."

But he who kneels before fallen man and opens in confession the secret thoughts and imaginations of his heart is dishonoring himself by debasing his manhood and degrading every noble instinct of his soul.... It is this degrading confession of man to fallen man that accounts for much of the increasing evil which is defiling the world and fitting it for final destruction.—Testimonies for the Church 5:638, 639 .

Open Confession of Secret Sins Sows Seeds of Evil—I have been shown that many, many confessions should never be spoken in the hearing of mortals; for the result is that which the limited judgment of finite beings does not anticipate. Seeds of evil are scattered in the minds

and hearts of those who hear, and when they are under temptation, these seeds will spring up and bear fruit, and the same sad experience will be repeated. For, think the tempted ones, these sins cannot be so very grievous; for did not those who have made confession, Christians of long standing, do these very things? Thus the open confession in the church of these secret sins will prove a savor of death rather than of life.—Testimonies for the Church 5:645 .

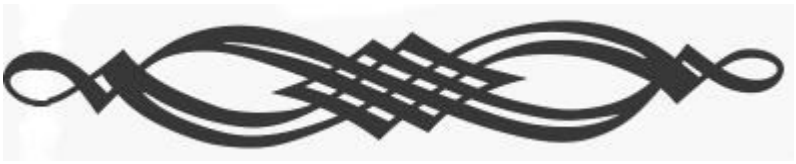
Revealing of Secrets Separates a Soul from God—I saw that when sisters who are given to talk get together, Satan is generally present; for he finds employment. He stands by to excite the mind and make the most of the advantage he has gained. He knows that all this gossip and talebearing and revealing of secrets and dissecting of character separates the soul from God. It is death to spirituality and a calm religious influence.

Sister_____ sins greatly with her tongue. She ought by her words to have an influence for good, but she frequently talks at random. Sometimes her words put a different construction upon things than they will bear. Sometimes there is exaggeration. Then there is misstatement. There is no intention to misstate, but the habit of much talking and talking upon things that are unprofitable has been so long cherished that she has become careless and reckless in her words and frequently does not know what she is stating herself. This destroys any influence for good she might have. It is time there was an entire reform in this respect. Her society has not been prized as it would have been had she not indulged in this sinful talking.—Testimonies for the Church 2:185, 186 .

Pouring Troubles Into Human Ears—Sometimes we pour our troubles into human ears, tell our afflictions to those who cannot help us, and neglect to confide all to Jesus, who is able to change the sorrowful way to paths of joy and peace.—The Signs of The Times, March 17, 1887, par. 4.

Beware of Men Who Know Not God—Continuing His instruction to His disciples, Jesus said, “Beware of men.” They were not to put implicit confidence in those who knew not God and open to them their counsels; for this would give Satan’s agents an advantage. Man’s inventions often counterwork God’s plans. Those who build the temple of the Lord are to build according to the pattern shown in the mount—the divine similitude. God is dishonored and the gospel is betrayed when His servants depend on the counsel of men who are not under the guidance of the Holy Spirit. Worldly wisdom is foolishness with God. Those who rely upon it will surely err.—The Desire of Ages, 354 .

Do Not Betray Confidence or Holy Trust—There will come a crisis in every one of our institutions. Influences will be at work against them from both believers and unbelievers. There must be no betraying of confidence or holy trust now to benefit or exalt self. We should constantly watch our life with jealous care lest we leave wrong impressions upon the world. Say it, act it: “I am a Christian. I cannot act upon the world’s maxims. I must love God supremely and my neighbor as myself. I cannot enter into or connive at any arrangement which will interfere in the slightest manner with my usefulness or weaken my influence or destroy the confidence of anyone in God’s instrumentalities.”—Testimonies for the Church 5:479 .



Chapter 87— Psychology and Theology

Found in Holy Scriptures—The true principles of psychology are found in the Holy Scriptures. Man knows not his own value. He acts according to his unconverted temperament of character because he does not look unto Jesus, the Author and Finisher of his faith. He who comes to Jesus, he who believes on Him and makes Him his Example, realizes the meaning of the words, "To them gave He power to become the sons of God" .

But when he takes his place at the feet of Jesus, he is enabled to see mirrored in his own wicked, sinful life the awful depths of depravity to which the unconverted human heart can sink. He catches a glimpse of the pure character of the Sinless One, a glimpse of the perfection that is given to the repentant, converted sinner. Clothed in the bright robe of his Redeemer's character, he sits together with Christ in heavenly places.—Manuscript 121, 1902.

God Understands Exactly the Working of the Human Mind—The Lord God is exact and infallible in His comprehension. He understands the working of the human mind, the active principles of the human agents He has formed, just how they will be moved upon by the objects that come before them, and in what manner they will act under every temptation that can try them, and in every circumstance in which they are placed.

"For the ways of man are before the eyes of the Lord, and He pondereth all his goings" . "The eyes of the Lord are in every place" . "He looketh to the ends of the earth, and seeth under the whole heaven" . "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts" . He knows the things that come into our minds, every one of them. "Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do" .—Letter 18, 1895.

God Knows All the Mysterious Workings of the Human Mind—Will men and women consider how God regards the creatures He has made? He formed man's mind. We do not think one noble thought that does not come from Him. He knows all the mysterious workings of the human mind, for did He not make it? God sees that sin has debased and degraded man, but He looks upon him with pity and compassion; for He sees that Satan has him in his power.—Manuscript 56, 1899.

Religion Brings Peace and Happiness—The impressions left on minds have been that religion is injurious to health. This is erroneous and should not be entertained. Pure religion brings peace, happiness, contentment. Godliness is profitable to this life and the life to come.—Letter 1b, 1873.

To Sit at Jesus' Feet Versus Leaning on Human Understanding—Christ must be blended with all our thoughts, our feelings, our affections. He must be exemplified in the minutest details of everyday service in the work that He has given us to do. When, in the place of leaning upon human understanding or conforming to worldly maxims, we sit at the feet of Jesus, eagerly drinking in His words, learning of Him, and saying, "Lord, what wilt Thou have me to

do?" our natural independence, our self-confidence, our strong self-will, will be exchanged for a childlike, submissive, teachable spirit. When we are in right relation to God, we shall recognize Christ's authority to direct us and His claim to our unquestioning obedience.—Letter 186, 1902.

Blend Science of True Godliness With Science of Mind Philosophy—He has not given any additional light to take the place of His Word. This light is to bring confused minds to His Word, which, if eaten and digested, is as the lifeblood of the soul. Then good works will be seen as light shining in darkness.

If, while you have been studying the science of mind philosophy, you had diligently studied the science of true godliness, your Christian experience would be very different from what it is. Why have you turned from the pure streams of Lebanon to drink of the murky waters of the plain—the deceitfulness of human inventions? The heart needs a power that is found only in the Word of God. This power is the bread of life, which, if a man eat thereof, he shall live forever. He is not merely to taste occasionally of the bread which comes down from heaven. He is to live on the words which are spirit and life to the receiver. The earnest grasp of truth, the personal appropriation of the words of Christ, works a transformation in the character.—Letter 130, 1901.

The Holy Spirit Fills the Cleansed Mind—We need to be constantly filling the mind with Christ and emptying it of selfishness and sin.... Just as surely as you empty your mind of vanity and frivolity, the vacuum will be supplied with that which God is waiting to give you—His Holy Spirit. Then out of the good treasure of the heart you will bring forth good things, rich gems of thought, and others will catch the words.... Your thoughts and affections will dwell upon Christ, and you will reflect upon others that which has shone upon you from the Sun of righteousness.—The Review and Herald, March 15, 1892.

Principles Apply to Every Circumstance—The Lord has uttered His voice in His Holy Word. Those blessed pages are full of instruction and life, harmonious with truth. They are a perfect rule of conduct. Instructions are given, principles are laid down, which apply to every circumstance in life, even though some particular case may not be stated. Nothing is left unrevealed which is essential to a complete system of faith and a correct line of practice. Every duty that God requires at our hands is made plain; and if anyone fails of eternal life, it will be because he was self-sufficient, self-confident, full of vain conceit, and did not rely solely upon the merits of the blood of Christ for salvation. None will err from the right path who meekly and honestly take the Bible as their guide, making it the man of their counsel.—Letter 34, 1891.

Truth Is a Working Principle—Truth is an active, working principle, molding heart and life so that there is a constant upward movement.... In every step of climbing the will is obtaining a new spring of action. The moral tone is becoming more like the mind and character of Christ. The progressive Christian has grace and love which pass knowledge, for divine insight into the character of Christ takes a deep hold upon his affections. The glory of God revealed above the ladder can be appreciated only by the progressive climber, who is ever attracted higher, to

nobler aims which Christ reveals. All the faculties of mind and body must be enlisted.—Manuscript 13, 1884.

A Positive Approach—Heaven takes notice of the one who carries about with him an atmosphere of peace and love. Such a one will receive his reward. He will stand in the great day of the Lord.—Manuscript 26, 1886.

Counsel and Training Not to Preclude Individual Relationship With God—But while education, training, and the counsel of those of experience are all essential, the workers should be taught that they are not to rely wholly upon any man's judgment. As God's free agents, all should ask wisdom of Him. When the learner depends wholly upon another's thoughts and goes no further than to accept his plans, he sees only through that man's eyes and is, so far, only an echo of another. God deals with men as responsible beings. He will work by His Spirit through the mind He has put in man, if man will only give Him a chance to work and will recognize His dealings. He designs that each shall use his mind and conscience for himself. He does not intend that one man shall become the shadow of another, uttering only another's sentiments.—Testimonies for the Church 5:724, 725 .

God Sanctions the Highest Culture of the Mind—The highest culture of the mind, if sanctified through the love and the fear of God, receives His fullest approval. The humble men chosen by Christ were with Him three years, subject to the refining influence of the Majesty of heaven. Christ was the greatest educator the world ever knew.—The Review and Herald, June 21, 1877.

Mind the Source of All Actions, Good or Bad—He has prepared this living habitation for the mind; it is "curiously wrought," a temple which the Lord Himself has fitted up for the indwelling of His Holy Spirit. The mind controls the whole man. All our actions, good or bad, have their source in the mind. It is the mind that worships God and allies us to heavenly beings. Yet many spend all their lives without becoming intelligent in regard to the ... that contains this treasure.—Special Testimonies On Education, 33 .

Heaven-directed or Perverted—Intellect, ennobled, purified, heaven-directed, is the universal power to build up the kingdom of God. Intellect perverted has exactly the opposite influence; it is a corrupting of the human power given in trust to be multiplied in earnest labor for good. It deceives and destroys.

God has given sufficient endowments to make men capable and wise to carry forward, and strongly and graciously to represent, the Lord's wonderful works to all those who love Him and obey His commandments. He would have man obey the commandments of God because it is for the health and life of all human beings.

Talents in trust are a sacred responsibility. No man need to covet talents unless through earnest prayer for that wisdom from above—which will ensure the right appropriation of all his God-given capabilities—he decides to honor and glorify God with the talents which are granted. To receive and to believe the sacred light God has given, and to impart to those who are in darkness

of error, is a wonderful matter; for if it is unselfishly and interestedly imparted to help and bless and save perishing souls, it realizes to the faithful worker heavenly treasures which make him more than a millionaire in heaven. He is heir of God, joint heir with Jesus Christ, to a far more exceeding and eternal weight of glory.—Manuscript 63, 1900.

Man Made for Noble Purposes—It is the true elevation of the mind, not an affectation of superiority, that makes the man. The proper cultivation of the mental powers makes man all that he is. These ennobling faculties are given to aid in forming character for the future, immortal life. Man was created for a higher, holier state of enjoyment than this world can afford. He was made in the image of God for high and noble purposes, such as engage the attention of angels.—Testimonies for the Church 4:438 .

Current of Thought Must Be Changed—The minds of many take so low a level that God cannot work for them or with them. The current of thought must be changed, the moral sensibilities must be aroused to feel the claims of God. The sum and substance of true religion is to own and continually acknowledge—by words, by dress, by deportment—our relationship to God. Humility should take the place of pride; sobriety, of levity; and devotion, of irreligion and careless indifference.—Testimonies for the Church 4:582 .

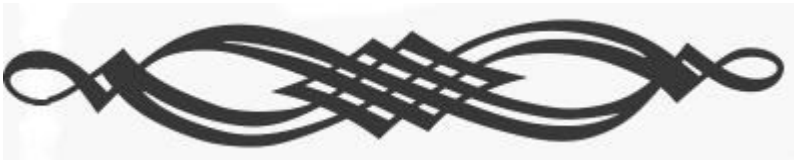
Mind Motivates Service—I saw that through the past summer the prevailing spirit has been to grasp as much of this world as possible. The commandments of God have not been kept. With the mind we serve the law of God, but the minds of many have been serving the world. And while their minds were all occupied with things of earth and serving themselves, they could not serve the law of God.—Testimonies for the Church 1:150 .

The Service God Accepts—Many feel that their faults of character make it impossible for them to meet the standard that Christ has erected, but all that such ones have to do is to humble themselves at every step under the mighty hand of God. Christ does not estimate the man by the amount of work he does but by the spirit in which the work is performed.

When He sees men lifting the burdens, trying to carry them in lowliness of mind, with distrust of self and with reliance upon Him, He adds to their work His perfection and sufficiency, and it is accepted of the Father. We are accepted in the Beloved. The sinner’s defects are covered by the perfection and fullness of the Lord our Righteousness. Those who with sincere will, with contrite heart, are putting forth humble efforts to live up to the requirements of God are looked upon by the Father with pitying tender love; He regards such as obedient children, and the righteousness of Christ is imputed unto them.—Letter 4, 1889.

Knowledge of Christ Brings Vigor to the Mind—Christ is the wellspring of life. That which many need is to have a clearer knowledge of Him; they need to be patiently and kindly, yet earnestly, taught how the whole being may be thrown open to the healing agencies of heaven. When the sunlight of God’s love illuminates the darkened chambers of the soul, restless weariness and dissatisfaction will cease, and satisfying joys will give vigor to the mind and health and energy to the body.—The Ministry of Healing, 247 .

With Christ No Such Thing as Failure—The omnipotent power of the Holy Spirit is the defense of every contrite soul. Not one that in penitence and faith has claimed His protection will Christ permit to pass under the enemy's power. The Saviour is by the side of His tempted and tried ones. With Him there can be no such thing as failure, loss, impossibility, or defeat; we can do all things through Him who strengthens us.—The Desire of Ages, 490 .



Chapter 88— Negative Influences on the Mind

Set Aside All Faultfinding—We should be weeding out of our thoughts all complaining and faultfinding. Let us not continue to look upon any defects that we may see.... If we would get the right hold on God, we must keep beholding the great precious things—the purity, the glory, the power, the kindness, the affection, the love, that God bestows upon us. And thus beholding, our minds will become so fixed upon these things of eternal interest that we shall have no desire to find the flaws in others.—Manuscript 153, 1907.

We Tend to Remember the Negative—We must learn to place the best possible construction upon doubtful conduct of others.... If we are ever suspecting evil, we are in danger of creating what we allow ourselves to suspect.... We cannot pass along without sometimes having our feelings hurt and our temper tried, but as Christians we must be just as patient, forbearing, humble, and meek as we desire others to be.

Oh, how many thousand good acts and deeds of kindness that we receive ... pass from the mind like dew before the sun, while imaginary or real injury leaves an impression which it is next to impossible to efface! The very best example to give to others is to be right ourselves, and then leave ourselves, our reputation, with God and not show too great anxiety to right every wrong impression and present our case in a favorable light.—Letter 25, 1870.

The Image We Study Changes Our Lives—Everything that causes us to see the weakness of humanity is in the Lord's purpose to help us to look to Him, and in no case put trust in man or make flesh our arm.... We become changed into the image of that upon which we dwell. Then how important to open our hearts to the things that are true and lovely and of good report!—Letter 63, 1893.

Remember Human Frailty—In dealing with our fellowmen we all are to consider that they are of like passions with ourselves, feeling the same weaknesses and suffering the same temptations. They, with us, have a struggle with life if they maintain their integrity.... True Christian courtesy unites and perfects both justice and politeness, and mercy and love make up the filling, giving the finest touches and most graceful charm to the character.—Letter 25, 1870.

Erect No Barriers—The Lord wants His people to follow other methods than that of condemning wrong, even though the condemnation is just. He wants us to do something more than to hurl at our adversaries charges that only drive them farther from the truth. The work which Christ came to do in our world was not to erect barriers and constantly thrust upon the people the fact that they were wrong. He who expects to enlighten a deceived people must come near to them and labor for them in love. He must become a center of holy influence.—Gospel Workers, 373 .

Overcome Sensitiveness—Many have a vivid, unsanctified sensitiveness which keeps them constantly on the alert for some word, some look, or some action which they can construe as a

lack of respect and appreciation. All this must be overcome. Everyone should go forward in the fear of God, doing his best without being troubled by praise or offended by censure, serving God fervently and learning to place the most favorable interpretation upon whatever in others may seem offensive.—Manuscript 24, 1887.

Hunt Up No Grievances—To judge our brethren, to allow feelings to be cherished against them, even if we feel they have not done exactly right toward us, will bring no blessing to our hearts and will not help the case at all. I dare not allow my feelings to run in the channel of hunting up all my grievances, telling them over and over, and dwelling in the atmosphere of distrust, enmity, and dissension.—Letter 74, 1888.

Loss of Conscious Integrity—When you lose your conscious integrity, your soul becomes a battlefield for Satan; you have doubts and fears enough to paralyze your energies and drive you to discouragement.—Letter 14, 1885.

Special Work of Satan to Cause Dissension—The neglect to cultivate tender consideration and forbearance for one another has caused dissension, distrust, faultfinding, and general disunion. God ... calls upon us to put away this great sin and to strive to answer the prayer of Christ that His disciples may be one, as He is one with the Father.... It is the special work of Satan to cause dissension ... that the world should be deprived of the most powerful testimony Christians can give it—that God has sent His Son to bring into harmony turbulent, proud, envious, jealous, bigoted minds.—Letter 25, 1870.

Negative Emotional Forces Disorder the Whole Being—Envy and jealousy are diseases which disorder all the faculties of the being. They originated with Satan in paradise.... Those who listen to his voice will demerit others and will misrepresent and falsify in order to build up themselves. But nothing that defiles can enter heaven, and unless those who cherish this spirit are changed, they can never enter there, for they would criticize the angels. They would envy another's crown. They would not know what to talk of unless they could bring up the imperfections and errors of others.—The Review and Herald, September 14, 1897.

Unholy Temper Endangers Evangelist's Mind and Life—Your exhibition of unholy temper, even in assemblies of God's people, is endangering to your mind and life. Ask yourself, Will it pay for me to go on as I have been going, in strife and contention?—Letter 21, 1901.

When the Power of God Is Lost—Men and women have been bought with a price, and what a price! Even the life of the Son of God. What a terrible thing it is for them to place themselves in a position where their physical, mental, and moral power is corrupted, where they lose their vigor and purity. Such men and women cannot offer an acceptable sacrifice to God.

Through the perversion of appetites and passions, man has lost the power of God and become the instrument of unrighteousness. The whole being is diseased—body, soul, and spirit. But a remedy has been provided for the sanctification of humanity. The unholy mind and body may be purified. A wonderful provision has been made whereby we may receive pardon and salvation.—Letter 139, 1898.

He who will observe simplicity in all his habits, restricting the appetite and controlling the passions, may preserve his mental powers strong, active, and vigorous, quick to perceive everything which demands thought or action, keen to discriminate between the holy and the unholy, and ready to engage in every enterprise for the glory of God and the benefit of humanity.—The Signs of the Times, September 29, 1881.

Those Who Fall Lack Healthy Mental Attitude—Those taken in Satan's snare have not yet come to a healthy mental attitude. They are dazed, self-important, self-sufficient. Oh, with what sorrow the Lord looks upon them and hears their great swelling words of vanity. They are puffed up with pride. The enemy is looking on with surprise at their being taken captive so easily.—Letter 126, 1906.

Overconfidence the Enemy's Trap—How vain is the help of man when Satan's power is exercised over a human being who has become self-exalted and who knows not that he is partaking of the science of Satan. In his self-confidence he walks right into the enemy's trap and is ensnared. He did not heed the warnings given and was taken as Satan's prey. If he had walked humbly with God, he would have run into the trysting place God had provided for him. Thus in times of danger he would have been safe, for God would have lifted for him a standard against the enemy.—Letter 126, 1906.

Heart Is Naturally Depraved—We must remember that our hearts are naturally depraved, and we are unable of ourselves to pursue a right course. It is only by the grace of God, combined with the most earnest efforts on our part, that we can gain the victory.—The Review and Herald, January 4, 1881.

Bad Habits Prevent Development—Any habit or practice which will weaken the nerve and brain power or the physical strength disqualifies for the exercise of the next grace which comes in after temperance—patience.—Manuscript 13, 1884.

Lazy, Undisciplined Minds—God does not want us to be content with lazy, undisciplined minds, dull thoughts, and loose memories.—Counsels to Parents, Teachers, and Students, 506 .

Going Through Life at Cross-purposes With the World—The majority of these ill-disciplined ones go through life at cross-purposes with the world, making a failure where they should have succeeded. They grow to feel that the world owes them a grudge because it does not flatter and caress them, and they take revenge by holding a grudge against the world and bidding it defiance. Circumstances sometimes oblige them to affect a humility they do not feel; but it does not fit them with a natural grace, and their true characters are sure to be exposed sooner or later.—Testimonies for the Church 4:202 .

Review Every Habit and Practice—Men and women must be taught to take a careful review of every habit and practice and at once put away those things that cause an unhealthy condition of the body and thus cast a dark shadow over the mind.—The Review and Herald, November 12, 1901.

What to Do With Doubt—Even Christians of long experience are often assaulted with the most terrible doubts and waverings.... You must not consider that for these temptations your case is hopeless.... Hope in God, trust in Him, and rest in His promises.—Letter 82, 1889

When the devil comes with his doubts and unbeliefs, shut the door of your heart. Shut your eyes so that you will not dwell upon his hellish shadow. Lift them up where they can behold the things which are eternal, and you will have strength every hour. The trial of your faith is much more precious than gold.... It makes you valiant to fight the battle of the Lord....

You cannot afford to let any doubts come into your mind. Do not please the devil enough to tell about the terrible burdens you are carrying. Every time you do it, Satan laughs that his soul can control you and that you have lost sight of Jesus Christ your Redeemer.—Manuscript 17, 1894.

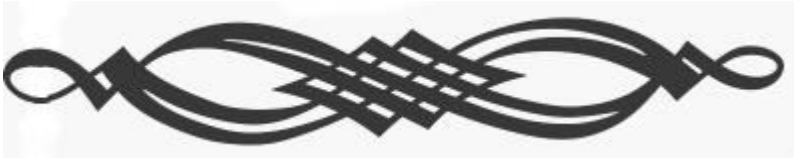
Repetition Weakens Powers of Resistance—No man can even once devote his God-given powers to the service of worldliness or pride without placing himself on the enemy's ground.... Every repetition of the sin weakens his power of resistance, blinds his eyes, and stifles conviction.—The Review and Herald, June 20, 1882.

Encourage the Despondent—In working for the victims of evil habits, instead of pointing them to the despair and ruin toward which they are hastening, turn their eyes away to Jesus. Fix them upon the glories of the heavenly. This will do more for the saving of body and soul than will all the terrors of the grave when kept before the helpless and apparently hopeless.—The Ministry of Healing, 62, 63 .

Fruitless, Time-consuming Matters—We must turn away from a thousand topics that invite attention. There are matters that consume time and arouse inquiry, but end in nothing. The highest interests demand the close attention and energy that are so often given to comparatively insignificant things.

Accepting new theories does not in itself bring new life to the soul. Even an acquaintance with facts and theories important in themselves is of little value unless put to a practical use. We need to feel our responsibility to give our souls food that will nourish and stimulate spiritual life.—The Ministry of Healing, 456 .

Live for a Purpose—We should live for the next world. It is so wretched to live a haphazard, aimless life. We want an object in life—to live for a purpose. God help us all to be self-sacrificing, less self-caring, more forgetful of self and selfish interest, and to do good, not for the honor we expect to receive here but because this is the object of our life and will answer the end of our existence. Let our daily prayer go up to God that He will divest us of selfishness.—Letter 17, 1872.



Chapter 89— Positive Influences on the Mind

Gratitude Promotes Health—Nothing tends more to promote health of body and of soul than does a spirit of gratitude and praise. It is a positive duty to resist melancholy, discontented thoughts and feelings—as much a duty as it is to pray.—The Ministry of Healing, 251 .

Owners of Mental and Physical Capabilities—How natural it is to regard ourselves as complete owners of ourselves! But the Inspired Word declares, "Ye are not your own.... Ye are bought with a price" .... In our relation to our fellowmen we are owners of our entrusted mental and physical capabilities. In our relation to God we are borrowers, stewards of His grace.—Letter 44, 1900.

Aim to Reach a State of Unity—It is the will of God that union and brotherly love should exist among His people. The prayer of Christ just before His crucifixion was that His disciples might be one as He is one with the Father, that the world might believe that God had sent Him. This most touching and wonderful prayer reaches down the ages, even to our day; for His words were, "Neither pray I for these alone, but for them also which shall believe on Me through their word" .

While we are not to sacrifice one principle of truth, it should be our constant aim to reach this state of unity. This is the evidence of our discipleship. Said Jesus, "By this shall all men know that ye are My disciples, if ye have love one to another" . The apostle Peter exhorts the church, "Be ye all of one mind, having compassion one of another; love as brethren" .—Patriarchs and Prophets, 520

Extract the Positive From Environment—You have all seen on the bosom of the lake the beautiful white lily. How anxious we have been, how we have wished and worked that we might get that blossom. No matter how much scum and debris and filth there is around it, yet that does not destroy your desire for the lily. We wonder how the lily can be so beautiful and white where there is so much filth.

Well, there is a stem that strikes down to the golden sands beneath and gathers nothing but the purest substance that feeds the lily until it develops into the pure and spotless flower, as we see it. Should not this teach us a lesson? It ought to. It shows that although there is iniquity all around us we should not approach it. Do not talk of the iniquity and wickedness that are in the world but elevate your minds and talk of your Saviour. When you see iniquity all around you, it makes you all the more glad that He is your Saviour and we are His children.

Then shall we look at the iniquity around us and dwell upon the dark side? You cannot cure it; then talk of something that is higher, better, and more noble. Talk of those things that will leave a good impression on the mind, and it will lift every soul up out of this iniquity into light beyond.—Manuscript 7, 1888.

Counting One's Blessings—If all the misdirected energies were devoted to the one great object—the rich provisions of the grace of God in this life—what testimonials we could hang in memory's halls, recounting the mercies and favors of God! ... Then the habit would be carried with us as an abiding principle to accumulate spiritual treasures as earnestly and perseveringly as the worldly aspirants labor for the earthly and temporal things.

You may well be dissatisfied with the present supply when the Lord has a heaven of blessedness and a treasure house of good and gracious things to supply the necessities of the soul. Today we want more grace, today we want a renewal of God's love and tokens of His goodness, and He will not withhold these good and heavenly treasures from the true seeker.—Manuscript 22, 1889.

Returns to Correspond to Gifts—Every servant has some trust for which he is responsible, and the varied trusts are proportioned to our varied capabilities. In dispensing His gifts, God has not dealt with partiality. He has distributed the talents according to the known powers of His servants, and He expects corresponding returns.—Testimonies for the Church 2:282 .

To Understand Proper Use of Mental and Physical Capabilities—Time is to be used judiciously, earnestly, and under the sanctification of the Holy Spirit. We are to understand just what is right and what is wrong to do with property and with mental and physical capabilities. God has a positive ownership of every power He has committed to the human agent. By His own wisdom He makes the terms of man's use of every gift of God. He will bless the proper use of every power put forth for His own name's glory.

The talent of speech, of memory, of property—all are to accumulate for the glory of God, to advance His kingdom. God has left us in charge of His goods in His absence. Each steward has his own special work to do in advancing God's kingdom. Not one is excused.—Letter 44, 1900.

God Gives Talents, Man Cultivates the Mind—We are to cultivate the talents given us by God. They are His gifts and are to be used in their right relation to each other so as to make a perfect whole. God gives the talents, the powers of the mind; man makes the character. The mind is the Lord's garden, and man must cultivate it earnestly in order to form a character after the divine similitude.—Letter 73, 1899.

Inability Produced by Inactivity—Many who excuse themselves from Christian effort plead their inability for the work. But did God make them so incapable? No, never. This inability has been produced by their own inactivity and perpetuated by their deliberate choice. Already, in their own characters, they are realizing the result of the sentence, "Take therefore the talent from him."

The continual misuse of their talents will effectually quench for them the Holy Spirit, which is the only light. The sentence, "Cast ye the unprofitable servant into outer darkness" , sets Heaven's seal to the choice which they themselves have made for eternity.—Christ's Object Lessons, 365 .

To Be a Blending of Diverse Elements—Unity in diversity is God's plan. Among the followers of Christ there is to be the blending of diverse elements, one adapted to the other, and each to do its special work for God. Every individual has his place in the filling up of one great plan bearing the stamp of Christ's image.... One is fitted to do a certain work, another has a different work for which he is adapted, another has a still different line; but each is to be the complement of the others. The Spirit of God, working in and through the diverse elements, will produce harmony of action.... There is to be only one master spirit—the Spirit of Him who is infinite in wisdom, and in whom all the diverse elements meet in beautiful, matchless unity.—Letter 78, 1894.

The Heart Revealed in the Character—Whatever we are at heart will be revealed in character and will have an influence on all those with whom we associate. Our words, our actions, are a savor of life unto life or of death unto death. And in the judgment we shall be brought face-to-face with those whom we might have helped in right, safe paths by choice words, by counsel, if we had daily connection with God and a living, abiding interest in the saving of their souls.—Letter 27, 1892.

Electric Power on Other Minds —You should cultivate energy of character, for the example of an energetic man is far-reaching and compels imitation. He seems to have an electric power on other minds. The earnest men are few in our world. Obstacles and barriers will meet every worker for God. But men must have the push in them. The energetic, earnest worker will not allow his way to be hedged up. He will force down the barriers.

You want a steady, uniform, unyielding energy. You must discipline yourself. Make an entire change. Put forth exertions and overcome all childish feelings. You have pitied yourself too much. You should have a determination that life shall not pass with you in working at trifles. You should determine to accomplish something and do it. You have good resolutions. You are ever going to do something, but you do not get at it and do it. Much of your doing is in talk rather than action. You would have far better health if you would have more earnest energy and accomplish something in spite of obstacles.—Letter 33, 1886.

God's Love Beyond Definition—The love of Christ is a golden chain that binds finite, human beings who believe in Jesus Christ to the infinite God. The love that the Lord has for His children passeth knowledge. No science can define or explain it. No human wisdom can fathom it. The more we feel the influence of this love, the more meek and humble shall we be.—Letter 43, 1896.

Religion Molds Entire Being—Real religion has its seat in the heart; and as it is an abiding principle there, it works outwardly, molding the external conduct, until the entire being is conformed to the image of Christ; even the thoughts are brought into subjection to the mind of Christ. If the abiding principle is not in the heart, the mind will be molded after the deceiving similitude of Satan's mind, working his will to the ruin of the soul. The atmosphere which surrounds such souls is deleterious to all around them, whether believers or unbelievers.—Letter 8, 1891.

Acquaintance With Nature Brings Health to Body, Mind, and Soul—The things of nature are God's blessings, provided to give health to body, mind, and soul. They are given to the well to keep them well and to the sick to make them well. Connected with water treatment, they are more effective in restoring health than all the drug medication in the world.—Testimonies for the Church 7:76 .

Obedience Produces Rest—There will be peace, constant peace, flowing into the soul, for the rest is found in perfect submission to Jesus Christ. Obedience to God's will finds the rest. The disciple that treads in the meek and lowly steps of the Redeemer finds rest which the world cannot give and the world cannot take away. "Thou wilt keep him in perfect peace whose mind is stayed on Thee: because he trusteth in Thee" .—Letter 6, 1893.

Meekness Tends to Peace—Lowliness and meekness of mind, which ever characterized the life of the divine Son of God, possessed by His true followers, bring contentment, peace, and happiness that elevate them above the slavery of artificial life.—The Health Reformer, December, 1871.

Pardon Means Rest to the Soul—What is the "rest" promised? It is the consciousness that God is true, that He never disappoints the one who comes to Him. His pardon is full and free, and His acceptance means rest to the soul, rest in His love.—The Review and Herald, April 25, 1899.

Rest a Result of Self-surrender—Rest is found when all self-justification, all reasoning from a selfish standpoint, is put away. Entire self-surrender, an acceptance of His ways, is the secret of perfect rest in His love.... Do just what He has told you to do and be assured that God will do all that He has said He would do.... Have you come to Him, renouncing all your makeshifts, all your unbelief, all your self-righteousness? Come just as you are, weak, helpless, and ready to die.—The Review and Herald, April 25, 1899.

Vital Interests in Your Keeping—Remember that temptation is not sin. Remember that however trying the circumstances in which a man may be placed, nothing can really weaken his soul so long as he does not yield to temptation but maintains his own integrity. The interests most vital to you individually are in your own keeping. No one can damage them without your consent. All the satanic legions cannot injure you unless you open your soul to the arts and arrows of Satan. Your ruin can never take place until your will consents. If there is not pollution of mind in yourself, all the surrounding pollution cannot taint or defile you.—Letter 14, 1885.

Control the Feelings—We rejoice in hope, not in feeling. In the hope of the glory of God we know that tribulation worketh patience and experience hope. What does it mean? If we do not feel just as we want to, are we to fly into impatience, speaking those words that show that we have the attributes of Satan? We cannot afford to speak a harsh word or an unkind word, because we are standing right in view of the heavenly intelligences and we are fighting the battle with all the heavenly universe looking upon us; and how we grieve the heart of God when we deny Him in any way! The marks of the crucifixion in the hands of Christ show that He has graven us upon the palms of His hands.—Manuscript 16, 1894.

Encouragement Restores Body and Soul—Tell the suffering ones of a compassionate Saviour.... He looks with compassion upon those who regard their case as hopeless. While the soul is filled with fear and terror, the mind cannot see the tender compassion of Christ. Our sanitariums are to be an agency for bringing peace and rest to the troubled minds.

If you can inspire the despondent with hopeful, saving faith, contentment and cheerfulness will take the place of discouragement and unrest. Wonderful changes can then be wrought in their physical condition. Christ will restore both body and soul, and realizing His compassion and love, they will rest in Him. He is the bright and morning star, shining amid the moral darkness of this sinful, corrupt world. He is the light of the world, and all who give their hearts to Him will find peace, rest, and joy.—Letter 115, 1905. .

Christian Not Passive But Active—A healthy, growing Christian will not be a passive recipient among his fellows. He must give as well as receive. Our graces are increased by exercise. Christian society will furnish us with pure air to breathe, and in breathing it we must be active. The Christian work performed, the sympathies, encouragements, and instructions given by us to those who need them, the self-restraint, love, patience, and forbearance which are needed, exercised in Christian work, will create in ourselves faith, obedience, hope, and love to God....

It is essential for spiritual muscle and strength that the soul have exercise. Work must be done by putting forth spiritual activity in improving opportunities to do good....The more faithful one is in the discharge of Christian duties, the more soundness will he develop.—Letter 1, 1882.

Social Power to Be Improved—It is through the social relations that Christianity comes in contact with the world. Every man or woman who has received the divine illumination is to shed light on the dark pathway of those who are unacquainted with the better way. Social power, sanctified by the Spirit of Christ, must be improved in bringing souls to the Saviour. Christ is not to be hid away in the heart as a coveted treasure, sacred and sweet, to be enjoyed solely by the possessor. We are to have Christ in us as a well of water springing up into everlasting life, refreshing all who come in contact with us.—The Ministry of Healing, 496 .

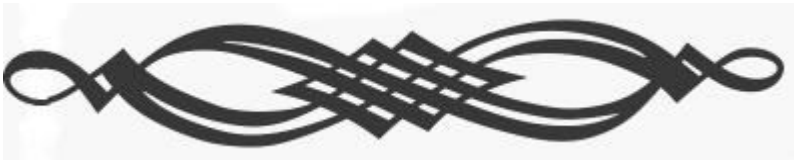
Potentiality of Christianity—In the common walks of life there is many a man patiently treading the round of daily toil, unconscious that he possesses powers which, if called into action, would raise him to an equality with the world's most honored men. The touch of a skillful hand is needed to arouse those dormant faculties. It was such men that Jesus called to be His colaborers, and He gave them the advantage of association with Himself. Never had the world's great men such a teacher. When the disciples came forth from the Saviour's training, they were no longer ignorant and uncultured. They had become like Him in mind and character, and men took knowledge of them that they had been with Jesus.—The Desire of Ages, 250 .

The Need for Aims and Goals—Have an aim in life while you do live. Gather sunshine about you instead of clouds. Seek to be a fresh, beautiful flower in God's garden, imparting fragrance to all around you. Do this, and you will not die a whit sooner; but you will surely shorten your

days by unhappy complainings, making your pains and ailments the theme of conversation.—The Health Reformer, June, 1871.

Living for a Purpose Makes One Truly Happy—Those who live for a purpose, seeking to benefit and bless their fellowmen and to honor and glorify their Redeemer, are the truly happy ones on the earth, while the man who is restless, discontented, and seeking this and testing that, hoping to find happiness, is always complaining of disappointment. He is always in want, never satisfied, because he lives for himself alone. Let it be your aim to do good, to act your part in life faithfully.—Letter 17, 1872.

Stretching Every Nerve—We must put to the stretch every spiritual nerve and muscle.... God ... does not desire you to remain novices. He wants you to reach the very highest round of the ladder and then step from it into the kingdom of our Lord and Saviour Jesus Christ.—Manuscript 8, 1899.



Appendix A

Counsel to a Depressed Middle-aged Woman

My mind goes to you, Martha We want to see you, and we want to see you trusting fully in the precious Saviour. He loves you, who gave His life for you because He valued your soul. I had a dream not long since. I was going through a garden and you were by my side. You kept saying, "Look at this unsightly shrub, this deformed tree, that poor stunted rosebush. This makes me feel bad, for they seem to represent my life and the relation I stand in before God."

I thought a stately form walked just before us and said, "Gather the roses and the lilies and the pinks, and leave the thistles and unsightly shrubs, and bruise not the soul that Christ has in His choice keeping."

I awoke; I slept again and the same dream was repeated. And I awoke and slept, and the third time it was repeated. Now I want you to consider this and put away your distrust, your worrying, your fears. Look away from yourself to Jesus, look away from your husband to Jesus. God has spoken to you words of encouragement. Grasp them, act upon them, walk by faith and not by sight. "Faith is the substance of things hoped for, the evidence of things not seen" .

Jesus holds His hand beneath you. Jesus will not suffer the enemy to overcome you. Jesus will give you the victory. He has the virtue; He has the righteousness. You may look to yourself to find it and may well despair in doing this because it is not there. Jesus has it. It is yours by faith because you love God and keep His commandments.

Do not listen to Satan's lies, but recount God's promises. Gather the roses and the lilies and the pinks. Talk of the promises of God. Talk faith. Trust in God, for He is your only hope. He is my only hope. I have tremendous battles with Satan's temptations to discouragements, but I will not yield an inch. I will not give Satan an advantage over my body or my mind.

If you look to yourself, you will see only weakness. There is no Saviour there. You will find Jesus away from yourself. You must look to Him and live, look to Him who became sin for us that we might be cleansed from sin and receive of Christ's righteousness.

Now, Martha, do not look to yourself, but away to Jesus. Talk of His love, talk of His goodness, talk of His power; for He will not suffer you to be tempted above that you are able to bear. But in Christ is our righteousness. Jesus makes up our deficiencies because He sees we cannot do it ourselves. While praying for you I see a soft light encompassing a hand stretched out to save you. God's words are our credentials. We stand upon them. We love the truth. We love Jesus. Feelings are no evidence of God's displeasure.

Your life is precious in the sight of God. He has a work for you to do. It is not unfolded to you now, but just walk on trustingly without a single word because this would grieve the dear Jesus and show that you were afraid to trust Him. Lay your hand in His. He is reaching over the battlements of heaven for it to be laid confidingly in His. Oh, what love, what tender love has

Jesus manifested in our behalf. The Bible promises are the pinks and the roses and the lilies in the garden of the Lord.

Oh, how many walk a dark path, looking to the objectionable, unlovely things on either side of them when a step higher are the flowers. They think they have no right to say they are children of God and lay hold on the promises set before them in the gospel because they do not have the evidence of their acceptance with God. They go through painful struggles afflicting their souls as did Martin Luther to cast himself upon Christ's righteousness.

There are many who think they can come to Jesus only in the way the child did who was possessed of the demon that threw him down and tore him as he was being led to the Saviour. You are not of the kind that should have any such conflicts and trials. Richard Baxter was distressed because he did not have such agonizing, humiliating views of himself as he thought he ought to have. But this was explained to his satisfaction at last, and peace came to his heart.

There is no requirement for you to take on a burden for yourself, for you are Christ's property. He has you in hand. His everlasting arms are about you. Your life has not been a life of sinfulness in the common acceptance of the term. You have a conscientious fear to do wrong, a principle in your heart to choose the right, and now you want to turn your face away from the briers and thorns to the flowers.

Let the eye be fixed on the Sun of righteousness. Do not make your dear, loving heavenly Father a tyrant; but see His tenderness, His pity, His large, broad love, and His great compassion. His love exceeds that of a mother for her child. The mother may forget, "yet will I not forget thee" , saith the Lord. Jesus wants you to trust Him. May His blessing rest upon you in a rich measure is my earnest prayer.

You were born with an inheritance of discouragement, and you need constantly to be encouraging a hopeful state of feelings. You received from both father and mother a peculiar conscientiousness and also inherited from your mother a disposition to demerit self rather than to exalt self. A word moves you, while a heavy judgment only is sufficient to move another of a different temperament. Were you situated where you knew you were helping others, however hard the load, however taxing the labor, you would do everything with cheerfulness, and distress yourself that you did nothing.

Samuel, who served God from his childhood, needed a very different discipline than one who had a set, stubborn, selfish will. Your childhood was not marked with grossness, although there were the errors of humanity in it. The whole matter has been laid open before me. I know you far better than you know yourself. God will help you to triumph over Satan if you will simply trust Jesus to fight these stern battles that you are wholly unable to fight in your finite strength.

You love Jesus, and He loves you. Now, just patiently trust in Him, saying over and over, Lord, I am Thine. Cast yourself heartily on Christ. It is not joy that is the evidence that you are a Christian. Your evidence is in a "Thus saith the Lord." By faith, I lay you, my dear sister, on the bosom of Jesus Christ.

Read the following lines and appropriate the sentiment as your own:

Other refuge have I none,
Hangs my helpless soul on Thee;
Leave, O leave me not alone!
Still support and comfort me;
All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenseless head
With the shadow of Thy wing.

Plenteous grace with Thee is found—
Grace to pardon all my sin;
Let the healing streams abound,
Make and keep me pure within;
Thou of life the Fountain art,
Freely let me take of Thee;
Spring Thou up within my heart,
Rise to all eternity.

—Letter 35, 1887.

Appendix B

Implicit Trust Irrespective of Changes in Emotional Atmosphere

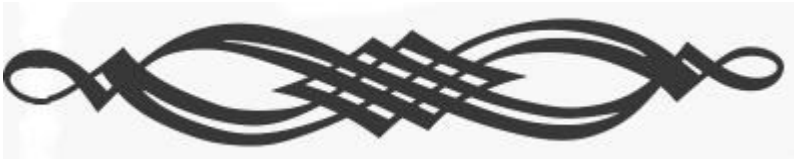
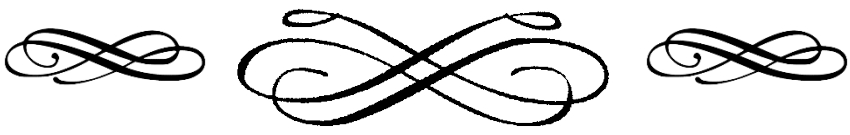
When you are deeply shadowed, it is because Satan has interposed himself between you and the bright rays of the Sun of righteousness. In times of trouble the brightness is eclipsed, and we do not understand why the assurance seems to be withdrawn. We are led to look at self and the shadow of the cross, and this prevents us from seeing the consolation there is for us. We complain of the way and withdraw the hand from the hand of Christ. But sometimes God's favor breaks suddenly upon the soul, and the gloom is dispelled. Let us live in the sunlight of the cross of Calvary. Let us no longer dwell in the shadow, complaining of our sorrows, for this only deepens our trouble.

Let us never forget, even when we walk in the valley, that Christ is as much with us when we walk trustingly there as when we are on the mountaintop. The voice said to us, "Will you not roll your burden upon the Burden Bearer, the Lord Jesus Christ? Will you not live on the sunny side of the cross? saying, 'I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.' 'Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls'" .

I have indeed been halting under the shadow of the cross. It is not a common thing for me to be overpowered and to suffer so much depression of spirits as I have suffered for the last few

months. I would not be found to trifle with my own soul and thus trifle with my Saviour. I would not teach that Jesus is risen from the tomb and that He is ascended on high and lives to make intercession for us before the Father unless I carry out my teachings by practice and believe in Him for His salvation, casting my helpless soul upon Jesus for His grace, for righteousness, for peace, and love. I must trust in Him irrespective of the changes of my emotional atmosphere. I must show forth the praises of Him who has called me "out of darkness into His marvelous light" . My heart must be steadfast in Christ, my Saviour, beholding His love and gracious goodness. I must not trust Him now and then, but always, that I may manifest the results of abiding in Him who has bought me with His precious blood. We must learn to believe the promises, to have an abiding faith so that we may take them as the sure word of God.

Many who love God and who seek to honor God fear that they have no right to claim His rich promises. They will dwell upon their painful struggles and the darkness which encompasses their path, and in so doing they lose sight of the light of the love that Jesus Christ has shed upon them. They lose sight of the great redemption that has been purchased for them at infinite cost. Many are standing afar off as if they were afraid to touch even the hem of Christ's garment, but His gracious invitation is even extended to them, and He is pleading, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and you shall find rest unto your souls. For my yoke is easy and my burden is light . Manuscript 61, 1894.



Awaiting the End